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The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

January the 24th
is the date.

The Publication Day Offering
is the occasion.

To Help Liquidate Debt on Publishing House
is the object.

Every Congregation and Church Member
are the participants.

At Least Fifty Cents Per Member
is the amount.

**Support that institution on which every other
denominational interest leans**

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

Beginning Volume Forty Eight

Because of the particular occasion we, your official church paper, have persuaded the editor to let us have a chat with our readers. (But we had to promise him to use the "editorial we," as he is accustomed to do.) The occasion is our completion of forty-seven years of history and the entering upon our forty-eighth year of service. Forty-seven years seem a long time, almost a half century. We do not feel old, however, and of course we are not, if we do not think we are. It is said of people that they are no older than they think they are, and we claim the same applies to church papers, too. For you must remember that church papers really do think, and they have life and growth. If those fifty years were now up, instead of only forty-seven, we would not think ourselves old, for fifty years is not considered a long time now-a-days. Neither men nor magazines (especially the church paper type) are old at that age. We have many church paper friends who have been in service very much longer than that, some of them more than a hundred years. And they seem more vigorous and active, more alive and powerful than when they entered upon their careers. The fact is, church papers do not become old and decrepit unless the denomination they serve becomes feeble and vanishing. They grow in strength, in influence and in breadth of vision with the years, as the church grows in numbers and power.

As our church has grown, we have grown with it. As it has added new homes, we have entered those homes with our messages of instruction, inspiration and Kingdom progress. As new congregations have been established, we have given our assistance by securing the cooperation of widely scattered churches, and by working for the encouragement and unity of the little mission nucleus. When foreign mission work was looked upon with diffidence and doubt, we gave our voice of conviction and assurance. When the importance of education was little understood, we carried the need and urgency of it to every home. Gradually in all these and in many other ways, our people grew in vision, in sympathy, in power and activity, and as they grew, we also grew in effectiveness of voice and in breadth of influence. In the last decade especially has our growth been rapid and substantial, following closely the growth of the church. Neither the church nor the church paper are weak and vanishing institutions, but are vigorous and progressive, and so we have come to this period in our history with satisfaction and hope. We know our influ-

ence is much restricted in comparison with many other church papers, because our church is much smaller than many others. But we are not discouraged by either of these facts, for we started from a much smaller beginning. We started as the mustard seed of Holy Writ, and our growth has been as encouraging as the teaching of that sacred parable would lead one to expect. So we are not discouraged, but face the new year with hope and confidence. We believe in the loyalty of our many friends, and we are determined to make our weekly visits so much worth while that we shall surely receive their continued cooperation.

During our history we have been in charge of some noble and gifted men as editors. With all of them we got along quite well, but if any one man deserves mention above all others, it is Dr. A. D. Gnagey, whose worthy talents directed our course for many years. We would not dare mention any more, else we should feel obliged to name them all, and that we could not do without referring to our files. As for the present editor,—well, we get along quite peaceably, at least, we are on good terms with him now. He is inclined to be—rather, well, somewhat—particular,—but we won't say much about that here, for it might not get past his censorship. We will say, however, that we like his idea of making the official organ representative of the thought of the brotherhood by enlisting as writers the leadership, both lay and ministerial, from every section. He also aims to make our pages ring true to the historic ideals and teachings of our church, and also loyal to every denominational interest and movement. Such a policy is quite satisfactory to us as we have always been accustomed to being a servant to the church in all the various ways in which a publication might be called upon to serve. And we want to continue to serve as long as the church lives and has a mission to perform, and we hope that will be to the end of time.

A Fiftieth Anniversary

We started out by saying that we lacked only three years of completing a half century mark, and we think it would be fitting and it might possibly open the way for larger service, to have a celebration of the occasion. We made the suggestion to the editor, and he was taken with the idea and has promised to present the matter to the Publication Board when that august body meets during General Conference next August. If the idea meets with their approval, and we think it will, because they are all wise and appreciative men, we will invite every one of our readers to join us in the celebration. We hope to have a joyful time dealing with reminiscences and prophecies. And by the way, when we were talking this matter over with the editor, he suggested that if you would surprise our business manager with an unusually large offering at the coming PUBLICATION DAY, the last Sunday in this month, it might be that he would be encouraged to press for a complete liquidation of the debt on our publishing house by the time we celebrate our fiftieth anniversary. That would be a great feature of the celebration, if it could be done. It would greatly relieve the financial strain on the business manager and enable him to purchase still more equipment which he would like very much to have, and it would rejoice the heart of our editor because he could then make a better paper, and also help to build up some much needed permanent literature. And we dare say our Sunday school editor would find such added financial strength greatly to his advantage. Anyway, The Evangelist thinks that the anniversary idea is a good one and is anxious to have such a celebration with its many friends. What do you think? And in order to give you a chance to think, we will close right here and get busy on our work for volume forty-eight.

Our New Special Features

We promised our readers some special features that are calculated greatly to increase the interest in our pages, and with this first number of this new volume we are beginning two of them. First is the "leading article" which is regularly to begin on page four and to be accompanied with the writer's picture. And each week we hope to have a special message from a different person so far as possible for that space, a message to which he has given much thought and which he considers important for the brotherhood to have. President Jacobs supplies the first of the series, which is well worthy the careful reading of every subscriber. Also, this week we begin a series of ten articles on the Holy Land by Brother

Herbert H. Tay, who spent several months in that land and has kindly consented to share his observations and study with our readers. Don't let a single installment slip by unread. Other new features are soon to begin. And we believe not only the special features will be worthy of your appreciation, but the regular, tried, and valued departments—the sermons, devotionals and other articles of general interest, and clear on through to the end of the paper. All in all we believe this will be the most interesting and profitable year of our conduct of the Evangelist. It will surely be so if you are prepared to appreciate the splendid articles that shall come from the representative men and women of the brotherhood as much as we shall enjoy sending them to you. If you like any particular feature of the paper, or if you should have any criticism to offer, we shall be glad to hear from you, for it will help us in our planning for the greatest efficiency and service of our beloved Evangelist.

EDITORIAL REVIEW

Pastors needing material for missionary sermons may secure same by writing to the Foreign Board's headquarters at Long Beach. See notice and address under "Announcements."

Brother Egydio Romanenghi, student in Ashland College, gives us another installment of interesting facts concerning the native workers connected with our South American mission.

A letter comes from Reliance, Virginia, where a few Brethren are endeavoring to hold the fort in spite of a steadily decreasing number. They deserve credit for their courage. Brother S. P. Fogle has been ministering to these people for a goodly number of years.

The church has suffered the loss of a valued member of the Brethren Home Board in the person of Brother Jesse A. Garver, of Dayton, Ohio, who passed away December 29th, 1925, and in behalf of whom the officers of the Board offer resolutions of sympathy.

We learn from the correspondent of the Bethel church near Berne, Indiana, that a Gospel Team from Ashland College conducted a successful evangelistic campaign there during the Thanksgiving vacation, which resulted in eight confessions, and the welding of the friendship of the Berne church more closely to the college.

In a communication from Brother E. M. Riddle, pastor at Bryan, Ohio, we learn that they had a most excellent Christmas service and all services largely attended. He also states "there seems to be a fine spirit in our church and a willingness to work." That is the condition that will ensure success.

Brother Porte's "Tract Corner," always interesting, contains one of the most practical suggestions he has made. Read it and see for yourself. How easy it would be to carry your copy of THE EVANGELIST to some one who has none, after you have read it, or some other printed message of the Truth!

Dr. Teeter in his Business Manager's Corner calls attention to the approaching Publication Day, the fourth Sunday in January, when an offering should be taken in every church to help pay the debt for the purchase of the Publishing House. Last year you did splendidly—some of you—and possibly this year you can do still better. Let every church lift its share and the load will be light.

Brother Charles W. Mayes, pastor at Lanark, Illinois, reports twenty additions to the church as a result of the evangelistic campaign recently conducted by Dr. Charles A. Bame of Ashland. Co-operation on the part of the local schools was said to have been excellent. Brother Mayes is now engaged in a similar campaign at Springfield Center, Ohio, where Brother Leslie Lindower is the aggressive young pastor.

Brother Frank G. Coleman reports his change in pastorates from Sunnyside, Washington, to Flora, Indiana. His four years of labor with the Sunnyside congregation proved both fruitful and pleasant and he left with a fine spirit existing between pastor and people. The work at Flora is responding to his leadership in a splendid way and the various departments are gaining strength, particularly the Sunday school. A White Gift offering of one hundred dollars is reported. Brother Coleman is conducting Sunday afternoon services at the Brethren Home, located at Flora.

Brother I. D. Bowman reports his evangelistic campaign at Gatewood, West Virginia, where twenty-seven confessions were received and twenty-two received into the church. It was a splendid success gained in spite of hindering circumstances. A pastor was secured for this church in the person of Brother J. S. Bowman, a brother to the evangelist. Brother I. D. Bowman states that he is open to further calls for evangelistic and Bible conference work.

Mrs. Hester A. Reisinger calls our attention to, and wishes correction made of, three confusing typographical errors, which occurred in her article of December 23rd issue. Under division II, section 2, in fourth line, it should read, "Back to your divinely appointed work" instead of "wish." In section 3 below, the sixth line, it should say, "Take them with you to the house of God," instead of "To be there with you, etc." And under 6, further down, first line, it should be, "One would gather from the hortatory portion of most sermons," instead of "the short story portion of mock sermons." We are very sorry for the errors and hope our readers will take time to make corrections in their papers and get the correct reading of this splendid article.

Recently we published the pastor's report of the dedicatory and evangelistic services at Fremont, Ohio, and this week we have an article by the officiating minister and evangelist. Brother Starn calls it a victory, and such it truly was, both from the standpoint of the dedication and the revival, and he proved himself very capable of both tasks, as we had occasion to observe on a recent visit to Fremont. We inadvertently omitted comment on Brother Henderson's report last week, and we wish now to commend him and his good people for the victory which they have achieved. The spirit of unity and of willingness to give and work was everywhere manifest during these months of building, and the pastor was a worthy leader in their manual labor as well as spiritual. They have a very well equipped and satisfactory little plant, a wonderful improvement over the old and increasing their chances of success many fold. May God keep them united and active, and lead them into larger things.

We have reports in this issue from both the pastor and evangelist, concerning the campaign recently held at Des Moines, Iowa, where forty-four were added to the church. The personnel of the converts is also significant, as noted by the reports. Brother B. T. Burnworth, the evangelist, proved himself a man used of God, and Brother W. E. Kemp, the energetic pastor, proved a worthy co-laborer. This mission point is most promising, and under the continued blessing of God and the faithful shepherding of the pastor, it is destined in due time to become a self-supporting church. But let not the brotherhood, as Brother Burnworth suggests, expect this child of the church to be thrown entirely upon its own resources too soon. Our mission points generally should be urged to become self-supporting churches at the very earliest possible moment consistent with their best good, but young churches should not be made to bear too heavy burdens suddenly. It is wiser that they should become accustomed to the strain gradually. The brotherhood should understand this, and should give with a generosity that will make possible the wise and proper support of our established mission points, the while new points are being opened up.

When the "Office Secretary" of the Foreign Board asks, "Have we done our utmost to rescue these perishing for whom Christ died?" she asks a question that probably gets under the conscience of most of us. For how many—if indeed there are any—have really done their utmost to advance the cause of Christ in the foreign lands or the home? Indeed, how many there are who do next to nothing! And how many who give only of the "left-overs" after every personal desire has been supplied! If something should overtake us that would cause us all to do all we can for the advancement of God's kingdom, what we are now doing for missions at home and abroad, for education, for the printing of religious literature, for the care of the poor and the infirm, and for the discharge of every obligation of the church, would look like child's play in comparison. The bare fact is, we have not begun to touch the limit of what we are able to do, and we shall never come any ways near doing this until after we have first brought to the Lord that which we owe him by the right of his ownership and our stewardship. It will not only help missions, but every other interest of the church, if pastors and other religious teachers shall give more attention to the teaching of the requirements of faithful stewardship.

GENERAL ARTICLES

The Teacher is Greater than the Temple

By President Edwin E. Jacobs, Ph.D.

The teacher is an architect, not a bungler. He is a builder, not a butcher.

The title of this article is suggested by the incident of Jesus when he said, "Behold, a greater than the temple is here." He was standing before a structure which symbolized to the Jew his whole national life,—government, religion, and education. There it stood, historic, magnificent. But there also stood the Teacher, clothed in frail flesh. He gave utterance to words, which had, of course, no ontological but only a phenomenal existence. But the temple, that was material, gold, stone, and cedar. Yet the temple is gone while the words of the Teacher have been ringing down the centuries ever since.

The personality of the teacher is all important. It is so in the public schools, the Sunday schools, and the colleges. It is even more true in the pulpit. I can illustrate this by suggesting some of the defects in what have been so often called, "agencies other than the schools, which educate." These agencies all play an important role but they lack the touch of the living teacher. I can show this best by mentioning two such agencies, viz., the press and the theater.

Two errors may result. First, there may go undetected, error of fact. It is commonly said that "practice makes perfect", but it comes far from that. It only makes automatic, and error conned over and over may easily become a part of one's mental equipment. The able and earnest teacher who is present with the learner may correct that, at least, that is a part of his business.

But, in the second place, there is the danger of the learner forming a wholly wrong philosophy of life. The same truth may mean several things to different people. There is an outstanding example of that in the case of a certain church dignitary who recently was brought to trial for heresy. He went over to Marxism, outdoing Karl Marx himself. This minister frankly admitted that he had never read the writings of Marx until he was well past fifty years of age and was wholly captivated by them. It is a safe venture that if this man had come into possession of this matter through the personality of an able and consecrated teacher, he would not have gone over to a philosophy, which now is regarded by thinking men, as inadequate to deal with the facts of which it treats.

This latter point, namely, the forming of right lines of thinking, is by far the most important function of the teacher and preacher. Take for example the indiscriminate press, which floods our desk with certain kinds of pamphlets. Every cause is represented.—labor, capital, socialism, Russellism, evolution, anti-evolution, railroad disputes, athletics, peace propaganda, preparedness, war, defenses of the Bible, attacks on the Bible, Seventh day Adventists' doctrines, breakfast foods, criticism of the government which borders dangerously near on treason, etc.

I suppose all this is within the limits of civil liberty, but certainly one must take care how one reads. Such matter falling into the hands of the uninitiated and unfortified, may prove to be exceedingly dangerous. Feeding upon such material, the common man often comes to the most astonishing conclusions and develops what I once heard the late Professor James, call "an individualistic philosophy,"—queer, biased, and oftentimes wrong.

If the indiscriminate press, unguided by a teacher, proves untrustworthy as an educative agency, we can no more trust the theater or the moving picture under like con-



Dr. E. E. Jacobs

ditions. We hear a great deal these days about the "educational value" of the moving picture, but this is greatly overdone. The facts are, that the moving picture is almost purely for entertainment and not for instruction at all. Some plays have an educational value and some have a legitimate entertainment value, but the real instructional element, is an *ava raris*.

Take a glance over the list of both the producers and the actors and see about how much attention they are paying to "education." The plays themselves are all too often erotic, exaggerated, impossible and not seldom coarse. The sweating, swashbuckling hero is a hero because he can take a running jump and land on the back of a small horse. The heroine all too frequently is a heroine because of an unsavory matrimonial past. The play meanwhile is exploited in the most outrageous

English as teaching a "great moral lesson", while the facts are that it teaches nothing of the kind, nor is that what it was produced for.

Education must be something finer than this. One can not be called educated simply because he has seen certain pictures, because he has traveled a certain number of miles or because he has read certain books. It has been estimated that no man can possibly hold the contents of more than 400 books in his mind, read as he will. It is not the contents of the books nor the travel, nor the experience alone, but rather deeper and subtler elements which educate. And to these elements the teacher makes the most dominant contribution.

It is said that Plato held his head to one side. His pupils held their heads to one side for they wanted to be like their teacher. I dare say that in college, at least, the teacher has a larger part in forming attitudes of mind than all the books the student may read in his four years' course.

If this is at all true, what kind of a man ought a teacher to be, especially in a Christian denominational college? The pay is poor but the opportunity for service is great. In such a school, the integrity of the Bible ought to be above reproach and the ideals of Christianity ought to be secure. Such a college ought to stand as a challenge and oftentimes as a rebuke to certain colleges in which these things are overlooked. The one clear aim, that of developing Christian character as it results when founded upon a scrupulous regard for the authority of the Bible, must never be lost sight of but should grow clearer with the years. I am confident that this result may come through and only through the personality of the teacher. And what has been said about the college teacher can as well be said with certain modifications, about the Sunday school teacher.

Jesus, apart from his divine authority, must have impressed his own personality upon his followers. Men worshipped him, children clung to him, and even Pilate was held by the magnetism and charm of his presence. He cleansed the temple by his presence, evil spirits fled before him, and the very thief upon the cross was converted to him.

You say this temple is wonderful? That it represents the dwelling place of God on earth, where men may meet him and know him? Behold a greater than the temple is here,—Jesus the Christ, the Chosen of God. And so it is today. Jesus is greater than the church which represents him, more righteous and perfect than we can imagine him, and

more zealous for the complete salvation of men than we are ourselves.

Thou Galilean Teacher, wilt thou our teacher be,
Until we learn thy lessons all, Teacher of Galilee.
Ashland, Ohio.

Jesus was the Great Teacher. Christianity is teaching religion. We must keep it so. Teaching is the basis upon

which preaching must be done. New ideas must be properly placed if the life is to be of most value. Preaching without teaching leads to degeneracy of religion. No group needs the teaching ministry more than we do. It may not be the most spectacular ministry or the most popular, but it will do the Lord's cause the most good in the long run.—Christian Recorder.

Walks and Talks in Holy Places

By Herbert H. Tay

(Article No. 1)

Palestine at a Glance

Tourists to Palestine are invariably impressed with the diminutive size of the land. Sitting in his room in this country, and reading the accounts in the Scriptures of the events which happened in Bible lands, one forms the impression that Palestine must be a large country. So many are the incidents, so numerous are the place names, that it must require a large country to contain them all. Jerusalem, Bethlehem, Hebron, Shechem, Nazareth, Capernaum—these names bring back a host of memories. Surely no land on earth has played such a remarkable part in the history of the world, as this. Yet the land of Palestine is no larger than many of the counties in some of our western states. From Dan to Beersheba, and from Jordan to the sea, the area of Palestine is about equal to that of the little state of Massachusetts. It is literally a country that can be seen at a glance.

We had the opportunity to see Palestine at a glance, while in Shechem, where we had gone to attend the Samaritan Passover. The city of Shechem, or Nablus, as it is now called by the Arabs, lies in a narrow valley between the twin mountains of Ebal and Gerazim. Gerazim is the more famous, but Ebal is higher, and affords an excellent view of the entire land of Palestine. We shall climb to the top of this mountain, which is slightly over three thousand feet above the sea, and see Palestine "at a glance."

The ascent from Nablus, the Biblical Shechem, is steep and rocky, and on a hot day is anything but comfortable. Yet the prospect from this lofty eminence is well worth the effort spent in getting there. From this spot, one can see the entire land of Palestine.

Looking off to the south over the mass of Gerazim rising in the immediate foreground, we see the rugged, treeless crests of the Judean hills. Indeed, the entire intervening country, as far as Jerusalem, presents the appearance of the tossing waves of a troubled sea. In the foreground the crests of the waves are light gray in color, caused by the bleaching rocks upon the barren hillsides. But distance lends enchantment, and the somber landscape fades out into a beautiful delicate blue, and is finally obscured entirely by the purple haze of the distance. Though the Holy City itself is not visible from this point, yet one can faintly discern far to the south, a cluster of buildings upon a barren hilltop. That is En Nebi Samwil, ancient Mizpah, and it is but five miles from Jerusalem. The hills are bare and rocky, and only here and there do we see a tree, the last survivor of the ravages of time, the elements, and the destructive hand of man.

Turning slightly to the west, the hills gradually fade out into the level plain. It appears to be level from the eminence upon which we are standing, but in reality it is gently undulating. Now the bare gray of the hills, gives way to the delightful green of the fields of growing grain. This quiet pastoral scene stretches away to the south, as far as the eye can reach. From Gaza, far to the south, it continues northward to a point slightly north and west of us, where the Plain of Sharon is abruptly intercepted by the long ridge of Carmel. Though the fields are rich with ripening grain, yet they too are almost devoid of trees, save where some Jewish colony of picturesque tile-roofed houses is surrounded by its grove of fast growing eucalyptus,

Beyond the plain lies the sea. Its blue waters are sparkling beneath the warm sun. Upon the seacoast to the southwest lies Jaffa, the principal freight port of Palestine. From Jaffa northward to Carmel, along the seashore stretches a strip of glistening white sand from a mile to three miles wide. Across this strip of sand, and almost directly west of us, lie the ruins of Caesarea, the ancient capital of Palestine in the times of the Romans. A little farther to the north are the ruins of Athlit, perhaps the most extensive ruins of Crusader times to be found in the land. Then still farther north, the headland of Carmel juts abruptly out into the sea, and our view of the coast further to the north is obscured from this point.

The long ridge of Carmel is in striking contrast to the surrounding country. While the country round about is almost entirely devoid of trees, Carmel is a tangled mass of shrubs and underbrush. The oak, or terebinth, and the carob predominate, though trees of many varieties grow there in profusion. In the winter and spring, and long after the flowers of other parts of Palestine have disappeared in the summer, the flowers are beautifying this mountain with their presence, and filling the air with their fragrance. Carmel is well named, "The Garden."

At the east end of the mountain, a narrow pass connects the Plain of Sharon with the Plain of Esdraelon. It is called the pass of Megiddo. It is through this pass that the traffic of the centuries and even of the millenniums has streamed back and forth from the nations of the north and east, to the great nation of Egypt on the south.

The Plain of Esdraelon stretches from the Mediterranean eastward, and with the Vale of Jezreel, continues to the Jordan. It breaks the backbone of hills known as the Central Range, which traverses the entire length of Palestine except for this one place. The plain itself is quite fertile, and it too is covered with fields of green grain, gently waving in the breeze.

Beyond the plain, and almost directly north of us, rise the hills of Galilee. Upon the first ridge of these hills, but partially obscured from view by the fact that it lies in a small basin in the hills, we can distinguish the village of Nazareth. The villages of Galilee beyond are obscured by the rugged hills. The Sea of Galilee itself is out of sight. But towering majestically above all surrounding hills, and crowned with eternal snows, stands Mt. Hermon, that silent guardian of the north.

Stretching away to the south and east of Hermon, lies the great plain of the Hauran, the granary of Syria, and also of a great part of Palestine. South of the Hauran, the mountains of Gilead, Ammon, and Moab rise abruptly from the Jordan valley, standing like a grim, impenetrable wall in the purple haze. Between us and them lies the deep trench of the Jordan. We cannot see the floor of the valley, but so abruptly does it drop away, that we feel as if we were standing upon the verge of a mighty cleft that sank into the very bowels of the earth. The impression which this mighty cleft makes upon one, cannot adequately be described. Far to the southeast, though still obscured in the bottom of its sub-terranean chamber, lies the Dead Sea. When viewed from the Mount of Olives on the east of Jeru-

salem it seems that the Almighty Artist could not have painted it a more beautiful blue, if he had dipped his brush in the azure skies of the cloudless heavens above, yet it lies there below us, bearing mute testimony to the certain fate of one who always receives, but never gives—dead!

We have seen the Holy Land. And again the question arises, "How can such a small land, have exerted such a great influence over the affairs of men throughout all generations, and in every clime?" I shall answer by asking you to look down below us, to where the narrow valley in which the city of Shechem is situated, opens out into a small plain. There, almost at our feet, lies the "parcel of ground that Jacob gave to his son Joseph. Now Jacobs' well is

there." Upon that well there sat one day, One who said, "He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up into everlasting life." The experiences of men throughout nineteen centuries are testimony to the truth of those words. These experiences have proven to men that he who spoke those words was the Son of God. Palestine is the Holy Land, because it was pressed by the footprints of the Son of God. That is reason sufficient for the influence of this small land over the lives of men for centuries gone by.

La Verne, California.

Brethrenism and Modern Religious Demands

By Willis E. Ronk

(Address delivered at Ohio Conference, Smithville, and voted by that assembly to be published in THE EVANGELIST. Published in parts. Part I.)

In the very beginning, it must be evident to all, that the speaker has undertaken no small task in attempting to speak on this subject. If the subject were of his own choosing, he would consider the attempt presumptuous, to say the least. The magnitude of the task may be seen, when we remember that the subject presents a three-fold task. First, Brethrenism is to be defined or at least a definition must be given; in the second place, Modern Religious Demands must not only be known, but also stated; and finally, a relation must be shown between these. The speaker does not expect his hearers to agree with all that he shall say; nor if they do agree, to the wisdom of saying what he shall say; nor does he expect to entirely exhaust the subject. If our minds shall be stirred into action, the task will be well done. The speaker has found no beaten path before him; but has been trying to think his own way through on this subject. He has arrived at some very definite conclusions.

Brethrenism

As I begin I am well aware that the very term "Brethrenism", is very distasteful to a great many of our people. In fact, I myself have always disliked the term and have very carefully avoided its use. In my mind "ism" has always been associated with some "sect" having a false doctrine or practice. The word has been almost synonymous with evil and we have thought of it as a thing to be abhorred. When however, we leave all preconceived ideas and turn to the dictionary, we will find that ism is a good English word. And not only so, but in everyday usage the word is used in a good sense. There is no reason why we should permit any false sect to have full claim to it. An ism is a doctrine or system of—, therefore, I feel justified in defining Brethrenism as the doctrine or system of The Brethren. I have been unable to find any other word or term that will convey this idea. We usually speak of the Brethren Plea, but the Plea is only a part of what is comprehended in Brethrenism. Therefore we will use the word with this definition in mind.

If I might stop with the above definition of Brethrenism, my task would indeed be an easy one. But the comparison implied in the subject demands that we go farther into the matter. For after all, what is that system or doctrine of Brethren? Where shall I find an answer? One might well hesitate before going farther. Our traditional policy SEEMS to have been "not to define" our position. To all questions, we have one answer, "The Bible, The Whole Bible, and nothing but the Bible." And many times we have placed the emphasis on "Nothing But the Bible." I am not so sure, but maybe one of the chief reasons for our slow growth, is our refusal to be definite. Whether we will or not, we must define our position. We are defining it every day. We have been doing so from the very beginning. Of late years we have been doing most of our defining individually and privately; nevertheless we have been defining our positions. I am presuming to give a public definition. For the sake of convenience, I will consider Brethrenism as made

up of two parts only, doctrine, and with the doctrine I consider the ordinances which have their roots in doctrine; and church government.

Let us notice first our government. We are congregational in government, and we have carried the idea, in some instances, to extremes never originally intended. There has been a growing disposition to "teach what I please" regardless of what others do or say. Speaking of the Convention of 1887 at Ashland, Holsinger says in his History (page 545), "At the convention it was defined that the Apostolic idea of congregational government, relates alone to incidental affairs of the congregation, and not to doctrinal practices, which must be universal." From this statement (and there are others which I might quote) it will be clear that a limit was intended to congregational authority. It was only natural that a people, who had just witnessed such an abuse of central authority, would swing to the other extreme; and yet they in their day did not go as far as we in our day have gone. May I repeat what I have said elsewhere. "In my humble opinion, we have swung too far and it is time to turn in the other direction. We are too loosely organized and after a while we will begin to realize it." Of course, we Brethren, and especially we preachers, are exceedingly jealous of our liberties. And yet the greatest amount of restlessness and dissatisfaction among our people is due not to doctrinal controversies; but to a growing conviction that through our policies or lack of policies, we are predestined to either remain at our present size or to disappear as a Brotherhood. It is useless to shut our eyes to facts. Sufficient evidence, if any were needed, is the assigning of certain subjects for Conference discussion as, "Are We a Disappearing Brotherhood"? "Is the Brethren Church Growing as She Ought"? or the one under discussion now, "Brethrenism and Modern Religious Demands." Further evidence might be found in the fact that we are not building new churches as fast as the old ones die. Death in many cases is due to utter discouragement. That some of our ministers are utterly discouraged is easily seen in the drooping shoulders, turned down mouth and hopeless eyes,—to say nothing of a continual exodus from the church. The morale is by far too low. I have already hinted that this discouragement is found not only among ministers but laymen as well. It frequently happens that Brethren people live in a town where there is a Brethren church and yet attend the services of other churches, teach in Sunday schools and wholly neglect their own. What is the reason? Either they are ashamed of their own church, or completely pessimistic as to the outcome. One may also at times find some of the best people we have, or have had, completely inactive so far as churches are concerned, because they have given up hope, and yet are too much Brethren to change churches, or to hurt their own by attendance elsewhere.

The cause of this discouragement many times may be traced directly to our lack of Church Government. This lack may be seen in the fact that it is many times next to impos-

sible to administer church discipline. In many cases the minister who undertakes this in his own congregation is simply cutting off his own head, so far as progress in the Brethren Church is concerned. Although, he may succeed locally, it is possible for one or two persons who are disgruntled, to spread the most unfavorable reports over the brotherhood—to the discredit of the minister. And to our shame we roll the scandal under our tongues as a sweet morsel. "So and so" is having trouble."

The weakness of our government is also seen in the placing of pastors. Of course, we have government by congregations; and each local unit has a right to choose their own pastor. The truth of the matter is that most of our Churches, especially the medium sizes and smaller ones know no more about our preachers, their character and abilities than they do of Hammurabi. And truth to tell, we preachers know very little about one another. All we know is what we hear, or what we see at our conferences; and many of our men will appear far better among their own people, than when on exhibition. Most of our pastors are placed

by recommendation, and how utterly unprepared most of us are to give true recommendations. It has been no unusual thing for a church to get two or three men in a line, who were misfits, to put it mildly. The results are that the preacher kills the church, or the church kills the preacher. If we had some way to put the right man in the right place at the right time, then many of these misfits would be avoided!

We are living in an age of great industrial development and the business world has found it necessary to have organization. If the average large business concern would attempt to run their business as the Brethren Church runs hers, they would last about two weeks. And believe me or not, it is mighty hard to explain our methods of doing things to men who are accustomed to some system. Rules or laws are absolutely essential to good business, or good government. Have I said too much on this subject? Well, let me repeat,—we are too loosely organized, for the age in which we live.

Clayton, Ohio.

(To be continued)

"Mister, Mister, Come and Help Us"

By Rev. Arthur F. Ragatz, D.D. Secretary Western Agency of American Bible Society

"Mister, Mister!" It was a shrill little voice that called. And many faces on the crowded walk turned to see a little girl, hatless and out of breath, trying to stop a man nearly half a block away.

The man also heard; and when he turned around, one could see by the twinkle in his eye and his pleasant smile, that he did not resent being called "Mister, Mister," by a little urchin. In fact, one would think he really enjoyed the experience; for he set down his heavy suitcases and smiles a welcome to the little girl who came running to him.

Those who were near and expected to hear the little girl tell some startling news were disappointed; for all she said was, "Mister, I saw you go by that store over there, and Ma wants you to come to our home tonight and bring your Bibles." Carefully he took her address and promised to be there at the appointed time.

For several weeks this colporteur had been working in one of the most needy and neglected quarters of the city. His lodgings were at the very edge of the slums. Every time he went to or from his room, he had to make his way through crowds of children.

He was so different from most men who walked those streets, that the children soon recognized in him a friend. Several times he had stopped and watched them at their play, and had helped them even, and once at least had been an arbiter in what threatened to be a free-for-all battle.

Nearly ten days before this incident, he had talked with this little girl, and on parting had given her a penny Gospel. Several days later he asked her if she had read the little book. The look on her face answered the question before her words were spoken. "Yes," she said; "I've read it to all the neighbors—but they can't understand." Little by little he got her story. Her family and neighbors were Italian. The Gospel was English. She had learned enough in school to be able to read; but they did not know enough of the English to be able to understand what it all meant. Out of his stock he took another Gospel,—this one in Italian,—and giving it to her asked that she take it home to her mother. She took it home. Her mother could read and understand. Soon the neighbors heard about "the little Gospel in Italian," and for days, the girl's home had neighbors in it all the while, reading to one another, talking over what they had read, and reading more.

There were many things they could not fully comprehend. Promises that their hearts yearned to believe, but ever and anon the question, "Is this truly God's Word," and "Are these promises for us? Can we have these blessings without a priest or without going to mass, or without paying for them?"

Finally, they decided that some one should be called in to make plain to them—but who? The little girl, hearing this, presently told them if she were looking for some one to help her, she would go to that kind man who had given her the little books. They all agreed that she was right, and sent her out to find the man, if possible, and invite him to call at their home.

Thus the invitation was given. The man was found and at the appointed time arrived. The humble home was filled with expectant neighbors. Some were there to hear the good news; others to take issue with this man, who dared to do things so differently than they had been taught to believe they should be done.

On the whole it was an attentive group, and he read the Word and expounded it, while the Holy Spirit bore witness to the truth. Many questions were asked and answered until late into the night. When he left, invitations to return were pressing, and, for many nights following, he met various groups in different homes.

Bibles were freely bought, many hearts were refreshed, and the whole life of some was changed. Today more than a score of these people are members of a Protestant mission. The colporteur has long since gone to other fields; but the heaven is still at work. The cottage meetings for the study of God's Word have become an established arrangement. From the giving of a penny Gospel a work of righteousness has begun which promises the ultimate regeneration of this entire foreign colony.

It is easy to believe that all the harvests of wheat came from one seed. That seed spread its multiplying harvests from acre to acre, until now the world is full of the music of the sickle. In this normal way, our Lord wants to spread the harvests of his truth—from man to man, from family to family, from neighborhood to neighborhood. You are impatient with that process? You want the city changed from top to bottom as by the waving of a wand? Whatever you desire, whatever your dream, the city will be changed when each man is changed and each woman is changed. When the individuals are regenerated, the city will be regenerated. Salvation is not social first and then personal, but personal first and then social, as the units of saved individuals multiply and their influence becomes controlling. If society is to be redeemed, it will be done by the addition of redeemed men and women, one by one, man by man. This is our Lord's way and it is the only way.—"The Harvest Is White."

THE BRETHREN PULPIT

"Buried Alive"

By A. E. Thomas

TEXT: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me.--Galatians 2:20

I am crucified with Christ and it is no longer I that live but Christ liveth in me, and the life I now live in the flesh, I live in the faith of the Son of God who loved me and gave himself up for me. Note the word up. That means that his sacrificial death was voluntary. He gave himself up and if you do not believe that you're lost.

Christianity is not an experiment, it is an experience. Experiment is something that you are trying to find out whether it is right; experience is knowledge gained by trial. Christianity is Christ in the center. He is the center of our faith. Now is Christ the center. He is the center of our faith. Now Paul says I have had an experience. It was Victor Hugo who said there are two great roads that will go down in history. The Road to Calvary and the Road to Damascus.

What is salvation? Two-thirds of the church could not give a definition of salvation if their salvation depended upon it. Paul says, I have been crucified with Christ; first of all, there must be a death. Christ died for me. In the Bible there are two creations, the natural life and the spiritual life. You have the death of the sinner and then you have the death of Christ and then the resurrection. You cannot be resurrected until you die. You have to die before you can have a resurrection.

In Ephesians 4:22—That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. It tells to put a thing off and you have to put off the old man and you can't put the old man off unless you kill him. Christ does it. Where have you put him? Bury him.

Colossians 2:20—Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances.

You can never have the resurrection until you die.

Romans 6:1—What shall we say then? Shall we continue in sin, that grace may abound?

Now we have died to sin. That means that sin is not the matter in the life any more. You have died to sin, "Now I am crucified with Christ." Salvation is a new life. There must be a death first and you cannot have a new life until there is a death. Christ saves us through his atoning blood. It begins at the Old Rugged Cross. You can be crucified yet not saved. It is Christ's death that saves. We must die to the old life. The old man must die. Now here he is. He is corrupt. That man is contented the minute he sees that Christ did not die to condemn; he came to save that which was lost. Now then, I am crucified with Christ and I die and having been buried with Christ, I am risen with Christ. The man who lives in Christ lives above the world, dead with Christ, buried with Christ and risen with Christ. God looks; God hears; God sees, not you but Christ in you. I am crucified in Christ, nevertheless I live. I live and I am still subject to the things of this world but the life I now live in the flesh, I do not live, but Christ liveth in me.

All through the Ephesian letters, he says, I am what I am because Christ is in me. We have redemption through his blood. He has bought us with a price. I belong to Jesus Christ because he paid the price and now I lose myself in him, and when I lose myself I stand in the name of Jesus.

Salvation is wonderful and adequate to save this old world from sin. Now look, I am crucified in Christ; the life I now live I live because Christ now liveth in me, in whom we have redemption through his blood. Redemption through

the precious blood of God Almighty himself. This is the price of redemption. Now see, in Christ Jesus in whom we have redemption in his blood, the forgiveness of sin. When Christ lives in you, you are sealed with the power of God. Sealed by his power. Christ living in me, means that I am joint heir with him. We have a 50-50 proposition with Jesus Christ. It isn't a fire insurance to keep people out of Hell. I no longer live but Christ liveth in me. How do we know Christ live in me? We get it through the redemption price which he paid. The just shall live by faith. But what is faith? Faith is taking a leap in the dark, positively sure.

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

LOVING AND GIVING—Matt. 5:43-6:4.

An old Spanish writer, once said, "To return evil for good is devilish; to return good for good is human; to return good for evil is godlike." It is godlike because it is so hard to do. And it is about as difficult to give without advertising it. But the doing of such hard things is what makes the Christian different.

TUESDAY

PRAYER AND FASTING—Matt. 6:5-18.

A "Stage Prayer" by a Christian is no more effective than the prayer-wheel of the Indian devotee, and to make a show of fasting is to "add insult to injury." Outward forms are not to be decried, but the more they are employed, the more deeply and genuinely must devotion be felt or they are a positive injury.

WEDNESDAY

SINGLENES OF AIM AND SERVICE—Matt. 6:19-24.

He whose heart is motivated by a single purpose and whose eye is envisioned by single aim will not be wasting time and energy in a fruitless effort to serve two masters, but will be decisive and whole-hearted in the service of the object of his love.

THURSDAY

ANXIETY FORBIDDEN—Matt. 6:25-34.

It is not a reckless neglect of the future that is here enjoined, but a wholesome trust in the providence of God, and an avoidance of worry and fretting, which accomplishes nothing, but rather weakens one's chance and reflects upon God.

FRIDAY

JUDGING OTHERS—Matt. 7:1-6.

The folly and injustice of judging others rests in the meagerness of our knowledge of them. It is impossible to judge the whole life of even our most intimate friends by the little bit we know of them, and to attempt it is to cast judgment upon ourselves.

SATURDAY

PERSEVERING PRAYER AND RIGHT CONDUCT—Matt. 7:7-14.

The Christian has every encouragement to determined, persevering prayer, but he who prays thus will find his answer in no small degree in his ability to love and treat his neighbor as himself, and to walk the straight and narrow way.

SUNDAY

THE TEST OF FRUIT—Matt. 7:15-23.

"This is the infallible test," says Peloubet. In the Parliament of Religion the theories of religion were presented and seemed so beautiful, but the real test of their value would have been in bringing together the people made by religion, the practical results. When some one said to Wendell Phillips that Hindooism was as good as Christianity, he replied, "India is the answer."—G. S. B.

you will get into the arms of God. It is a leap for the Cross.

How do I know I am saved? I know it because Christ dwells in me. It is his faith and my faith that links up together and then it is one great powerful experience. I live by faith in the Son of God who loved me. He loved me. The greatest love in this world is that Christ loved me. He gave himself. God could have sent an angel but he gave himself. He took upon himself my sins. He loved me and gave himself up for me.

Paul says, I am crucified with Christ, I am dead and not only dead but buried. The old life is gone and in place of it is the new life; the new life in him. Then having been crucified having been buried, you rise again. Now look at yourself risen in Christ. Christ living in you! You begin as a child again. So do we all. We are babes in Christ. After a while, we come out of the baby stage. After childhood comes the youth. There is the time of uncertainty. There is the time of asking questions. Then we come to the middle age. The time when these things have been settled. Then finally when it is through, we walk up in the other world in the likeness of Jesus Christ.

In Christ Jesus we have a victorious life and all we need to do is to live by faith in the Son of God. Temptations you will have; temptations will come that will worry you.

Salvation is the grandest and the greatest thing in all the world. It is not something cheap. It is something when you got it, you can keep through the power of Jesus Christ.

I am a child of God; I am in his love; I am living by faith. Think, are you a real child of God, living in his love? What is it? Accept Jesus Christ. Then when you come and accept Jesus Christ as your personal Savior, he intercedes for you.

Salvation is not feeling. Salvation is faith. So faith in Jesus Christ is the first step in the acceptance of Jesus Christ as your Savior.

He loved me—ah, what love! How marvelous, how wonderful is the Savior's love for me. He gave himself up—ah, be sure you see the uplifted Christ, Not the life of Jesus, but the Uplifted Christ. I look to that lone hill far away and see the Blood of Christ, spilled for me—for me. Deny that and my faith is gone. O dear perplexed heart, sin has found its Master in the Christ of Calvary. Look up to him and live. There is life, there is healing in the uplifted Christ.

"There is life for a look at the Crucified one.

There is life at this moment for thee.

Then look, sinner, look unto him and be saved—

Unto him who was nailed to the tree."

North Manchester, Indiana.

OUR DEVOTIONAL

The Generous Soul

By O. E. Sibert

OUR SCRIPTURE

I covet no man's silver or gold or apparel. Ye yourselves know that these hands ministered unto my necessities; and to them that were with me. In all these things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, "It is more blessed to give than to receive." (Acts 20:33-36, A. R. V.).

OUR MEDITATION

These words were spoken by a truly generous soul. The great apostle Paul was on the return voyage of his third missionary tour. He had stopped at Melitus for a few days to bid farewell to the elders of Ephesus. The words of our scripture lesson are the closing remarks of his final message. It is a message to all who profess the name of Jesus Christ. It is a challenge to the Christian world today. Are we meeting that challenge

"I covet no man's silver, or gold, or apparel." His chief concern in life was not that of worldly goods. He was not interested in the treasured millions which his neighbors possessed. His supreme aspiration was to gain heavenly treasures, spiritual securities and divine possessions. My dear brother or sister in Christ Jesus, what is your chief aim and aspiration in life? Do you covet the worldly goods of others about you? Or, do you covet most the spiritual treasures of the apostle Paul.

Consider with me the words of Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal; for where your treasure is there will your heart be also" (Matt. 6:19-21, A. R. V.). "No man can serve two masters: for either he will hate the one, and love the other; or else will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24, A. R. V.).

Christians, then, must serve God. This service should be given out of the generosity of the soul and not for earthly rewards. Paul says, "These hands have ministered unto my necessities and to them that were with me." Far too many Christians today feel that something should be received for every service rendered and that something is measured wholly by material values. St. Paul says, "In all these things I have given you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'"

Giving one's all, in sacrificial service to humanity is the road to true wealth. The rewards are eternal. Remember again the words of Jesus. "Then shall the king say unto them at his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee? Or athirst and gave thee drink? And when saw we thee a stranger and took thee in? Or naked, and clothed thee? And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me" (Matt. 25:34-40, A. R. V.).

In view of these teachings of the Son of God and the great apostle Paul, cannot you and I afford to lay greater emphasis upon our sacrificial life? If I have interpreted these teachings rightly it is the generous soul who shall inherit the eternal rewards in the kingdom of God. May we, with the help of God, strive to cultivate a generous soul that we may inherit these everlasting rewards mentioned by these great teachers.

OUR PRAYER

Our most gracious and divine Father who art in heaven, we praise thy holy name. We thank thee for thy revealed word and the sacrificial life of thy Son, Jesus Christ. May we, thy humble servants, put aside the material considerations of life. May they become the secondary things of life. Give us we pray thee, the generous soul of the Apostle Paul or of thy Son, Jesus. Use us, we pray, for the furtherance of thy kingdom here on earth. Forgive us wherein we have failed to be generous in the past and we will give thee praise forever. In his name, we pray. Amen.

Ashland, Ohio.

This is the meaning of worship: that one comes consciously and deliberately into the presence of God with such acts of adoration, thanksgiving, and petition as are the expressions of one's attitude to the Heavenly Father. This God wants as the parent wants the feel of the childish arms and the sound of the childish voice in the simple words of love and affection.—Christ Church Messenger.

SEND
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OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer.
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

Jesus and Nicodemus

(Lesson for January 17)

Devotional Reading—John 3:31-36.

Scripture Lesson—John 3:1-17; 19:38-42.

Golden Text—God so loved the world, that whosoever believeth in him should not perish, but have eternal life.—John 3:16.

Selected Comments

During the passover feast, after the cleansing of the temple and after Jesus had wrought some miracles (John 2:23), Nicodemus came to talk alone with him. All we know of him is recorded here and in John 7:50 and in 19:39, which implies that at last he became a disciple. A ruler of the Jews. A member of the Sanhedrin (John 7:50), or council, the chief governing body of the Jews, consisting of the high priest, as president, and seventy other members. He came by night, secretly, not really as a coward, but as one careful not to burn his bridges behind him until he was sure of the direction it was best to go. After a rather vague complimentary greeting by Nicodemus, Jesus immediately presents the problem of the new birth. Nicodemus seems to have rather affected a misunderstanding, for surely a man of his rank and education (v. 10) would know that no physical birth was meant.

5. **Born of water and of the Spirit.** Born of water refers to John's baptism of repentance, saying that he must be cleansed from his past sins and confess publicly his renunciation of his past life. Born of the Spirit refers to a new spiritual life. Without public confession he cannot enter the visible kingdom; without a new heart he cannot become a real member of the kingdom of God.

6. **Born of flesh, etc.** By flesh is meant all the bodily appetites and desires, as well as the body itself. It is the whole equipment with which nature fits a man for life in this world. In natural birth like breeds like, and forever determines much that has important bearings on his person and character. But to belong to a spiritual kingdom it is as essential to be born of the Spirit as to be born of the flesh is essential to entering upon the natural earthly life.

8. **The wind bloweth where it will,** according to its own laws, absolutely beyond human knowledge and control. The word "wind" here is the same word as "spirit" in previous verses. **Thou hearest the voice thereof.** You see the results, but you cannot tell the causes, which are beyond your reach.

10. **Art thou the teacher of Israel.** The well-known Rabbi, to whom so many thousands look for spiritual guidance. **And understandest not these things?** "It was the business of every member of the Sanhedrin, as Christ understood it, to understand above everything else just such spiritual mysteries as he had been talking about. They should have been his dream, his delight, the constant subject of his thought and his speech. That

would have been the case with the prophets of old, or with John the Baptist; but it was far otherwise with the Pharisees."

14. **As Moses, etc.** (See Num. 21:4-9).

16. **For God so loved.** The emphasis is on the so. The proof and the measure of this love is given in what follows. **So loved the world.** This sinful, wicked, rebellious world; this world that rejected him; this world full of hate, war, crime, ignorance, perversity. This is the wonder of the universe. **His only begotten Son.** The one nearest to himself, the only one who holds this peculiar relation; so that it was really a giving of himself for man; it was not a throwing off the burden on another. There is no other certain proof of God's perfect love for all men than this. Nature gives us many hints of God's love; but there is so much which is terrible, which seems contrary to love, that we cannot be sure that God loves us except by this gift of his Son.

Twice more in the Gospel do we read of Nicodemus. We have no hint from this chapter that he accepted Jesus as his Master. In John 7:45-52 we read of his brave words to the Sanhedrin in Jesus' behalf; yet he is not even accused by his fellows of being his disciple; not even as much as they had accused the officers who had failed to arrest him. But in John 19:38-42 there is a distinct implication that he had by that time, become a disciple, for he provided rich store of spices for the embalming of Jesus' body.—The Standard Quarterly.

Lesson Lights

The New Birth. Our Savior here declares that there are two elements or factors in the new birth; one the putting away the old life, the washing or cleansing from sin, of which water is a symbol. The other, the receiving of the new life of the Spirit, which is typified by the outward baptism.

The Kingdom of God "is the individual and social life that Christ came to inaugurate, the reign of love to God and man in human hearts and in all human relationships. It is a kingdom because God is at the head of it, supremely honored and implicitly obeyed, the source of all its power, happiness and prosperity. The new birth is the necessary entrance into this kingdom because without this union with the Holy Spirit our wills are not God's will but contrary thereto, and so we cannot be loyal citizens of his kingdom." The word "born" implies that this new life from above is at first but the beginning of a process of growth. There has begun the child-life of the kingdom which, through the continued influence of the Spirit, will grow into "the perfect man in Christ Jesus" and through stress and storm and battle become at last complete.

The Spirit's Methods we cannot know, but the facts of the new life are as plain and certain as that the strong wind bends the forest trees. We may not know the day nor the hour when we are born again, but we may know the facts by the fruits. The impartation of life to man, to animal and to plant is still, even in the brightest light of science, as great a mystery as ever. But the fact of life is a certainty.

Faith is not arbitrary, but is the necessary condition of salvation. It is no more a hindrance than the stairs are a hindrance to coming out of a burning building, or a road a hindrance to reaching a place. Faith is a way to salvation, a means of attaining it.

God So Loved the World that he made provision ample enough to provide salvation for every individual who would ever be born into the world.

"Saved, that is, if it chose, not saved by compulsion. It would be no real salvation if Christ merely forced sinners into heaven; they would not belong there or be happy there. The only possible salvation is the kind he offers, based on repentance of sin, hatred of it, a longing for goodness and love of and faith in the Savior."

Rendering Help to South Africa

It is the policy of the Field Committee of the World's Sunday School Association for one of the Staff Secretaries to visit the various countries where there are national Sunday School Associations or where such organizations may be promoted that the largest measure of help may be rendered in carrying on the most effective work in each nation. For at least three years the South African National Sunday School Association have been begging for a deputation visit from one of the Secretaries. These appeals began when Mr. Charles Francis, of New York City, a member of the World's Executive Committee, visited South Africa when returning from the World's Convention in Tokyo which was held in 1920. The 33 delegates from South Africa who were at the Glasgow Convention in 1924

renewed the appeal with a document signed by the entire delegation.

Plans are now being completed for Dr. W. G. Landes, General Secretary of the World's Association, to begin a series of meetings under the direction of John G. Birch, Secretary of the South Africa Association, on Easter, 1926, when the annual convention of that Association opens in Cape Town. Conventions, institutes and conferences will be held in other parts of South Africa and every possible help rendered while Dr. Landes is in that country. Other work will be cared for by this Sunday School Secretary while en route.

A bad bargain is made worse by bad acting after the sale.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

A Conversational Prompter

By Ida Charlotte Roberts

"Yes, I enjoyed my visit with Alice while with her, but as soon as I had left her I was overcome with a feeling of disappointment; my visit hadn't been satisfying," confessed Emily Sawyer to Lois Hanson one afternoon when the two were comparing notes on their recent vacations.

"What was the cause of your vexation of spirit?" Lois asked.

"Oh, there were so many things I wanted to talk about and hear Alice talk about, and I forgot to bring them up. I wanted to know Alice's views on the work of art she had written me she was reading. I wanted to hear how her new scheme for increasing membership in the Village Improvement League had worked out. I wanted to know whether she took the correspondence course she was planning to take and whether it had come up to her expectations. Alice always talks helpfully, not preachily, and sanely about matters. There were oodles of things I wanted to talk over with her, but my brain didn't call them up."

"Wasn't there time?"

"We talked continually, but there were usually others present and many interruptions. I let others guide the conversation, and in doing so I forgot to bring up my pet subjects."

"Why didn't you make a list before you went to visit your friend?"

"A list? What do you mean? Like a shopping list?"

"Yes. Before you left home, if you had jotted down any matter you wanted to discuss with your friend and taken your jottings with you, you might not have come away dissatisfied. You know our family is scattered to the four winds; and when we have a gathering of the clan, as we try to do every year, each of us carries a list of subjects to talk over. You can't think how well the plan works. We used to feel as you do—provoked with ourselves because we hadn't thought to bring up this matter or that. Now one of us armed with a list brings up a subject which is threshed out; then another trots out a subject on his list, and so on. Oh, yes, we wander from the subject in hand, the association of ideas often carrying us far afield; but that only adds to the fun. We do have such delightful talkfests, and always feel as if we were leaving a feast of reason and a flow of soul when we go."

"What a sensible plan!" Emily exclaimed. "Tell me some more."

"Just before we separate we each tell the name of the book we've read since we met, the one that we liked best, and tell our impression of it. Sometimes we tell of the music we've enjoyed most, and we end by telling the funniest story we've heard, which, by the way, helps us over the parting. You'd be surprised to know how much we get out of these visits together."

"When we are reading a book during the year, we think of it in a critical frame of mind—I don't mean an unkind frame; when we hear music or see a good picture, we try to carry away something of it to give to our family. I'm sure our minds have become more alert and our tongues more cunning in

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for January 17)

When to Say "No" to Ourselves Matthew 16:24

A leaf hung on the topmost bough of a big tree. A breeze came from the west and it swayed with it. Then it rained and the tears dripped from the leaf's downcast face. Dark clouds passed over the sky and the leaf lost all its bright color. Always it moved and changed as Mother Nature changed her disposition. Why did the leaf not keep a smiling, joyful countenance all the time? Because, it did not know how to say "No." It did not have a mind to think and a will by which it could carry out the plans it thought of like we, Juniors, have. It may be easier to move first one way and then another, whisked about by every changing mood and thought, but there are times when it is better to say "No" to ourselves and master this temptation toward weakness.

Jesus once went out in the desert all by himself to plan his life work. He knew that he was to become King of men and different ideas came to him as to how he might do this. He considered becoming rich and powerful, owning all the country in sight, as he viewed it from a big high mountain. The people then would have believed him a rightful ruler because he would have been more wealthy than anyone else in the land. But, Jesus did not give in to this thought. He said, "No" to it in very strong words. He even used Bible verses to show that this was not the way in which he should become King of men. Another idea then came to Jesus' mind. He thought about surprising the people by performing a great miracle. He thought about jumping from a big high tower. Then the crowds would have believed him to be unusual and to be One who could do things which they could not and the people would have worshipped him. But again Jesus said "No" for this would have been using his power in the wrong way. Still a third idea came to Jesus about using his power and for the third time he said "No," for when he thought over all these things he realized that they were not worthy uses for the Son of God to make of his power. Jesus said this

little word that is sometimes so hard to say to everyone of his temptations. Let us, Juniors, form the habit of considering carefully the plans which come to our minds and if they are plans which will not be helpful to others, let us say "No" to them. Jesus, later in his life, used his power to perform miracles, his power to do things other men couldn't do, but he did not use that power for himself. Instead, he used that wonderful power to help others, to cure the blind and heal the sick.

There were times when Jesus said "No" to the thoughts which came to his mind. I wonder if there aren't even more times when we, Juniors, need to use this little negative word. If you read the Bible references for the week you will find when some of these times are. One of these verses tells us to deny ourselves and follow Jesus. Do you know what this means? I'll tell you what I think it means. I think it means for us to do just like Jesus did. When he was tempted to gain power for himself he denied himself, said "No" to himself, and instead helped others. One time when we are to say this word to ourselves is when we are tempted to do things for ourselves instead of doing things for others. Do you remember the story about Solomon? One time God told Solomon that he could have any one thing he would ask for. Solomon might have asked for wealth or power for himself but he said "No" to these thoughts and asked for wisdom that he might rule his people in the right way, for he was a King. Do you know about the reward he received? Because he desired to help others more than himself, God gave him wisdom and gave him riches and power, too. There will surely be a reward for those Juniors who learn to think of others first and then of themselves.

Another very important time to say "No" is when we are tempted to hide behind others. It is so easy to let things look like someone else is to blame for something that we had a big share in, ourselves. Let's learn to say "No" when the temptation comes to deceive people in order to escape blame for things we have done.

One of our Scripture verses gives us a very happy promise if we learn to say "No" whenever we are tempted. It says if we endure temptation, that is, learn to say "No," we shall be blessed and shall receive the crown of life. Then let us learn to think things through that we may know when to say "No" and may receive this precious reward which our Heavenly Father promises.

- | | |
|-------------|---|
| M., Jan. 11 | When tempted to do wrong.
Jas. 1:12. |
| T., Jan. 12 | When we feel lazy. Prov. 6:6-9. |
| W., Jan. 13 | When tempted to lie.
Acts 5:1-11. |
| T., Jan. 14 | When tempted to be dishonest.
2 Kings 5:20-27. |
| F., Jan. 15 | When selfish. Romans 15:1. |
| S., Jan. 16 | When ready to boast. Jas. 3:5.
Ashland, Ohio. |

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Rio Cuarto, Argentina

As this letter should reach its readers about the end of the year I will begin by wishing one and all a happy New Year and a year full of blessings and the joy of service. Here we have just celebrated Thanksgiving. This is not an Argentine holiday as the date comes here in the spring instead of the fall, and there is no corresponding festival in the fall although Easter comes at about the corresponding date.

This year we had a very happy Thanksgiving as we had with us Brother Sickel and family and Brother Yett and family and Brother Istueta, our native pastor in Laboulaye. The latter brought for us a fine turkey, the gift of one of the believers in Laboulaye. This is well worth mentioning for such gifts to pastors down here are far more rare than Thanksgiving days, but the people are learning the gospel spirit more and more and some day no doubt the evangelical Christians will secure a general observance of a day of thanksgiving.

However, I fear that many who observe the day do so by indulging self rather than consecrating their substance to God. The Thanksgiving offerings to the poor and to missions are pitifully small compared with the total spent in feasting on this day. The church needs a revival of the apostolic custom of fasting on occasions. Only thus will it escape the general spirit of frivolity of the age.

In regard to our work in Argentina there are as always both encouraging and discouraging things. The chief of the latter is that the native worker in charge of the Bible coach on its last tour has not proven satisfactory and as the other worker will probably have to spend a year in military training beginning in February, and the motor of the auto has had a serious break, we feel obliged to drop this work for a little while. We ask the prayers of all that the Lord may soon open the way for the continuation of this work, which with proper workers is very important. The coach has been in use five years and the body of it, with slight repairs, seems to be good for a life time, but the motor is showing its age. The roads are better than they used to be, and there are prospects of getting hard surfaced roads by and by.

Our work in general is encouraging. Since last reports I have baptized three converts in Alejandro where Brother Reina has an excellent Sunday school and a good group of believers. Those baptized are from the upper class families of the town and there are a number of candidates who hope to be ready by Christmas.

In Cabrera also and in Laboulaye there are candidates for baptism but the pastors in these places are extremely careful to make sure that the candidates are thoroughly converted and faithful before being baptized. They are men of consecrated lives and are building their work on good foundations.

Here in Rio Cuarto we have had five bap-

tisms in October and six in November with a number more candidates in preparation. More members have moved away but some believers of other denominations have come in. Our Sunday school is once more around the six hundred mark. We are having extremely hot weather and considerable sickness.

In Buenos Aires we have a chance to sell our lot at a good profit for cash, but we do not want to sell. We want to build and we ask the prayers of the home folks that the way may open soon for a proper building and a good North American pastor in that great city. There are some missions there to be sure, but only one for every twenty thousand inhabitants and none of them are teaching the whole gospel doctrine as do the Brethren.

We are having a meeting of the Field Council to consider our problems and make our plans and we feel very much the need of divine guidance in our work. The ignorance of the gospel is still very great and we encounter prejudices on every hand. We appreciate the prayers and help of the brethren and trust that we may constantly prove more worthy of them.

C. F. YODER.

Have We Done Our Utmost?

"The Sky Parlor, Long Beach, Calif.
 Dear Members of the F. M. S.:

"I watch, and am as a sparrow, along upon the house-top."

Your Office Secretary, in answer to her first message to you through "The Evangelist," received a very precious letter from a kindred spirit, in which "That O. S." was referred to as "the sparrow of the Sky Parlor."

That is a wonderful story our Lord and Savior told about the Father's care of the sparrow, in Matthew 10:29-31, and his concluding words ("Fear ye not therefore: ye are of more value than many sparrows") make our sometimes-trembling hearts to thrill with the joy of perfect peace and safety!

"Truly, he is our 'hiding place';
 'A convert from storm and from rain,'
 'Under the shadow of thy wings will I rejoice!'"

But sometimes surely the great loving heart of our Father God must be grieved at our selfishness. Do you know John 3:16? Do you truly know it? "God so loved the world that he gave his Only Begotten Son." "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

What then of those superstition-bound, priest-ridden people of South America—those folks down there who do not know our "Hiding Place," but who are trying to find peace and safety through the Virgin Mary and through their patron saints, when the Lord himself said, "I am the Way ... No man cometh unto the Father but by Me."

What about those dark-skinned people in Africa, for whom Christ died, who, in their ignorance of the Father God Who gave "the Son of his love" that they might live, still are in the heathen night of idol and devil worship?

Have we done our utmost to rescue these perishing, for whom Christ died? Or is our Savior waiting, at the right hand of the Father,—waiting for us to reach these "other sheep ... not of this fold"? May not our failure in giving and going be delaying his Coming, for he said, "Them also I must bring."

O, dear Members of the F. M. S., as we look forward to the anniversary of our Lord's Resurrection, when we seek to honor him with our gifts to foreign missions, may we not search our hearts as never before and be sure that we appreciate God's love-gift of his dear Son for the redemption of the world, and may we give "heartily, as unto the Lord, and not unto men"!

Yours in the Master's Service,
 THAT OFFICE SECRETARY.

The Workers of the Argentine

PART II

By Egydio Romanenghi

Our Workers Constitute a League of Nations

Anton is an Argentine, but his father is French and his mother German. He does not like grammar very well, but can make himself understood in Spanish, in French, in German, and even in English. When Brother and Sister Boardman reached Buenos Aires, he went to meet them at the boat. Without knowing them, and even with a very limited knowledge of English, he was able to find them and help them out. Brother Jose Anton is only 28 years of age.

Adolfo Zeeche is also an Argentine. His parents are German. He is 25 years of age. He knows his Spanish well and is a good speaker. He talks German in his family, and knows a little French and English as these languages are taught in the College.

Dominga Reina is a Spaniard. His parents are also Spaniards. He came to the Argentine when he was very young. To talk to him about grammar is like talking to a mender of shoes about sculpture. He does not believe that statement in Logic which says that we reason better when we know our language better. Reina says, "You may use your rhetoric and long words that you have to look up in dictionaries, but let me use simple language which even the children can understand." Reina has learned a few sentences in English and thinks it is a great accomplishment. He is twenty-five years old.

Ricardo Egea is a Spaniard, from the province of Catalonia. He is thirty-five years old. His parents are also Spaniards. He knows the language well. One might call Egea a natural physician. He came to the Argentine over fifteen years ago.

Juan Istueta, or "Don Juan" as he is called, is a Spaniard. He came over many years ago. He is now thirty-four years old. He talks Spanish very well and with the Vascoe accent.

Federico Sotola is a Czechoslovakian.

Besides knowing his own language, he knows Spanish very well and also German. He came to the Argentine when he was very young. He is thirty-six years old now.

Besides these workers, we have now an Italian, Luis Siccardi.

I am a Brazilian, which makes one nationality more. Therefore I think I am not far wrong in saying that our workers might be called a league of nations.

Ashland, Ohio.

NEWS FROM THE FIELD

GATEWOOD, WEST VIRGINIA

I closed a two and a half weeks' meeting at Gatewood, West Virginia, November 15.

This is the fourth meeting I have held at this place within the last five years. There have been peculiar hindering causes at this place every time I came. This year they had no pastor and had been disappointed in not getting the evangelist that had promised them. The weather also was bad over half of the time. These hindrances made it hard at the beginning.

The last week the power of the Holy Ghost fell. We closed in the very height of interest with twenty-seven confessions.

We baptized 19 in the Oak Hill baptistry of the Brethren church the last day of the meeting.

Quite a crowd went Sunday afternoon over 10 miles where we had a splendid baptism. Three also came that had once been baptized.

Twenty-two were added to the church with five not baptized. Two of these may go to another church and I hope the other three will soon be baptized. We closed with many near the Kingdom, with interest at white heat. I think the best of all we succeeded in getting them a pastor.

My Brother, J. S. Bowman, living at Jordan Mines, Virginia, was with us over the last Sunday and has consented to come and give them three sermons a month.

He has been a successful pastor and evangelist, also a school teacher for 30 years.

We received a number of bright school children into the church, also some in mid-life, and some of the most influential in this community that are older.

If the weather had been good and we could have stayed two weeks more, I believe we could have doubled this number. If they will have the proper care and leadership this will become a strong country church.

ISAAC D. BOWMAN,

Leesburg, New Jersey.

P. S.—I am now home again after being absent for ten weeks. Wife and I being alone I cannot leave home for a long period at one time, but would be glad to accept calls for evangelistic work or Bible Conferences—either Doctrinal, Prophetic, or Higher Life.

Could not stay from home at most more than six weeks at a time. I. D. BOWMAN.

THE FREMONT VICTORY

Yes, I call it a victory and I know you would also if you were conversant with the facts that surround the erecting of the practically new plant at Fremont. It is modern in every respect, nothing extravagant, yet substantial, cozy, neat and attractive in type.

Brother Henderson has described the building more in detail, so we will say no more about it. It will be a privilege for the members of the Ohio Conference to assemble in session in this new building next October.

We consider it an honor and a privilege to have been called to dedicate this sanctuary of God. On Sunday afternoon, November 29, an enthusiastic crowd assembled in this building to have a part in dedicating it to the service of the Church's Founder—Jesus Christ. The Sunday school orchestra rendered special music along with several vocal solos which was enjoyed by all. Pledges were received at both morning and afternoon service and while there is some debt remaining, the burden will not be overpowering. We feel the good Brethren have done fine in a financial way. Most of them are day laborers and paying for their homes, yet this did not cause them to forget their allegiance to the Lord.

A very impressive part of the afternoon service was the dedication of the pulpit to the memory of Elder S. M. Loose, the founder of the Fremont church. This splendid pulpit is the gift of Professor Charles Anspach of Ashland College, a grandson of Brother Loose. This pulpit will long serve to commemorate the unselfish service that Brother Loose gave to this church.

On dedication evening we began a two weeks' revival meeting. The church was rather disorganized owing to the absence of a regular place in which to worship while the building was under construction. But the Brethren were not slow in taking hold of the task. The attendance was good from the beginning and fine interest manifested. The difficult task was to get the unsaved to attend, which is true generally today. We did our best, feeling that the Lord would reward our efforts somehow. We were not disappointed, for the second Sunday morning when the invitation was given, nearly all the members came forward for reconsecration and six others made the good confession. This increased the interest for the last week of the meeting which finally resulted in three more uniting with the church, making a total of nine. We regretted that we could not remain with them another week, but our leave of absence with our own people had expired.

Fremont is a mission point and I feel one that deserves help. At present there is no sign of it becoming a large congregation such as the other large churches in the city. But if the coming generation is conserved there is no reason why Fremont should go back. One of the large factors in the future of the church there is the economic. So long as the men have work the church will continue and

all indications point to the likelihood that the manufacturing plants will continue. It looks to us to be a good project and a wise move in erecting the new building.

It need not be denied that much of the future progress at Fremont will depend largely upon the pastor. It takes a leader to keep up inspiration as well as education. Practically all of the men are busy in the shops and much devolves upon the pastor in planning and carrying out the plans. The Brethren there are very willing to work all they can as evidence shows. I do not hesitate to say that Brother Henderson is meeting necessary qualifications splendidly. Several times we beheld him in his laborer's cloak which shows evidence of having been worn while the wearer was at work in some deep ditch, too narrow for such a (small?) man as Brother "Sam." He is interested in the education of his people and is striving to serve them the best he knows how. In all our visiting with the members we did not hear a single word of discontent concerning the pastor. We hope he will continue to serve these people as we feel confident that the work will continue to progress under his wise leadership. We certainly enjoyed our stay at his home with his good wife and children. We could not have been treated better even though they made the attempt to make an English tea drinker out of us. If you like good tea just go to Fremont among these good English folks and you certainly will get it.

We left Fremont with a song in our heart for the victory that had been won and a prayer on our lips for the continued faithfulness of the pastor and his flock. May God continue to bless them in their mission.

O. C. STARN.

SUNNYSIDE, WASHINGTON

December first we closed our work at Sunnyside, Washington, and came to Flora, Indiana, to take charge of the work vacated by our Brother B. T. Burnworth. The four years spent in Sunnyside were very profitable years indeed, and passed all too quickly. We found a strong and loyal church at Sunnyside and we trust that our four years' ministry among them did not leave them less loyal or true to the "Faith." We were privileged to see every department of the church advance and many precious souls won for Christ and his u. roe.hhl h nh Wtfohserrircvbgkqjmcfwpy church. When the call came from Flora we were under contract to remain at Sunnyside, but when we asked them to release us for the work here they very kindly consented to do so. As we were in the east at the time, doing evangelistic work we were spared the or-

deal of saying good-bye to a people that we had learned to love. This to me is the hardest part of the pastor's work—saying good-bye to those whom you have baptized, married and with whom you "have fought the good fight." At this Christmas time dozens of cards are coming to us from Sunnyside Brethren and with them a flood of pleasant memories. As we look back over those years of work and fellowship with the Brethren in the "Sunny West," we can see nothing to mar the remembrance of it all. Sunnyside knows how to take care of their pastor. They have a seven-roomed bungalow parsonage nicely furnished and heated. They are careful to share with their pastor whatever good things come their way. Fruit and provisions are received almost daily at the parsonage and somehow turkeys always found their way to the parsonage on Thanksgiving and Christmas. At the time of our resignation J. C. Beal was acting pastor and the church has called him to finished the unexpired year which ends September 1st, 1926. We covet for our brother the same loving cooperation as was accorded to us, and may the Lord richly bless them and lead them on to greater things for him. As we write we are at Flora, Indiana, having taken up the work here December 1st. On our first Sunday, December 6th, a great day had been planned. An all-day meeting with a basket dinner in the basement; Rally Day, and reception for the pastor. A fine program had been prepared, the pastors of the city invited and everything done to make us feel that we were indeed welcome to the Flora family. Flora had been without a pastor for two months and the effect is very noticeable in the attendance of the services. However, things are already looking up; we are pleased to see the school jump up to the two hundred mark and one Sunday go to 225. We got our prayer meeting organized with twenty out the first meeting and thirty the second. The Sunday night services have doubled since the first night, and we trust will do some more doubling before it stops. January tenth we will hold our own revival with J. Basil Long and wife assisting in song. Evangelism has not been on the increase in Flora during the last few years and we are asking that the Brethren remember us daily at the throne that the Holy Spirit may overturn things here and bring glory to our Lord Jesus. Our White Gift Christmas program was a success in every way, the offering will be around one hundred dollars for missions. We have been visiting at the Brethren's Home each Sunday afternoon and bringing the folk there a short inspirational service. We wish that every member of our beloved brotherhood might visit this home and see what a wonderful institution it is. We have eight inmates at this time and they are as happy as possible in this beautiful place. The Superintendent and Matron are fine home makers and give every attention needed. Well, Brethren, again we ask to be remembered and promise to report to you anything of interest to our church. May the Lord keep us all faithful and doing the things he has for us to do.

Flora, Indiana. FRANK G. COLEMAN.

Money makers are in constant danger of letting it cost too much.

DES MOINES, IOWA

The Brethren at Des Moines are rejoicing today because of the revival just closed. Brother B. T. Burnworth came to us November 29th and for three weeks has led us in a great revival.

Brother Burnworth is a real preacher, preaching the old time Gospel that saves, in a way that convinces men that Jesus saves.

His preaching not only brought many additions to the church but he made hundreds of friends while here that will be a great help to us, and I believe he will be called back to Des Moines to conduct a union revival some time next summer.

teen young people, and nine children. These include three complete families—44 in all.

Results—six fathers, eleven mothers, eigh-

This makes us ninety-four active working members, besides several who are not very active, but we believe that we can bring them back to the fold.

As near as I can tell we lost ten or twelve the last year who moved away.

Brother Burnworth will always be remembered by the Des Moines people and we pray that he can continue as an evangelist as he is surely a builder of permanent results.

W. E. KEMP.

DES MOINES, IOWA

The pastor has reported the meeting and I want to just give you my observations of the work there. First I take pardonable pride in the fact that just when it looked as though they were about to start the work in a basement or a little tabernacle or some other temporary way, I held out for the purchase of the present splendid church building which was purchased and since has been redecorated within and now is commodious and adequate. The location is growing better every day, for they are nearer one of the great main arteries of traffic in the city, a thoroughfare that has been extended and widened and makes the church accessible in considerably shorter time. From a real estate point of view this property is increasing in value. But despite all this to establish a work in a city of many churches is not easy and when Brother Kemp, the present pastor, took this work eighteen months ago it really was in a state of coma, and the most faithful were asking, "Is there any hope?" In these days of "Isms" people did not know what kind of a little crank religious concern had sprung up over night there, as the Dutch Reform had moved on, then the United Brethren, and then the Brethren, and no one knew who we were. Well, as Kemp says, he told them he was a "foot washing dunkard." He had a good meeting last winter which he conducted himself. This time I helped him and preached one night on the faith and practice of the Brethren church, so I think we are fairly understood now. All the time some new ones were being interested and the Sunday school they inherited with the church building was growing and when I arrived there were the Knipfer children as I had known them at Pleasant Grove, grown into splendid young men and women and are at once the leaders and inspiration of the C. E., which takes every prize that the city of Des Moines offers to Endeavorers, taking a cup

while I was there for 100% attendance at a big mass meeting. These same young people comprise the choir, in fact, this is a young people's church, for there is not to my knowledge a single member that can be said to be aged.

Whole families were received in the meeting reported which added man power and mother power by 17 and 27 younger people, making a total of 44. It looked at times as though we would get more and sometimes as though it would be considerably less. In twenty years I have never preached to the same sized audiences with such good results. Among the fine folk that helped us throughout the meeting who belonged to other churches was Dr. Calkins, a splendid scholarly retired Methodist preacher, who is an inspiration to every service and whose life is ripening into its full fruition. I must not attempt to enumerate the faithful ones who stood by us all the way through, but I love them and you can't be there long until you know who they are. The Mission Boards must not gather by this report that they do not longer need your help, in fact, it would be nothing short of a calamity to let them drift now, but a little while with the same progress and we will have a splendid church there. I close by saying that the Kemps are very popular as pastor and wife and universally loved and their biggest work is yet to be done.

We closed the meeting in six inches of snow being whipped about in a typical Western blizzard, but they responded nobly in the free will offering for the evangelist, accompanied him to the train, presented him with a pair of Pullman slippers and started him home happy indeed. I thank my friends at Des Moines.

Masontown, Pennsylvania next.

B. T. BURNWORTH, Ashland, Ohio.

RELiance, VIRGINIA

I want to send again a few lines from the Mount Zion church, as some seem to think we are dead, but dear Brethren, it is not the loudest bell that tolls the greatest death. We have nothing to boast of save our Lord Jesus Christ. We know we live in the pine hills, but we know God is no respecter of persons. Rich and poor alike must come to him in their poverty.

We are not dead, but it will be only a few years until most of our number will be counted among the loved ones gone before, and there will be only a few of us younger of the older ones to keep the home fires burning. We are not able to say what we would have done had it not been for the great sacrifice of dear Brother Fogle, who has served us for the last eleven years. Then he gave it over to Brother Wimor, and then to Bowman. In Brother Rinker's death the church suffered a hard blow, but it is not dead yet. There are forty-seven who have their membership on the Mount Zion church roll. We are making a struggle. But now our sick and afflicted and widows are being neglected. I think there is need for missionary work right here.

May God's blessing be with us all everywhere till we are called to receive our reward. Dear Brethren of the Evangelist family, pray for our church that they say is

dead, that it may revive, and pray for our poor widows, of whom I myself am one.

POLLIE STEELE,

Reliance, Virginia.

BETHEL CHURCH, BERNE, INDIANA

During the Thanksgiving vacation at Ashland College we had four young men from there who labored with us to the honor and glory of our Heavenly Father. One of the results of this meeting was the winning of 8 souls to Christ. Our church has a deep love for the Gospel Team and oh, how they and we did dread the departing hour. You may guess that we invited them to come back at any time. I think that they were also instrumental in securing a closer relationship between the college and us.

Our Sunday school attendance for the closing year will average a little better than 111. And last year it was a little better than 98. Our Thanksgiving offering amounted to \$262. We gave a Christmas program on Christmas Eve which was entitled "God's Gift of Love." I should rather have said it was a pageant. Our church will hold the annual business meeting on New Year's day, so this may be my last report. CLARK SIPE.

RESOLUTION OF SYMPATHY

By

The Board of Trustees of the Brethren's Home of Flora, Indiana, on the death of Jesse A. Garver, which occurred at Dayton, Ohio, December 29th, 1925

WHEREAS, it has pleased the Almighty to remove from our midst by death our esteemed brother and co-laborer, Jesse A. Garver, who since 1912 has been a member of the Board of Trustees of the Brethren's Home, and who for so many years has occupied a prominent rank in our church, maintaining under all circumstances a character untarnished and a reputation above reproach:

Therefore, Be it resolved, that in the death of Brother Garver we have sustained the loss of a co-worker, whose fellowship it was an honor and a pleasure to enjoy; that we bear willing testimony to his many virtues, of his unquestioned probity and his fine Christian manhood; that we offer to his bereaved family and his friends, over whom sorrow has hung her sable mantle, our heart-felt condolence and pray that the Great Comforter may bring speedy relief to their burdened hearts and inspire them with the consolations that hope in futurity and faith in God give, even in the shadow of the tomb.

RESOLVED, that a copy of this resolution be spread on the minutes of the Brethren's Home; that a copy be presented to the bereaved family of our deceased brother and a copy be given to the Evangelist for publication.

Respectfully submitted,

J. ALLEN MILLER, President.

ORION E. BOWMAN, Secretary and Atty.

LIFE AT LANARK

It has been our purpose for some time to broadcast a bit of news to our Evangelist friends. Our revival with Dr. Charles A. Bame as preacher was a great success. Although the weather was very bad a part of

the time and so good at other times that corn pickers had to take advantage of it. Still our crowds were good. Several nights the High School attended in a body and the cooperation on the part of the High School from both faculty and students was noteworthy.

Brother Bame was greatly used of the Lord in the preaching of his unsearchable riches. Brother Bame preaches an uncompromising Gospel. He holds that truth owes no apology for its existence and never seeks how the Gospel will be received. The preacher of the Word of God is to preach the Gospel, not necessarily defend it.

Dr. Bame gave his lecture, "Remaking America" before four audiences in or near Lanark. It was always received with great enthusiasm.

As a result of our revival twenty have already been added to the church by baptism and a few others are expected to come by the time the writer returns from Springfield Center. One important re-consecration of life caused great rejoicing on the part of those who have prayed diligently for months.

We have recently purchased a new piano for the Christian Endeavor Society which will soon begin to make rapid progress. New hymn books have also been added to the equipment. These last two additions meet a real need.

The pastor is now at Springfield Center, Ohio, where he is conducting a series of special meetings for Brother Leslie Lindower. More will be said later about this meeting.

Lanark, Illinois.

CHARLES W. MAYES.

New York City has eleven fire boats; Chicago has four, and other cities with navigable streams have several. These boats, which are capable of throwing as much water as twenty fire engines, cost about a quarter of a million dollars, but they pay for themselves in the damages from fire which they prevent. They are equipped with several thousand yards of hose, so that they can be used even if the fire is several blocks from the shore.

A Conversational Prompter

(Continued from page 11)

expressing our thoughts from thus giving an account of ourselves at the family meet. When I go to see friends or they visit me, I use the same plan, and it work equally well."

"I'll surely try it next time I pay a visit," Emily said.—C. E. World.

THE TIE THAT BINDS

SHAYER-LICHTY—At the John Lichty home in Falls City, Nebraska, on December 26, 1925, was solemnized the marriage of Miss Esta Marie Lichty of this place and Winnet D. Shaver, of Detroit, Michigan. At the appointed hour, in the presence of the family of the bride and to the strains of Lohengrin's Wedding March, the wedding party entered the spacious parlor of the Lichty home, which was tastefully decorated with plants and cut flowers for the occasion. Being unattended, the groom took his place before the altar, while the bride entered upon the arm of her eldest brother, Albert E., who gave her away. The ring ceremony of the Brethren church was used and pastor of the bride pronounced them husband and wife.

A reception followed the ceremony in which close friends of the family partici-

pated. After this the happy couple entrained for Detroit, where they will be at home. The bride is a talented lady, coming from an excellent family, known to the brotherhood. She is a graduate from Ashland College, also did post graduate work in other schools and for some time was teacher of language in Lombardy College. The groom is known as coming from the well-known Shaver family of Virginia. He spent some time in Ashland College and later was connected with the Mullen people as a sales manager and now holds a similar position with another large firm. The best wishes of friends go with them into their wedded life's journey.

A. B. COVER.

IN THE SHADOW

BAYLES—Dora Edith Bayles, daughter of Lewis and Olive Bayles, was born July 25th, 1907. She departed from this life at the home of her parents near Roann, Indiana, on December 21st, 1925, aged 18 years, 4 months and 23 days. She leaves to mourn because of her departure, a father, a mother, one brother—Walter, a sister—Nellie, and other relatives and with these a host of friends.

Miss Bayles united with the Brethren church at Roann on Wednesday evening, December 16th. At that time she seemed to be enjoying the best of health, and was much elated over her noble decision. She became ill on Friday, December 18th while in the school room. Miss Bayles was a leader in her class work. This was her last year in high school and she was joyously looking forward to her graduation in the spring. From our midst has been taken one who was loved and held high in esteem by all who knew her.

The funeral was held Wednesday afternoon at 2 o'clock in the Enterprise Brethren church. Elder Orva C. Lemert, assisted by Elder Geo. Swihart officiating.

RINKER—Mary Susan Rinker went to her eternal rest December 3rd, 1925, aged 64 years, 7 months and 20 days. She was the widow of the late Jacob C. Rinker who preceded her just 77 days. The writer preached her funeral on Sunday, December 6th, in the Mt. Zion Brethren church, Reliance, Virginia. Text: John 13:36—"Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Her body was laid to rest beside the newly made grave of her husband. The church was again full of loving and sympathizing friends to share their loss with her ten dear children and twelve grandchildren, three sisters and three brothers. She was a faithful wife and mother, and a sister in the church to the end. And we beg all her loved ones to prepare to meet father and mother Rinker some sweet day when life is over.

S. P. FOGLE.

THOMAS—Mary C. Dillon was born near Mt. Pleasant, Pennsylvania, March 28, 1850, daughter of Andrew and Sarah Dillon, and one of a family of eleven children, of whom one brother and four sisters remain.

Mary C. Dillon and Samuel Thomas were united in marriage on April 13, 1869. To this union six children were born. The marital relations were broken by the death of Samuel Thomas on August 2, 1898. Two daughters and a son also preceded the mother in death.

Early in life Mary Dillon united with the Evangelical church and at the time of the organization of the First Brethren church, of Mt. Pleasant, Pennsylvania, she cast her lot with the Brethren. Her interests were broader than merely the confines of her own home or church, and her passing will leave a void in the life of the community.

The translation from scenes terrestrial to joys celestial came on Tuesday morning, November 3, 1925, at the age of 75 years, 7 months and 5 days, bringing to a close the earthly pilgrimage of a life marked by continued interest and thoughtfulness for the welfare of others. One son, two daughters, 32 grandchildren and 49 great grandchildren remain to cherish the memory of an unselfish and kindly loved one.

Funeral obsequies were conducted at the First Brethren church of Mt. Pleasant on November 5, in the presence of an audience that filled the building, which betokened the esteem in which she was held by those who knew her best. Assistance in the services was given by Elder A. J. Begghy, pastor of the local Church of the Brethren, and the body was laid to rest in Greenlick cemetery beside that of her husband to await the Master's summons. Services were in charge of the undersigned by request in the absence of Elder H. S. Myers, who was detained by illness.

DYOLL BELOTE.

MAUST—Elias A. Maust departed this life July 24, 1925. Brother Maust was one of the pioneer settlers in this section, as well as one of our members of the Falls City Brethren church. He was a Pennsylvanian by birth, being born, reared and married near Meyersdale. With many others he came to

seek his fortune in the West. He took up land and engaged in farming for many years. Later he entered the elevator business which developed into a large business. He was a regular and consistent member of the Brethren church. During the writer's pastorate, he would frequently come into the home and talk over interests pertaining to the church and also we would talk of people and scenes in old Pennsylvania, the writer's native state. He was preceded in death by his faithful companion by several years. He leaves two sons, Albert and Irwin, both of this place. Funeral services by his pastor, the writer, from the church. His body was laid to rest in the Silver Creek cemetery.

A. B. COVER.

FRICKER—William Oscar Fricker was born May 13th, 1856, in Wheeling, West Virginia, and peacefully departed this life, at his home, Fort Scott, Kansas, on Tuesday morning, December 15th, 1925, at the age of 69 years, 7 months and two days.

He had been in failing health for some years and his condition had been critical for some weeks. The writer had the pleasure of baptizing him into the Brethren Mission of this city on August 16th, 1908, he being the first one baptized into this church.

A few days before he died he told me that he was still in the faith of the whole gospel, which I had preached to him many years ago.

He is survived by his wife, Mrs. Clemmie Fricker, and three sons,—W. O. Junior, of Ennis, Texas; Edward T. of Monett, Missouri; and Henry G., at home; also two daughters, Lucy, at home, and Mrs. R. C. Send of Warren, Ohio. One son preceded him by several years, and the writer was with the family at that time also.

No one who knew Brother Fricker would question his faith in Christ, nor the seriousness with which he received the Bible. The funeral was conducted from the Brethren church of Fort Scott, Kansas, on December 17th, by the writer. Many beautiful floral offerings were made, and the body was laid to rest in the Lath Branch Cemetery.

L. G. WOOD.

FOX—John M. Fox, son of Jacob J. and Sarah Jane (Dillman) Fox, was born in Miami County, Indiana, September 27th, 1858. He departed this life at the Central Hospital in Indianapolis, Indiana, December 16th, 1925, being 67 years, 3 months and 11 days old. He was united in marriage September 17th, 1880, to Barbara Ellen Cunningham. This loving companion preceded him in death November 9th, 1924. His entire life was spent in Miami County, with the exception of nine years in which time he was engaged in the ministry of the Gospel. Having felt the call of God at the time death entered their home to claim a two-year-old son, Andrew Jacob, who died in 1893. He was a charter member of the Loree Brethren church and helped to organize and establish the First Brethren church in Loree and was one of its few remaining charter members. He was always active and interested in the welfare and progress of this cause and was ever willing to sacrifice for its advancement. Remaining in the faith until death released his spirit. He is survived by the following children—Lloyd A., of Monrovia, California; Mrs. Walter A. Gable of Miami County; Carl E., of Cass County; Daniel A., and Charles E., of Kokomo, Indiana. Also the following brothers and sisters, George, of Charleston, Mississippi; David of Sacramento, California; Martha Meyers and Elizabeth Soataber of Peru, Indiana, besides other relatives and friends.

C. A. STEWART.

Business Manager's Corner

The Holiday Rush

The annual recurrence of the Christmas season is a delight to the children, but it is doubtful if grown folks look forward to its return with anything like glad anticipation.

The Christmas idea has been commercialized by the business world to the extent that its religious significance has been almost entirely obliterated. The question is not, How much has the spirit of Christ been manifested? but, How has this Christmas trade compared with the trade of last year?

One may not be able to determine whether the spirit of rush that prevails during the pre-Christmas days is contagious or infectious, but every one knows it is catching. The churches, Sunday schools, etc., catch this spirit and it is passed along until it reaches

even the publishing houses of the churches.

Our usual rush came on with full force, and in our endeavors to get all orders for Sunday school supplies filled before Christmas we were obliged to neglect some of the other features of our work.

The mailing list of the Evangelist had to be neglected for a few weeks, because there are not enough of us to do everything at the same time; but by neglecting this among other things, we were able to get EVERY order for Sunday school supplies that was received in regular form filled and in the mails the day before Christmas.

We hope they were all received in good time for use, and now we are devoting our time to catching up with the mailing list of the Evangelist. As there are not sufficient hours during the day to do this we are coming back to our office in the evening and working late into the night to try to catch up.

We trust those who have sent in their renewals and also lists of new subscribers will be patient with us and give us an opportunity to get the new year started off in good order.

We have received a number of renewals from our Honor Roll churches, but we will not take time to mention them individually just now.

A Great Day Coming

There are many great days in the life of a church, some are greater or of more importance than others. It might be considered presumptuous if I were to designate one certain day as the greatest day in the year for the Brethren church, but I do not believe I will need to pray the prayer, "Keep back thy servant from presumptuous sins," if I say the greatest day in the year for The Brethren Publishing Company is PUBLICATION DAY, the one day when all the churches are given the opportunity to help the company pay for the building purchased a few years ago.

A Special Number

Next week we expect to get out a special number of the Evangelist to make an urgent appeal for this offering which is to be taken on Sunday, January twenty-fourth, for this purpose. Our readers will find a special slip, or supplement, included with this week's paper, and we would like to have each reader consider this matter both carefully and prayerfully.

If you will think over this matter and then really pray over it we are not worried about the results. For we know that when people pray they also PAY toward the support of such causes.

We do not want to make this communication too long, as we want to have you willing to give more heed to the things others, as well as myself, will have to say in next week's paper.

R. R. TEETER,
Business Manager.

ANNOUNCEMENTS

NOTICE

The Foreign Missionary Society has reserved a limited number of a recent issue of

"THE MISSIONARY REVIEW OF THE WORLD", which is a special number on South America. Pastors needing material for their Easter sermons will find this invaluable. A copy will be mailed free to anyone who will immediately send name and address to Miss A. B. Longaker, Office Secretary, 1925 E. Fifth Street, Long Beach, California.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page

"Making the Grade"

In the early days of the auto it was common to see cars stalled part way up a steep hill. They were able to make the easy grades but not so the hard and steep ones.

Most of us are like those cars. Occasionally, if not often, we find ourselves at the foot of the steepest grade and no courage to go on.

There is no common cause for this failure of our spirits. In the case of some, it may be hard work. In the case of others, sickness or age, or disappointment, or trying circumstances. We hesitate before the steepest part of the grade for various reasons.

But there is a common remedy for this hesitation. What all of us need is a religious faith. We need to remember that we can do all things through Christ. Take the printed message to some unsaved person, to a shut-in, and in helping others over the grade, you help yourself along the rugged way of life.

R. F. PORTE,
Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rench, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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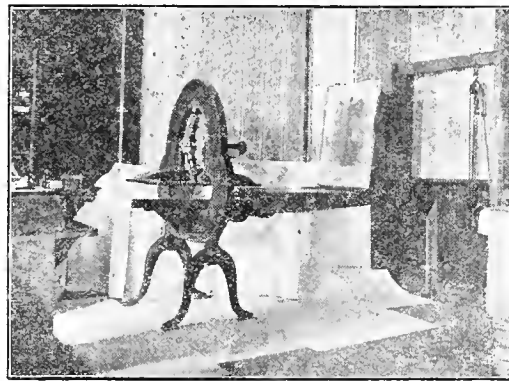
JANUARY 13,
1926

The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

An Old Relic Still in Operation

Below is the old hand press on which H. R. Holsinger printed "The Progressive Christian", at Berlin, Pa., in the later "seventies" and early "eighties".



This old relic which played a prominent role in other early publishing ventures of our church, is now being used every working day to take proofs of "The Evangelist" and other publications. Compare this with our modern presses illustrated on pages four and five.

— — — — —
Our Church began with the Press; it must go forward with it.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, - - - - - Editor
R. R. Teeter, - - - - - Business Manager

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EDITORIAL

A God-Confidence for the New Year

We would like to suggest that the proper spirit in which to engage the work of the new year is that of dependence upon God. We would like to emphasize it and say that such a spirit of dependence should be very pronounced, that it should be the outstanding characteristic of our lives, that we should realize that of ourselves we can do nothing. Few things are more important to those who believe in the almightiness of God and in the accomplishing power of prayer than just that, for it is only when we are made conscious of human impotence and inability that we are brought to rely upon the inexhaustible resources of divine strength and wisdom.

We almost feared at first to put forward such an emphasis, lest some one should grasp at the idea of dependence, and allow it to instill the spirit of weakness and helplessness into his life. Such a spirit is a positive injury and has proven the dead weight to many a soul that otherwise had much of latent power and promise. We would not purposely say a thing that would pre-dispose any one to a fearful, hopeless, fatalistic attitude toward the tasks and oppositions of life. Too much harm has been wrought by it. Many an undertaking has failed for the want of earnest, honest, determined effort; many a life has been unsuccessful and has ended in disappointment and defeat because of a lack of faith in the power of achievement; many a battle against the antagonistic forces of sin has been lost because of the creeping into the heart of a paralyzing fear that filled the soul with despair and destroyed the power of resistance. Every day witnesses a sad and needless waste of talent and opportunities, and even of life itself, because so many people are accustomed to weakly submitting to surmountable obstacles, and to entertaining a feeling that man is the helpless victim of blind fate. This feeble, ineffective, helpless attitude is an enemy to the best and noblest in life. We need more of the spirit of confidence and strength, more of hope and courage, more of high purpose and daring.

But our confidence as Christians should not be in ourselves, but in God. And just here has been our weakness, and very often it has been the secret of our failures—we have placed too much confidence in self. And the leadership of a group is even more susceptible to this prevailing human weakness than the less assertive rank and file. How prone we are to be conceited, vain, proud, boasters,

flatterers of self, depending on our own wit and wisdom, our own strength and purpose, our own talents and skill! This exaltation of self is constantly resulting in our undoing, and yet we persist in it. How slowly and unwillingly we learn the lesson of human insufficiency and the non-dependability of carnal nature! If we were wise and believing we would not need to pass through the disappointing experience in order to learn the lesson, for we have preserved for our instruction the experience of Paul, who said, "For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." But when he turned his eyes off of self, the truth dawned upon him and he shouted with ecstatic joy, "I thank God through Jesus Christ our Lord!" Whatever the hardship or duty that faced him he was able to say, "I can do all things through Christ who strengtheneth me." And that assurance never left him. "I know whom I have believed," said he, "and am persuaded that he is able to keep that which I have committed unto him against that day." In the face of such a testimony, how foolish are we, that we should place such confidence in self and be so proud of our own powers and attainments!

In theory we believe in and trust the power of the Lord Jesus, and give him the glory, but in practice we fall far too often into the error of the Unitarians whose teachings we vigorously criticize for their exaltation of "human responsibility for human salvation; the control of human destiny by human agencies; and the direction of the human future by human hands." They give no place in their thinking to a divine Savior, but boldly declare, as did Dr. Horace Westwood of Toledo, last September at the fifth annual convention of the Unitarian Layman's League, held at Lenox, Massachusetts, that "Salvation is the gift of God only in so far as the powers that are within men are divine gifts." Continuing with his bombastic glorification of self-sufficiency, he said, "We must declare to a world that to a large extent has lost faith in the human spirit, the complete adequacy of human powers to meet human needs." Such statements stir our hearts to vigorous protests, accustomed as we are to the most orthodox teachings concerning the person and work of Christ, and as well, concerning man's lost condition. Notwithstanding the correctness of our thinking, how genuine are we in our practice? How truly and faithfully do we depend on him? How conscious and certain are we that we can do nothing of ourselves, that in him we live and move and have our being, that by his grace alone are we saved and sustained and only by the indwelling power of the Holy Spirit are we empowered for service? Is our trust in him, or in our proud selves.

To be wholly dependent upon God does not mean that we are released from responsibility. Let not this teaching deceive us on that point, nor cause us to feel ourselves excused from all effort. We are not to sit idly and lazily by waiting for God to bring his spiritual victories before us all done and served up on a platter. God expects and requires human cooperation. We are to be workers together with him. And the two ideas are not incompatible—God-dependence and human responsibility. In the building of his great spiritual kingdom, we are indeed God's fellow-workmen, and he holds each one of us personally responsible for the doing of the tasks assigned to us. And we must not expect him to do for us in some miraculous way what we can by a little effort do for ourselves. We are his fellow-workmen, and workmen are to work. We are stewards of the manifold grace of God, and "it is required of a steward that a man be found faithful." But the planning and direction are his; he is the Master Builder. He knows and he has the power and the resources. We can do nothing without him; we are wholly dependent upon him. Let us realize it.

That Publication Day Offering

If you have kept up with the calendar for the church year, you are now ready to make plans for a generous offering for the Publishing House to apply on the debt we owe on the building in which we do our work. The date for the offering is set for the fourth Sunday in January and it is hoped that it will be widely observed. In fact, every church in the brotherhood is under lasting obligation to their Publishing House and it ought to be looked upon as a privilege to show fitting gratitude for the inestimable service which it has been

rendering through the years. Don't let the time pass without doing what you can. If you should find it inconvenient to take the offering on the Fourth Sunday, the last Sunday, or even a later one, will do. But do not fail to do something, as soon as you can.

A number of the members of the Publication Board make appeal in this issue for your support and it is hoped that you will read every message in a prayerful, interested spirit. The one thing we wish to emphasize, and which we have said again and again, is that a satisfactory church literature cannot be made for a constituency the size of ours without a subsidy or an endowment. It is difficult to find among the larger denominations a publishing house that is making any money on its own periodicals alone, and even the strongest of them would soon go bankrupt if they were wholly dependent upon the receipts from the sale of their own publications. This is no exaggeration. Practically all the church publishing houses have great buildings which they own, largely through the church's generosity, a large commercial printing trade and a book business, and in addition, many of the churches make large annual contributions to meet the deficits that have mounted up on certain publications. Church papers are never self-supporting, at least, in our investigations we have never discovered one such. And yet no church will attempt to get on without one or more church papers, nor without at least one publishing house, and a whole line of Sunday school literature. In addition to these, they insist on having their own distinctive books and tracts, many of which are published at a loss. But they will not do without the service that is thereby rendered to their brotherhoods. They are putting vast sums into printing equipment and the creation of literature each year, and they do it gladly. They do not consider money wasted that goes into the printed page, for by means of it, they in large measure have become what they are.

It is interesting to note that on the whole the size of a denomination can be fairly accurately determined by the building of publishing houses and church literature. Wherever a church or other religious institution has flourished, invariably we have found that large attention has been given to the printing of the sacred page.

Three facts ought to cause us to become awakened to our responsibility to an institution that has been all too widely neglected. Some have had eyes to see the need, and have responded generously, but many others have not. The Publishing House is not asking for a "donation," but for a chance to serve the brotherhood in a larger way and to make possible a larger growth of our beloved fraternity. The appeal is not made on behalf of any man or group of men, who are particularly interested in the advancement of our publishing interests, but on behalf of the larger future of our denomination. The Publication Day offering is as vital as that, and every one who has caught the vision can hardly explain away any neglect to do what he can to encourage generous and wide-spread giving to this most vital institution. Remember, pray and talk for Publication Day, and let the spirit of God lead you in making your personal gift.

EDITORIAL REVIEW

Is some one waiting for you to give them the key? Read the Tract Corner.

The Business Manager unites his voice with the rest in behalf of the Publication Day Offering. Read what he says on page 16.

Dr. C. A. Bame, pastor of the Ashland church, recently left for an evangelistic campaign in the Third church of Johnstown, Pennsylvania.

Dr. E. E. Jacobs, president of Ashland College, gives us another installment of interesting news items concerning men and events connected with the college.

Our readers will appreciate the interesting account of the experience of one of our Portis, Kansas girls in mission work among the Jews in Los Angeles, found on Mission page.

Brother Homer Anderson, who is in charge of the church near Mulvane, Kansas, reports the work there in a favorable condition. It seems evident that some of his good parishioners are determined to see to it that their pastor and family do not go hungry.

The conceited man is never a successful preacher of the Gospel, however great an orator he may be.

Some one says, "A true gem remains a gem even when it is dropped into the mud." Very true, but he must wash his hands who goes into the mud after it.

Brother J. Wesley Platt, pastor of our Manteca, California, church has been reappointed post master of his thriving little city, as you will notice by the clipping from his town paper.

The material in behalf of Publication Day takes the place of the "leading article" this week and Brother Tay's second article on "Walks and Talks in the Holy Land" was crowded out, but will appear next week.

Some one wonders why so many church members who have been successful business men are so ready with valuable suggestions at a business men's club but are like "Simple Simon" at a church business meeting. In some cases it may be that they have stocked up with methods that would not square with church ideals.

Dr. Martin Shively, treasurer of the National Sunday School Association, gives a White Gift offering report that is quite encouraging. Some schools and churches have done exceedingly well. However the goal lacks considerable of being covered, and it is important that many more good reports shall be made. Send your report as promptly as possible.

Brother Hugh C. Marlin, who was recently ordained to the ministry and elected to the pastorate of the Pleasant Hill, Ohio, church, is proving himself a hard-working pastor. This is necessarily so, because in addition to his pastoral duties, he is publishing a daily paper at Covington nearby. The work is holding up nicely under his leadership. A number of interesting and successful events are reported.

Brother B. H. Flora, always hard at work, finds plenty to do in the three churches which he is seeking to serve, and in all of them he finds reason for encouragement. Hard work always produces results, and is somewhat contagious. New Paris has a habit of doing things in a fine way and is noted for its generous giving. Brother J. L. Kimmel recently conducted a revival at this place. Ardmore is also an active and loyal people and is said to have a very fine outlook as a congregation. Dutchtown, a country church, he thinks, though neglected, is a field of some promise.

It has been a long time since we heard from Brother E. B. Shaver, the pioneer minister of the Virginia valley, and who is more than eighty years young and active in the ministry, but he favors us with a brief message in this issue. He is pastor of the country congregation near Bethlehem, Virginia and is leading these people forward with the vigor of a young man. The church house was recently enlarged to make more adequate provision for the Sunday school and the entire cost of \$3,000, was paid before dedication.

Our correspondent from the church at La Verne, California, reports pastor and people both busy for the Lord. Brother Tay, aside from his work for his own congregation, finds time to assist in Christian Endeavor rallies and other general work, from which some splendid virtual results are tabulated. The church is showing excellent signs of growth in various ways. In this letter we have the first public announcement of the approaching wedding of two of our splendid young people in the African mission force—Chauncy Sheldon, whose home church is La Verne, and Miss Hatie Cope, a graduate of Ashland College.

Brother Charles H. Ashman, pastor of the First church of Johnstown, Pennsylvania, reports a most successful evangelistic campaign in his church with Dr. W. S. Bell, of Dayton, Ohio, as the evangelist. Long and thorough preparation for the campaign was had, during which time eighteen souls made the confession, largely through the instrumentality of the work of "The Seventy," a company of volunteer personal workers. During the campaign proper fifty-one confessions were received. Fifty-six new members have been added to the church. All departments of the work are moving forward in splendid style.

Ashland Theological Library
Ashland, Ohio

GENERAL ARTICLES

How to Make Your Money Talk

By Dr. W. S. Bell, President Publication Board

This is not a figurative statement, but a literal truth. I want to take just a few minutes of your time to show you how it is done. The great spokesman for our church is THE BRETHREN EVANGELIST, which is supplemented by our Sunday School Literature and other publications. In order for these to function we must have a building in which to house them. We must have machinery in the way of publishing equipment. We must have paper, type, ink, management, editors, printers and helpers. **THESE THINGS AND THE MEN TO MAN THE HOUSE REQUIRE MONEY.**

The Brethren Evangelist carries the message of the church to thousands of our homes. Our Sunday School literature carries the message of God's Word to thousands of children, youth and adults. Our tracts take the message of the Gospel to thousands who are in need of it. **THE BRETHREN PUBLISHING HOUSE IS A TALKING AND PREACHING BUSINESS. IT TAKES MONEY TO RUN IT AND THE MONEY INVESTED IN IT SIMPLY TALKS AND TELLS THE MESSAGE OF A REDEEMING LORD AND HERALDS THE GLAD TIDINGS OF THE GOSPEL OF THE SON OF GOD. EVERY DOLLAR YOU INVEST IS THE PUBLISHING HOUSE IS GOING TO TALK.**

WHAT HAS BEEN DONE IS MARVELOUS

We have today a modernly equipped Publishing House and produce work that is creditable to any of the publishing houses of our size. With practically old and broken down machinery ten years ago, under the able management of R. R. Teeter and his worthy helpers the present plant has been the result. We have struggled along, making every dollar reach the farthest possible. Many of our men have been under-paid and it has been the next thing to "making brick without straw"; as we have not burdened the church at large for aid. We have stepped aside for the other interests of the church, not because we had to, neither did we feel that the Publishing House was of secondary importance (for it is of first importance). We simply did this because we figured we could get through and give other interests that had more pressing needs the field.

A PLAIN SIMPLE DUTY

We are not begging, or coaxing for money, but we do feel that every church in the brotherhood should feel duty bound to help pay off the debt on our building. Not in a way that is burdensome, but by giving **THE MEMBERS AN OPPORTUNITY TO MAKE A FREE WILL OFFERING ON PUBLICATION DAY, JANUARY 24, 1926 FOR THIS PURPOSE.**

We have a building that is approximately worth \$50,000.00 with about \$16,000.00 indebtedness. We are not asking for money to run the business, but **TO PAY OFF THE DEBT. EVERY DOLLAR GIVEN ON PUBLICATION DAY WILL BE APPLIED TO THE DEBT.**

DO YOU KNOW?

Do you know that we publish the Evangelist at a financial loss on account of our small subscription?

Do you know what it would mean to us as a church, if we had no publication house?

Do you appreciate the sacrifice made by our men in past years in giving to us a church literature, receiving in return smaller salaries than most of our ministers?

Do you know the greatest agency and power in the church today is the printed page?

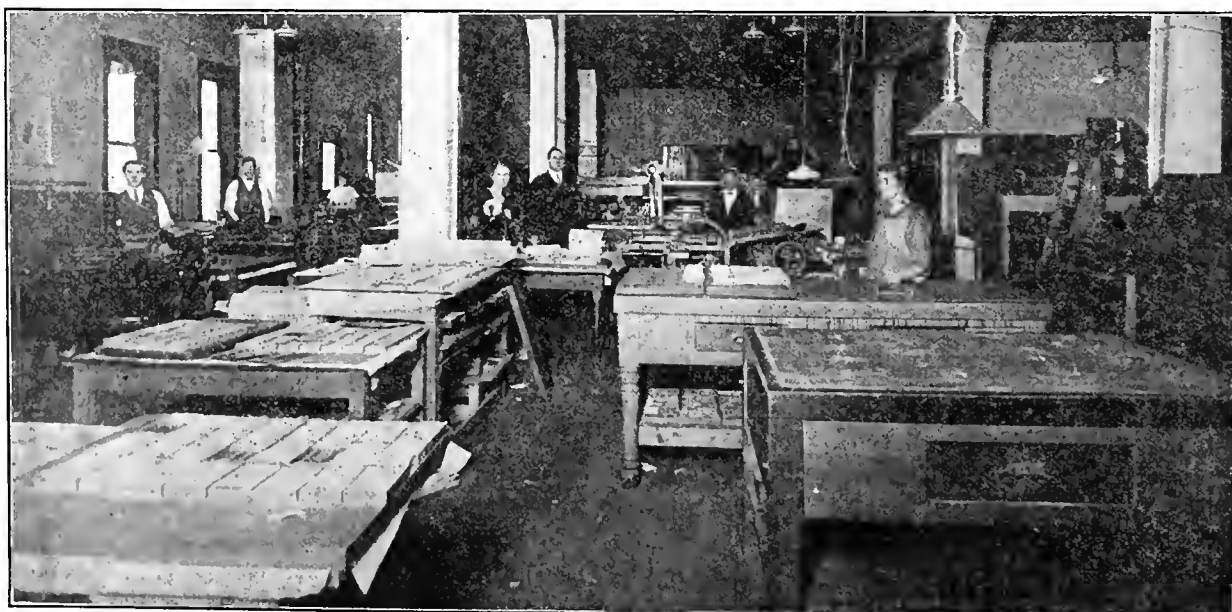
LET YOUR MONEY TALK ON PUBLICATION DAY AND TELL YOUR INTEREST IN THIS GREAT INSTITUTION. LET NO PASTOR FAIL TO PRESENT THIS MATTER TO YOUR CONGREGATION AND GIVE YOUR PEOPLE AN OPPORTUNITY TO SHARE IN THIS WORK.

Dayton, Ohio.

The Press and the Church

By R. F. Porte, Member Publication Board

There are two indispensable institutions connected with a forward moving church; they are, the college and the publishing interests. The college is the institution to call forth and develop the talents and powers of our people and



Front View of Composing Room and Press Room



Rear View of Press Room

Our Presses

This illustration represents our two Babcock Optimus, two revolution cylinder presses, carrying nine and eleven rollers respectively.

These presses were both purchased since we moved into our new building, being necessary to care for the class of work we have been called upon to do. They are both fully paid for and are in no wise connected with the appeal we are making for funds to clear up the indebtedness on the building, except to demonstrate the progress the Publishing House can make when once this indebtedness is lifted.

the publishing interests are the broadcasting influences of those trained men and women. The press is vitally related to the pen. It is unthinkable that we should do without the printed page. The church without a successful publishing house is a slow growing church. The press is the agent of progress and development and whoever has anything worth teaching the world must turn to the service of the press.

It has been the duty of the writer of this article to stimulate among our people greater interest in the use of Brethren tracts as a vehicle to the spread of our plea and doctrine. How can this work be done without the press? It could not be done in a way to meet present needs. We cannot do without our own press as a church. Without it we would be as efficient as a person deprived of speech trying to communicate through another person. There is nothing which adds to our success in spreading our teaching as having our own well equipped Publishing House.

If the foregoing be true it becomes necessary for the church to provide a proper publishing plant. This has been done but the job is not quite finished. There is a debt which we can soon raise if each one gives a dollar on next January 24. I challenge anyone to try to estimate the good, the increased good, our Publishing Company can do in preparing the Brethren tracts we wish published and distributed. A very tidy sum is annually taken out of the earnings of this company to pay interest. Brethren, if you help pay the remaining indebtedness on our Publishing Home we will be able to use a liberal portion of the profits for better equipment and more tract printing and distribution. What you give in this next Publishing Day Offering is not a gift but an investment in a better Publishing Company. The church will receive more than she gives to this growing institution. This obstacle of indebtedness must be removed and the interest money used for definite publishing work.

The Brethren people have reason to be proud of this fine home for our Publishing Company. I hear someone saying, "Why did the Publishing Company buy this building and go in debt"? It has been said that the building and the location is not an asset to better printing. In the first place I wish to call the attention of the Brethren to the two fine new publishing houses built by two denominations within a few blocks of the business section and high rent section of Dayton. Why did not these two denominations referred to, build their publishing houses in some out-of-way place where it would be cheaper? Do business men locate in an expensive locality merely for the sake of paying high rent? The policy of our company is sound. The purchase of this publishing building was a business dealing of sound judgment. The Brethren should be proud of what we have and help pay for it as other churches have done. The present location

and building furnishes convenience to trade, transportation and the office help and editorial staff.

In conclusion I wish to appeal to our people for a friendly attitude toward our Publishing Company. It is an institution of the church. It is an asset and not a liability. The removal of the debt will simply mean that profits now spent for interest will be spent for the good of the Brethren church. The sooner you pay the debt on your Publishing House the sooner your Publishing House will be able to pay a liberal dividend back to your church. On January 24 the Brethren Church can do a great piece of work for a greater Brethren Church by helping to free the Brethren Publishing Company home from debt. Now let's do it.

Louisville, Ohio.

Free Our Publishing House of Debt

A Message to the Mid-West District Churches

By A. B. Cover

We as members of the Brethren church, enjoy and appreciate the excellent contribution the Publishing Company is constantly making to the successful development of our church. In every department of our work we are aided by the printed matter from our publishers. The plant has grown from a struggling little affair to the present well equipped and adequately housed Brethren Publishing Company. We are proud of the achievement. Our literature is constantly improving and has reached the place where we compare favorably with larger denominations. But general advancement in the various lines of activity, demands of the church a like advancement. So we MUST expand the efficiency of the interest which records our advancement. May it be our slogan that we place this, OUR PUBLISHING COMPANY, on an adequate basis. We can do this by lifting the indebtedness on the building. So may the need of this make its appeal to you in terms strong enough, that we free the Publishing House from this burden. May we realize that the interest money paid upon the indebtedness would help materially in improving the quality of the work as well as aid in securing the publishing of books that would illumine the pathway of Brethrenism and make for extension in the Lord's kingdom.

May we take as seriously this debt as though it were personal. In the real sense it is, for the Publishing Company is OURS. So brethren, let us take advantage of this opportunity that comes to us on Publication Day and make possible the raising of the encumbrance upon the excellent building and make it all our own. Will we do it?

Falls City, Nebraska.

Brethrenism and Modern Religious Demands

By Willis E. Ronk

(Address delivered at Ohio Conference, Smithville, and voted by that assembly to be published in THE EVANGELIST. Published in parts. Part II)

Let us give our attention next to Brethren Doctrine. Here we have been exceedingly slow in defining our position. And there is a sense in which this is the correct attitude. An interpretation of the Bible must be, (in a broad way) inferior to the Bible itself. The changing years will bring changing conditions and changing interpretations; so the next generation—if a choice is to be made—would better have the Whole Bible than our views of the Bible. But will there be a coming generation of Brethren? It certainly must be evident, that if there is no defining of our doctrinal position; there will be a gradual disintegration of our forces and we will certainly be "A Disappearing Brotherhood." If our only distinctive claim is that we refuse to define our position; then our claim is our weakness. If any of our churches want to give up Feetwashing and the Lord's Supper or want to receive members by single Immersion, who dares to object? There are other denominations, who have as their Plea, "The Bible, The Whole Bible and Nothing But the Bible," or one very closely related thereto. Does not the battle cry for another denomination for the year sound strangely familiar? "The Whole Bible for the Whole Church for the Whole World." There are other preachers who can say quite as glibly as Brethren preachers, "The Bible is our sole rule in faith and practice," and yet in spite of all of this—, their beliefs and practices are not what we have been accustomed to think of as Brethren. They do not practice Triune Immersion, or observe the ordinances of Feetwashing and the Lord's Supper. From this it will be seen that our Plea must mean more to us than to others. Then we must say **what** that MORE is. In other words we must define our doctrinal position. To go to the world with our Plea without any definition is simply to put ourselves on an equal basis with these other churches.

Moreover, such an interpretation of our Plea is inconsistent with our practices. I have already stated that we are and have been defining our position every day. Every time a preacher preaches a sermon or a Sunday school teacher teaches a lesson they are interpreting the Bible. If, we go back to the beginning of the Tunker movement in Germany, we will discover that Alexander Mack and his co-workers were called upon to define their position; and they did so. They did so first in practicing Triune Immersion and observing or keeping the Love Feast; and other beliefs and practices. This defining through their practices cost them much suffering by way of ridicule and persecution; and therefore is not to be discounted. They also defined their position in answering the forty questions submitted to them by certain church leaders of their day; and in publishing both the questions and answers. In Mack's Book, in which the above mentioned questions and answers may be found; there is also "A Conversation Between a Father and Son", which is merely a statement of the belief of Brethren on such subjects as: Baptism, The Lord's Supper, Ex-communication, Oaths, Love, Marriage, and other subjects. Coming now to the conference of 1882 which was held at Ashland, certain Declaration of Principles were adopted. Among them this one is found: "Resolved, that it is the sense of this convention that, as we are the true conservators of the doctrines of the Brethren Church, and have never strayed from the church founded by our fathers, nothing done in this meeting, shall be construed as secession or departure from the original church organized in Germany, in 1708, or from the principles of the Gospel as 'INTERPRETED' by our fathers, until the intervention of human traditions and usurpation of authority by men in control on Annual meeting. In every principle of non-conformity to the world and the practice of the Gospel ordinances, we stand where we have always stood, and by the grace of God always will stand." What is this **but a re-affir-**

mation of original beliefs and practices, and the recognition of the need of interpretation. I have only called attention to a few of the statements which have been made during our history; but enough for the purpose in view. The statement of the Brethren Ministers has been criticised not so much as to the content of the statement; but as to the fact of the statement itself. Any statement would be obnoxious to some. But some such statement was inevitable. Through our history, we have been defining our position, and we must continue to do so from time to time; if we are to exist as a Church.

We are sometimes erring in our interpretation of that part of our Plea, which says, "Nothing But the Bible." In the strict sense of the term, we cannot live up to that. Are we literally to have nothing but the Bible? Then we are inconsistent with the facts of life. Here is my personal Christian experience, does it mean nothing to me? Here is my reason—, shall I give it no place? Verily, I must give them place for they are a part of me. Here is Church Government, shall I give it no place? But, we must have government. However, if I over-emphasize my experience to the exclusion of all else, I become a mystic. If my reason is not checked, I become a rationalist.

Church government given full sway, leads to a self-centered hierarchy. This hierarchy was the fly in the ointment in 1881-82. The Bible alone will lead to a dead formal religion. Men DO run riot with their experiences, with their reason, and with their authority, and they must be held in check. My experience, reason, and authority must be tested in the light of the Bible. Others may believe that the church, or reason, or experience are supreme; but for us the Bible is ABOVE ALL ELSE. Nothing must **contradict** it nor **supercede** it. Whatever does not agree with it is error, or else we do not properly understand the Word. Something of this nature must have been in the minds of the Brethren in 1882 when they passed a certain section of the Declaration of Principles. Let us read, "We hold that in religion the Gospel of Christ and the Gospel alone, is a sufficient rule of faith and practice; and he who ADDS TO the Gospel, takes from it, or in any WAY BINDS upon men anything **different** from the Gospel, is an infidel to the Author of Christianity and a usurper of Gospel rights." I hold that from time to time it is necessary to define our position, or else the inconsistency of beliefs and practices in different congregations will be our undoing. But, NEVER, NEVER, must we permit our definition or statement of Faith to supercede nor in any wise contradict the Bible. Our Plea must still be "The Bible, the Whole Bible and nothing but the Bible." And thus each succeeding generation will have the rights which we cherish—the right of interpretation. And, yet it must not be forgotten that no generation stands as a unit in itself. Each succeeding generation builds upon the foundation of the one preceding. To reject the wisdom of other generations, because it is not our own, is the height of folly. We are building upon the foundations laid by Alexander Mack and his co-workers; may we also leave a doctrinal foundation for those with their right of interpretation.

For the purpose of the comparison, which this subject implies, some doctrinal statement is necessary. Of all the statements which one might present, I am of the opinion that none could be found as agreeable to as large a body of our people as "The Message of the Brethren Ministry." I believe that it pretty accurately defines the position of a large percentage of Brethren. It hardly seems necessary to read the statement, yet for the purpose in mind I believe it will be best to do so. It reads:

The Message which Brethren Ministers accept as a Divine Entrustment to be heralded to a lost world, finds its sole source and

authority in the Bible. This message is one of Hope for a lost world and speaks with finality and authority. Fidelity to the apostolic injunction to preach the Word demands our utmost endeavor of mind and heart. We, the Members of the National Ministerial Association of the Brethren Church, hold that the essential and constitutional elements of our Message shall continue to be the following declarations:

1. **Our Motto:** The Bible, the whole Bible and nothing but the Bible.
 2. **The Authority and Integrity of the Holy Scriptures.** The Ministry of the Brethren Church, desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scriptures of the Old and New Testaments, as originally given, are the infallible record of the perfect, final and authoritative revelations of God's will, altogether sufficient in themselves as a rule of faith and practice.

3. **We Understand the Basic Content of our Doctrinal Preaching to Be:**

- (1) The Pre-existence, Deity, and Incarnation by Virgin Birth of Jesus Christ, the Son of God;
- (2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;
- (3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His Own Blood;
- (4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent Glorification at the Right Hand of God;
- (5) The Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the

dead, the judgment of the world, and the life everlasting of the just;

- (6) The Personality and Deity of the Holy Spirit Who indwells the Christian and is his Comforter and Guide;
- (7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords; the glorious goal for which we are taught to watch, wait, and pray;
- (8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind," should not engage in carnal strife and should "swear not at all;"
- (9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Triune Immersion; (b) confirmation; (c) the Lord's Supper; (d) the Communion of the Bread and Wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil.

The acceptance of this statement seems to make us a Conservative Brotherhood. We certainly are a conservative people, and it does not take this statement to make us so. Our Plea, "The Bible, The Whole Bible, and nothing but the Bible," is a conservative plea in itself, if taken seriously. If we do not want to be considered conservative in matters of doctrine, the only consistent thing to do is to change our plea.

Clayton, Ohio.

(To be continued)

THE BRETHREN PULPIT

"Uncommon Christians"

By A. E. Whitted

TEXT: "I am come that they might have life, and that they might have it more abundantly."—
 John 10:10 b.

Jesus the blessed Son of God came to bring light and life into this world of darkness and sin. Before his coming the whole world verily sat in darkness, but out of that darkness has arisen a Day-star for every one who will believe. The gift of the Spirit of life dwells in those who are united to Christ in a fullness more abundant than was ever revealed before. And what is this gift we are speaking of? It is not some power or principle, but rather a person, yea, a very true Person which dwells within every believer. This is the regeneration for which all ages waited till the Word was made flesh and dwelt with us. Herein can we see a part of this great promise, the fullness of life given to us by the personal indwelling of the Holy Spirit, and besides this, the gift of life is abundant.

It seems to me that Christ could foresee two possible results of his redemptive work. In the first place the producing of disciples who have life in the common, ordinary sense, and in the second place, those who have life above the ordinary. Two classes of Christians, the common and the uncommon. It is concerning the latter that I wish to speak. Of course it is the desire of the Christ that all receive the abundant life and thereby reach the uncommon class. Look about you and test men by the standard of Christ and I am quite sure you will become somewhat discouraged. Thousands profess to have life but what about the abundant life that is spoken of in the promise? Who are these uncommon Christians?

I. In the first place the uncommon Christian is the one who takes the Bible, the Book, as his creed, his rule of faith and practice. Many profess to do this but are not living up to their profession. Many are theorizing in this matter and we well know it is not theory but practice that counts. "To obey is better than sacrifice." "If you love me, ye will keep my word." So long as you hold to the theory that the words which God has given are Spirit and life and do not go about to practice them as such in your life you will not be able to rise out of the ordinary place to that extraordinary one God means that you should fill. The uncommon Christian not only reveres God's Word but

will use it, study it, meditate upon it, obey it. If you would attain unto that uncommon position get the dust off the covers of the old Book and delve into its sweetness, for therein shall ye find LIFE.

II. Again the uncommon Christian is one who lives his life with no confidence in the flesh. His confidence is in the Spirit. He knows with Paul that, they that are after the flesh do mind the things of the flesh, but they that are after the spirit do mind the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. The Holy Spirit dwells within him, interpreting the word, restraining from all evil, pointing to that which is good. Yes, those greater things that Christ promised, the uncommon Christian can do because of the power of the indwelling Spirit.

III. The uncommon Christian is one also, who when he accepts Jesus Christ as his Savior, crowns him also as his Lord. Our text suggests that Christ might occupy two possible relationships with man. I think that experience also proves these two relationships. Many accept Christ as their Savior but are not willing to crown him Lord in their lives, to make him absolute sovereign, one who has the right of rule and direction in their every walk of life. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ (1 Peter 3:15, 16). But there are so many that do not know the blessing of thus exalting their Lord. Instead of being Christ-managed, they try to pose as being self-managed, and take pride in it. The result of such living is disastrous. The real aim of life is lost; life's song is lowered to a minor key. Life is lived but without the joy and blessing of fruitfulness. On the other hand the Christian that crowns his Christ Lord has a joy that is unspeak-

able and full of glory. In the midst of the common things of life he has been raised to that uncommon position with his Lord.

IV. The uncommon Christian is one who has a heavenly vision. He has mounted to higher ground. The new height that he has attained through prayer has lifted him above the hindering things of earth and has caused him to catch a gleam of the beauties of heaven. Satan's darts cannot reach him, his faith is planted firmly on the Rock. It is said that those who fly, learn to see a great distance and to talk of things in a big way; much more the man who has risen to "sit in heavenly places" with his Lord. He is one who can truthfully sing from the depths of his heart the strains of this old song:

"I'm dwelling now upon the heights,
Of Beulah land, sweet Beulah land;
In all its joys my soul delights,
In Beulah land, sweet Beulah land.
I feel his loving presence near;
The music of his voice I hear,
And nearer does my home appear,
From Beulah land.

Here richest pleasures I have found,
In Beulah land, sweet Beulah land;
Here rivers of delight abound,
In Beulah land, sweet Beulah land.
His grace and mercies never cease;
Each day my hopes and joys increase;
He gives me freedom, gives me peace,
In Beulah land.

My heart is fixed, my faith is clear,
In Beulah land, sweet Beulah land;
Content until my Lord appear,
In Beulah land, sweet Beulah land.
Then when the shadows of the night
Shall reach me on this lofty height,
My soul to him shall take its flight
From Beulah land.

V. And again the uncommon Christian is one who gives his life to God in service for others. To do this it is not necessary to become a minister or a missionary, although those who have thus consecrated themselves should without question be in the uncommon class. I mean the one who realizes what it means his high calling to fulfill, whatever God's plan or place for his life. In business, in the professional life, as a servant—in whatever calling, "faithful as unto Christ." Whatever his task, he has but one end in view, that he might in his service work to the glory of God and for the good of his fellowmen. With such the common life becomes uncommon. He has unconsciously lifted himself to the rank of an uncommon Christian. I read a story recently of a scrub woman who by hard and persistent effort succeeded in laying by a mite and was supporting as many as thirty Bible women across the sea. Of her kind the Master will say, "she hath done what she could." Though unconsciously and unseen by men, such as she quietly slip out of the ordinary into the extraordinary. Such do verily become Christians.

VI. Lastly I would say that the uncommon Christian is one who in the midst of the joys and blessings of earth, amid the favors heaped upon him by the world, remembers that his true portion is in heaven. Whose true hope is found in waiting the coming of the King. But it is possible for even Christians to allow their blessings to be turned to curses. They plan to pray; they plan to pay; they even plan the greatest of sacrifices, but as they plan they become so enamored with their blessings that they forget the Blessor. They would rather hear most any other word than, "Behold, I come quickly." The uncommon Christian walks with his head erect, his eyes lifted, his gaze fixed. Busy, yes about the Master's business—occupied, yes, with the task of helping to meet the needs of humanity and to bring men into the narrow way. Yet he ever patiently waits to see the face, to hear the voice of the one he loves and serves.

Strive to be classed with the uncommon Christian, that you might be able to shout with assurance,

"I shall be ready to welcome the Savior,
I may behold him descend from on high,
Clothed in his garments of heavenly splendor;
O what a day, when the King shall draw nigh!"

Beaver City, Nebraska.

OUR DEVOTIONAL

Giving

By Margaret Shearer

OUR SCRIPTURE

My son, give me thine heart, and let thine eyes observe my ways (Prov. 23:26).

Give to him that asketh thee, and from him that would borrow of thee turn not thou away (Matt. 5:42).

Heal the sick, cleanse the lepers, raise the dead, east out devils: freely ye have received freely give (Matt. 10:8).

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul (Matt. 16:26).

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me (Matt. 19:21).

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another (John 13:34).

I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive (Acts 20:35).

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase (1 Cor. 3:7).

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver (2 Cor. 9:7).

OUR MEDITATION

It being the season of giving, carrying over from Thanksgiving, and Christmas, it occurred to me that it might be profitable to consider in a general way the theme of giving. Speaking of Thanksgiving reminds me of a little girl who asked what Thanksgiving was, and another little girl replied, "Why, you give somebody something, and that's the giving part, and they say 'thanks', and that's the thanks part, and putting them together you have Thanksgiving." And do you know, Thanksgiving means just as little as that to some people, for many of us do not thank our heavenly Father for what he has given us, nor do we give anybody anything that they might thank us for.

The word Give, next to Love, that is, Divine Love, is one of the most embracing words in the English language. Its meanings are so wide and varied that it can not be limited. All life is made up of giving. Just as we see love manifested in all God's creations and in man's make-up, so we also note that in the natural order of things is the process of giving. The most common meaning of the word give is to bestow without receiving a return. That is the true meaning as given in Webster's dictionary, but we have come to modify its meaning somewhat to this: to bestow with the expectation of receiving a return.

To further show the strength of the word, let us just add a word or two to form a phrase with give as the principal word, and see the different traits and actions which can be brought out. Thus, to give back, means to return. To give chase—to pursue. To give ear—to listen. To give forth—to publish or tell. To give up—to despair of attaining that which is desired, whether something to possess, or a state of mind or heart. Give over—to yield or abandon. To give way—to withdraw or give place, or, to yield to

force or pressure. To give in to—to yield assent. To give out—to expend all one's strength. This may not mean anything, but I thought it might help to just bear in mind as we study the word, that more is implied than merely offering somebody something.

Do we realize then, that consciously or unconsciously, we are constantly giving? From the mere act of breathing, in which we give off the impure air in exchange for the pure, to the greatest act we can do, we are giving. In our labors, we give our service, our strength, ourselves. In our mingling with one another, we give our friendship, our sympathy, our love. In conversing or otherwise communicating with each other, we are giving our thoughts and ideas. An author gives us his writings; an inventor, his ideas; anyone who gives himself up to a profession to which he devotes himself for the advancement of mankind, gives what represents a life-time.

In this respect however, the word give differs from love. We can give either good or evil. For instance, if we give someone a drink containing that deadly foe, alcohol, or offer our young friend a cigarette, we are giving that which will injure instead of benefit. What a wonderful world we would have if everyone would strive to imitate God in that they would give nothing except that which would be for the benefit of mankind. And we might sum up by saying, we give an influence, either for good or evil. Have you ever ridden on a ship and stood at the back and noticed the path it left on the water as far back as you could see? While attending the State C. E. Convention at Pittsburgh, we took a boat ride down the river one afternoon and a lady in our crowd called attention to this path left in the water by the boat and remarked, "That reminds me of our life." Though we pass on, we leave a line of influence behind, and should

we not strive to make that a blessing rather than a curse?

Now, we have been considering in a way the things we are giving; let us look at it in another way and think of some of the things we have been given.

First, it has been truthfully said that we who are living in this present day are the heirs of all the ages gone before. I wonder if we appreciate that fact fully.

Take for example, from an educational standpoint, the free access we have to the best books. Do we think when we read a book that it is the product of some man's thought? Years of experience and study were necessary for a man to write a book, yet we pick it up and with apparently no effort at all, and in a short space of time, the contents are ours. And the value of books, at the head of which of course stands the Bible, can not be estimated. Yet, they have been handed down to us.

And then consider our country. Do we appreciate its peace, its freedom, and its government, and do we think that it meant hardship, struggle, yes, war, to obtain these? These have been given us by our forefathers. Why, so lately as in the beginning of our country's history was it necessary to go to church armed. We can go to church now unmolested, but rather than accept that privilege, we jump in our cars and go away from our churches.

And consider what has been given us in the mode of travel. In the early settlement of our country, the mail was carried on horseback and in mail coaches, and if we lived many miles apart, days and weeks were necessary to get a letter to our friends. Now, we have our fast mail trains and airplane service which makes it possible to send a letter across the continent in several days. Or better still, we can communicate with a friend by wire in several minutes, or even hear the sound of their voice over the telephone. Do we consider that through the deep thought and hard work of some one gone before us, we have been given these things? We could go on and on, naming the things which have been given us, by our earthly friends, but let us next look to the original Giver of all things from not only the beginning of our country, but of Time.

The commonplace things—do we consider the air we breathe, the sunshine we enjoy, the beautiful flowers, our food—everything necessary for our existence in the flesh, even our enjoyment? God gave them all. But he did not stop there. He wanted us to have another, a better and higher life, and so he gave us that greatest of all gifts, his Son, through whom, by faith if we will confess him, we may receive eternal life. Christ was willing to give up all that we might receive salvation. Should we not then give ourselves and all we have to him? Indeed, if we could do this we would be sure to give the right things in the right way to our fellowmen.

And, if we could only believe that his word is true when it says that it is more blessed to give than to receive! We do receive a great blessing in giving a satisfaction, a peace, which passeth understanding, and added to that, we suffer no material loss. We can not expect to receive in some mysterious way, \$100.00 if we give \$10.00, but you have repeatedly heard people say in giving to the church or a charitable cause, that they did not see how they could afford it, but they just did, and never missed it. Do you think that can be explained in any other way than that it was God's mercy manifested just as truly as in the incident of the measure of meal in the Old Testament, with which we are all familiar?

Now as the Christmas season has passed, let us continue its giving and seek to be dominated by Christ's spirit in our giving; and all the year around, let us give Christ his way in our life; that he through us may give such as will lift up our fellowmen rather than push them downward.

OUR PRAYER

Our Father, let us at all times give first ourselves to thee to be used as thou seest fit, that through us the gospel might be given to all the world, and the knowledge of him might cover the earth as the waters cover the sea. Amen.

Waynesboro, Pennsylvania.

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

THE TWO FOUNDATIONS—Matt. 7:24-29.

Obedience to the words of Jesus is the only foundation on which one can afford to build his hopes for eternity. Self-righteousness and human wisdom are as shifting sand.

TUESDAY

CURE OF A LEPER—Matt. 8:1-4.

Sin, like leprosy, is deadly, loathsome and unclean, separates men from God and makes them unfit for heaven and the society of all that is pure and holy.

WEDNESDAY

THE PALSY OF HELPLESSNESS—Matt. 8:5-13.

The impotence of man in physical affliction finds its healing and strength by faith in him who came from heaven clothed with all authority and power.

THURSDAY

PETER'S MOTHER-IN-LAW AND OTHERS—Matt. 8:14-17.

The Great Physician meets all conditions of weak, suffering and diseased humanity with his renewing grace, and immediately sets the renewed life to work ministering to others.

FRIDAY

TESTS OF SINCERITY—Matt. 8:18-22.

The lives of some people in turning to Christ seem to be touched only superficially, as the winds ruffle the surface of the sea, and when the breath of sentimental appeal is passed, it is discovered that the strong and deep currents of sin remain unchanged.

SATURDAY

STILLING THE STORMS—Matt. 8:23-27.

The Word of God is still as powerful and prevailing over every phase of life and nature as it was when Jesus stilled the tempestuous sea of Galilee, and no one is in danger of shipwreck except he in whom the Word slumbers by reason of his own unawakened condition.

SUNDAY

THE CURE OF MADMEN—Matt. 8:28-34.

Jesus started a revival and devils were expelled as the souls of men were changed. But as soon as it began to effect the business of certain men, they wanted it stopped and sent the evangelist away. How modern!—G. S. B.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 24)

Devotional Reading—Isaiah 55:1-11.

Scripture Lesson—John 4:1-42.

Printed Text—John 4:13-26.

Golden Text—With joy shall ye draw water out of the wells of salvation.—Isaiah 12:3.

LESSON LIGHTS

Jew and Samaritan

Christ's clothing and language would both show him to be a Jew. He was on his way from Jerusalem (though she probably did not know that), and she doubtless thought that he was a Judean. It was an old quarrel, going back to the importation of Assyrians to take the place of the exiled Jews, and to the refusal of Zerubbabel to allow the mixed race that resulted, with their heathen tendencies and practices, to join in the rebuilding of the temple. This antagonism was intensified by the doctrinal peculiarities of the Samaritans, their acceptance of the Pentateuch only as true Scripture. The disciples, to be sure, had gone to Sychar, to buy food from Samaritans, but they were from Galilee, and the Galileans were less strict in this matter than the Judeans.

Thirsts of the Soul

Every person is full of wants, longings, desires, hopes, both of the body and of the soul. There are the thirsts for pleasure, for power, for money, for respect, for love, for knowledge. There are thirsts for the friendship and love of God, for forgiveness, immortal life, holiness, happiness, usefulness, heaven, a larger sphere and broader life. The larger the soul, the more and greater are its thirsts. The greatness of any being is measured (1) by the number of his desires and thirsts; (2) by their quality; (3) by their capacity, intensity. All growth of the soul is by means of these hungers and thirsts, and their satisfaction. It is a sickly soul that has no appetite. Education, civilization, progress, goodness, always increase the thirst of the soul. And no temporal, worldly, bodily thing, wealth, power, pleasure, can really satisfy the desires of the soul. Seeking true satisfaction in this world is like trying to quench the thirst by drinking the salt waters of the sea. The more we drink the thirstier we are.

Living Water

A fountain or a lake which does not give out of its waters becomes stagnant, dying, not living, and bringing death to others. If we are not ready to let the living water flow freely to others we soon lose it ourselves; it either dries up, or becomes fouled. It is the nature of a real Christian to impart this blessing to others. It is not always possible for one to speak, or to preach to others. There are some who cannot speak of the things which they value the most; the deepest things of their hearts are inarticulate. I have in mind one who is considered extremely talkative, and ready to tell all she knows, or thinks, or feels, to her friends and neighbors. But I happen to know that any really deep feeling is never spoken of; there have been

thoughts and feelings in her heart which, when once her confidence was given to one of her closest friends, gave that friend an almost diametrically opposite idea of her real character—inside. And yet even to her she had not told all. But if it is inarticulate the possession of this living water does produce results that will help those around. It must do so in some way, or cease to be living.

True Worship

(1) God wants all men to worship him, because thus they become like him, near to him.

(2) Thus every heart may become hallowed ground.

(3) Worship must be spiritual rather than formal. (4) It must be sincere. (5) It is the fruit of love rather than fear. (6) True worship cannot be separated from morality, while formal worship can. (7) Worship is essential to the religious life. (8) Forms and rites are valuable only as they aid the spirit in its worship. (9) It is not necessary to renounce forms (for some form is necessary in public worship), but to fill the forms with the true spirit.

(10) Sir Matthew Hale found that prayer

gave a "tincture of devotion" to all secular employments; that "it was a Christian chemistry, converting those acts which are materially natural and civil into acts truly and formally religious." He discovered in habitual devotion what Herbert calls "the elixir of life."

"Look on the Fields"

The disciples pressed food on their Master, whom they had left too wearied to go farther. But the glorious work he had been doing in the conversion of the sinful woman had so filled his soul with joy that he had no need of material sustenance. He had meat to eat of which his disciples did not know. And when they asked him in surprise what that food was, and who had brought it to him, Christ answered plainly, "My meat is to do the will of him that sent me."

"If Jesus had depended for spiritual food on the human appreciation of the men he served, what a poor, beggared, starved life would have been his! But his patience, charity and forgiving love never gave out; and the reason was in the fact that his food was received from a heavenly source." "The lesson which Jesus wished to give his disciples, and which is our lesson today, is the satisfying joy which lies in duty."—The Illustrated Quarterly.

The White Gift Offering

Contributions in support of the budget of \$5,812.00, have been received as follows:

Mary A. Snyder,	\$ 5.00
Ashland Sunday school,	123.70
Fairhaven Sunday school,	45.00
Johnstown, 1st,	175.00
Clay City,	28.40
Dallas Center,	18.57
N. Manchester,	175.00
Amanda and Ethel Kilhefner,	5.00
Oakville, Ind.,	33.35
Fremont, Ohio,	4.40
Portis, Kans.,	20.46
Vineo, Pa.,	8.01
Vandergrift, Pa.,	21.53
Garwin, Iowa,	34.03
New Enterprise, Pa.,	17.00
New Paris, Ind.,	10.00
Flora, Ind.,	91.23
P. E. Peterson and wife,	5.00
Mansfield, Ohio,	3.80
Lanark, Ill.,	2.00
Washington C. H., Ohio,	6.70
Johnstown, 2nd (Moxham),	50.59
W. H. Miller,	1.00
Bryan, Ohio,	70.00
Dayton, Ohio,	218.10
College Corner, Ind.,	9.00
S. Bend, Ind.,	111.94
Beaver City, Neb.,	100.00
Rittman, Ohio,	17.50
Isaac Grubb and wife,	5.00
Goshen, Ind.,	74.10
New Lebanon, Ohio,	51.50
Gratis, Ohio,	47.77
Tiosa, Ind.,	15.06
Washington, D. C.,	144.63
Mt. Zion, Ohio,	20.00

Yellow Creek, Pa.,	10.45
Listie, Pa.,	11.08
Conemaugh, Pa.,	40.00
Waynesboro, Pa.,	51.75
Aaron Showalter,	5.00
Gatewood, W. Va.,	3.44
Sidney, Ind.,	5.55
Berne, Ind.,	90.90
E. Z. Zuilerat and family,	25.00
N. Springfield, Ohio,	21.05
Miamisburg, Ohio,	5.00
Jacob Thomas,	5.00
H. C. Hosteler and family,	5.00
Hampton, N. J.,	17.10
Ridgely, Md.,	10.00
Pleasant Hill, Ohio,	35.00
Williamstown, Ohio,	7.60
Hamlin, Kans.,	71.58
Sergeantsville, N. J.,	10.00

Total to date, (Jan. 9), \$2,199.87

This will help greatly in the support of the budget which is announced above, the largest item in which, is incurred by the work of the traveling secretary, who will visit every school in the brotherhood this year. Send in your offering, if you have not already done so.

MARTIN SHIVELY, Treasurer,
Ashland, Ohio.

You don't get a sheepskin in the school of experience. You just have your own removed.—Dubuque American-Tribune.

Economy in government has to trot in double harness with efficiency in government in order to justify itself.—Chicago Daily News.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Theburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor and Missions

By Miss Grace Yoder, Missionary Secretary

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take a part in the meetings and other activities of this society. These things will I do unless hindered by conscientious reasons, and in them all I will seek the Savior's guidance." This is the pledge that every active member of the Christian Endeavor must sign and live up to. We need but to read it over to be impressed with the spirit that runs through it—it is the spirit of service. Every Christian Endeavorer is a servant of Christ, and in serving Christ we must serve our fellowmen.

The missionary spirit is a spirit of service and sacrifice. It is because we love Christ that we are anxious to serve him, to preach him to others, to work for him, to sacrifice self for the furtherance of his cause. Therefore a successful Christian Endeavor is really missionary in spirit, as its objective or purpose is service. To be efficient it must encourage and be a promoter of that work.

There are many ways in which this missionary spirit may be promoted. One of these would be the organization of a missionary committee in each society. This committee should have in charge the preparation of a missionary program to be given every month or so. Some societies have already effected such an organization with very good and helpful results. Another way of promoting this missionary spirit would be to hold a correspondence with the missionaries on the foreign fields, as well as with some of the native converts themselves. These letters could be read during the Christian Endeavor hour, perhaps at the missionary meeting. Such a correspondence would prove to be of benefit and a real blessing to the society as well as to those on the field. The study of missionary books is always very helpful. The Women's Missionary Society and the Sisterhood of Mary and Martha are now undertaking such a study, but not all Christian Endeavor members belong to one or the other of these societies.

There are a great many missionary books that are worthy of study. Among them might be mentioned the following: "The Lure of Africa," by G. G. Patton; "Looking Forward with South America," by Stanley High; "South American Neighbors," by Homer C. Stuntz; "The Unity of the Americas," by Robert E. Speer; "The Emergency in China," "Hudson Taylor; and the "China Inland Missions," and many others. Missionary books are written in story form, and it would be well for every Endeavorer to make it a practice to read a certain number of missionary books each year. Perhaps a report of some missionary book at the Christian En-

deavor meeting would be interesting as well as helpful.

There are many other ways in which the missionary spirit might be promoted, but perhaps the most important of these is by means of prayer. The spirit of service runs through our pledge, but likewise the spirit of worship. Prayer and Service go hand in hand, and they should not be separated. Definite prayer for our missionaries and their work, will accomplish much more than service without prayer. We should pray that we might find out God's plan for our lives, and then for strength and guidance in carrying out his work.

Ashland College, Ashland, Ohio.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for January 24)

Radio Messages from Mexico

There was once a very pretty little girl named Lolita. She had black hair and real dark snappy eyes. Her skin was darker than ours a little bit. She was a little Mexican girl, just the kind we like to play with. And like other little boys and girls, this little Mexican girl liked to play with other children. There was one little boy, named Luis, whom she particularly liked to play with but he liked to tease her, and would often run away where the other children were, leaving her to play without him. One day when Luis ran away Lolita got angry because she could not play the games she wanted to without him and she decided she would show him that he could not run off that way. She was a very naughty little girl, and she thought of something that the most of us would not even have thought of. The next day, she got a chance to carry out her plan. There was a small stream near the place where these boys and girls played with a rather light board across it. Lolita watched very carefully and one time when Luis was running a little carelessly across it with his back toward her, she slipped up and tilted the board, planning to dump him in the water. Just as it often happens when children, or grown-ups either, are planning something unkind, more happened than Lolita had planned. Luis fell in the water all right, but when he fell his arm hit a rock and when he got up he was crying loudly, for he had broken his arm. Lolita was very much frightened, for Luis was a brave little boy who hardly ever cried. She was sorry then for what she had done, but it was too late. The time that she should have thought about what might happen was before, not afterwards.

Now there are several things for us to

think about in this story. If this little Mexican girl had known about Jesus and how he loves little boys and girls, she would not have wanted to hurt anyone. She did not know about our Savior who loves little boys and girls so well that when he was on earth he told the mothers to bring them to him and then he would bless them. Don't you wish you could have told this little girl how to be a Christian and learn to love others. We, Junior Christian Endeavorers, are taught by our parents that Jesus wants us to return good for evil and not to be unkind to others just because they are unkind to us. There are lots of Mexican children who are not Christians like we are and need to be told the story of Jesus' love, like Lolita needed it. There are some forms of religion in Mexico, but there are not very many people who know about Jesus as we do. Long years ago, the Spaniards brought a kind of Christianity into this country but the leaders and teachers of this religion have become so wicked that they do not teach it truly any more. There are many children as well as grown people in that country that need to know Jesus. Let us try to get the message about him to them.

In one of our Bible references for the week, the one named Success, the great preacher Paul, tells us how we should talk with and feel toward those we wish to help. Paul, you remember, was a very great teacher. He traveled about and preached to many people about Jesus and so we can well accept his advice and learn from him the best way to give people the message of God's Love. In this particular Scripture, he is telling one of his churches, to which he had reached in his travels, how he came to them. First, he says, that when he went to that church he did not try to act wise. Did you ever tell some other little boy or girl how to do something? Do you remember that you felt that you were pretty wise to know something that they did not? It is not best to act as though we know it all. Paul says that when he went to that church he was determined not to act in such a way that they would feel that he thought himself wiser than they. Let us remember this when we have an opportunity to help someone that does not know as much as we do, or when we have a chance to tell someone about the Jesus way of living. Let us remember not to act wise as though we knew everything that was to be known.

Paul tells us another thing about the way to tell others about Jesus. He says that when he preached or talked with them, he told only about Jesus. He talked on the power of God and the love of God and of Jesus. In other words, he told them the things that could help them, and the things they needed to know. Let us remember this too, when we are trying to help others. Let us have a chance to tell someone who is not as good as we are, something to help them. We should do it in the very easiest words we can understand that we can think of. If we find

(Continued on page 14)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Taking the Gospel to the Jews

By Ella Saylor

During the time I spent in the Bible Institute of Los Angeles I had the privilege of having Jewish visitation as one of my assignments. It was a hard assignment, yet I enjoyed it. There are many interesting things about the work. It causes the Scriptures to be opened up in a new way to one, and gives a greater love for the people who were God's chosen people. Also one is brought to realize the great need of taking the Gospel to them. We must realize that the Jew is lost and needs a Savior. They have rejected the Gospel and it is the Gentile's place to take it to them.

The most work I did with the Jew was house to house visitation. This enables one to meet them in their homes and to have heart to heart talks with them. It is hard for the Gentile to approach the Jew, but we must go, and try to approach him as Paul tells us in 1 Corinthians 9:20 to 22: And unto the Jews I became as a Jew that I might gain the Jews. After handing them an invitation and inviting them into a Jewish mass meeting, which is held at the Institute twice a month, we asked them a few questions which were intended to create an interest in the meeting, and then asked them about their Messiah. This generally gets them interested and opens the way for us to go on and open up the Scriptures to them.

There are some who are not orthodox and who do not believe in the Old Testament. With these it seems we are against a stone wall, but the only thing we can do is to give them the Word of God and let the Holy Spirit do the rest. Some afternoons it would seem that the whole time had been wasted. We would go back tired and weary and often having been scoffed at because we had told them about their Messiah. But we rejoiced that the Lord counted us worthy to take the Gospel to his own people.

In our work we found that some were hungry for the Gospel and are seeking the truth. Others of them are drifting into other religious beliefs, and into unbelief and worldli-

ness. This is a great field in which to labor. It brings a blessing to work with them and occasionally see one accept Christ as their true Messiah. And it means so much to those who accept the Gospel, even though to do so often means that they will be driven from

home and loved ones. But they usually stay true to Christ and his teachings.

Again I praise the Lord for giving me this privilege of serving him among the Jews, for it has given me a great love for them, and has opened up the Scriptures to me in a new way. This field is white and ready for the harvest, and I pray that there may be many who will take the Gospel to the Jew.

Portis, Kansas.

Has Slavery Been Abolished?

An interesting test of the usefulness of the League of Nations will be afforded by Prof. E. A. Ross's report on forced labor on Portuguese Africa. This report, made after an inquiry by Professor Ross and Dr. R. Melville Cramer undertaken at the request of a distinguished American committee, was presented to the Temporary Slavery Commission of the League on July 13.

The present Portuguese substitute for slavery is forced labor. Each native is required to pay yearly taxes; and the theory is that only when these taxes have not been paid are men and women seized and forced to work for the government. As Ross and Cramer show by repeated examples, this theory means nothing. In practice, the Portuguese seize natives at their will and require them to work for months or even years. Sometimes this labor is rewarded by a receipted tax bill, or by a payment in money, which in a typical case amounted to fifty cents for six months' work. Just as often there is no payment of any kind, and not even adequate food or tools are provided. The village supplies food for its own men and women when it can. Labor is requisitioned without regard to the agricultural requirements of the village, so that it is not uncommon for all the able-bodied workers to be taken at the moment when crops are being planted or harvested, thus ruining a whole year's food supply for the community. In addition to this labor in lieu of taxes, the Portuguese plantation owners are in the habit of buying labor from the government, which sends out and seizes workers who are delivered, often in chains, to the plantation. The planter then pays their wages in a lump sum to the government official, who

usually puts the aforesaid lump sum into his own pocket.

However, in either case the result to the natives is the same. We summarize incidents taken at random from the Ross report:

From one village eighty-four people were taken eight years ago and have never been heard of since * * * Of two hundred men taken from one place, eleven died on the three-day march to the scene of their labor * * * Pregnant women are forced to do heavy labor on the roads or in the fields * * * One man who stopped work for a day to help his wife in childbirth was severely beaten and then forced to work all day without food * * * Fearful of an uprising, the Portuguese government refuses all arms and ammunition to the natives who are obliged to do their hunting with bows and spears * * * On the plantations, to stop work for a moment means a beating with the hippo-hide lash * * * The government officials are aided by negro policemen, and both these and the white men violate the native women at will * * * When an uprising took place in Portuguese East Africa a few years ago in protest against these conditions, the Portuguese took a number of prisoners and thriftily starved them to death * * * Much of the forced labor is expended needlessly. Roads are built where there is no traffic, are made wider than necessary, are laid out by incompetent Portuguese engineers in the most inefficient manner, and the natives, being given no tools, are forced to use their own crude implements, and are then often beaten for failure to accomplish more * * * Twenty missionaries have left one district in the last eighteen months.—The New Republic.

NEWS FROM THE FIELD

THE FIRST BRETHREN CHURCH

Johnstown, Pennsylvania

This report covers the period from September 1st, to January 1st. Immediately upon returning from National Conference, we held a "Joint Rallying Meeting" composed of representative committees of all the auxiliaries of the church. Thus we unified our rallying activities. The church and all organi-

zations responded quickly to these rallying plans, audiences increased in numbers, and soon we were moving along with, at least the usual pace.

The next forward step was the organization of "The Seventy." We issued a call for VOLUNTEERS to do PERSONAL WORK, not just for a few weeks, but permanently. The response was most excellent. Over 80 are now enrolled in this work. They are di-

vided into teams with captains, etc. We have just enough organization and system to know the work is being accomplished, but it is all volunteer. We meet monthly and the pastor meets twice a month with the captains. The first month was given almost entirely to visiting the indifferent members of the church. Over 100 calls were made in this month. Then and since then, these noble workers have been calling in the homes of the unsaved. The

personal work done by the Seventy contributed very much to the success of our evangelistic campaign. Their work was so pronounced that several of the churches near us are patterning after the Seventy in forming similar organizations. We highly recommend this plan to all Brethren churches.

October was "Preparation Month" for our evangelistic campaign. This church believes in thorough preparation for evangelism. Neither money nor effort is spared in informing and arousing the membership and in advertising in the general community. Yet, sensationalism and worldliness are kept out. The spiritual is made pre-eminent! During this month of preparation several families were received into membership.

November was a great month of victories. On the first Sunday evening, we enjoyed the largest communion of the church's history. Brother Dyoll Belote, now pastor in Moxham, Johnstown, Pennsylvania, assisted us. The next two weeks were occupied with intensive preparation for the coming of Dr. Bell. Thus, we had SIX WEEKS of genuine preparation for our evangelistic meetings. We were ready, waiting, anxiously expecting his arrival.

Now, we record two unfortunate things about our meeting. It was unfortunate that we did not begin on Sunday. Brother Bell arrived on Monday and met just "The Seventy" that night. With no Saturday night service, we had only four public services the first week. Then, the second week was Thanksgiving week with all the distracting interests that are unavoidable in a city. BUT, in spite of these two serious handicaps and a few others, the meeting was a pronounced success. There were 51 confessions. From October 1st, until the meeting opened we had received 18 at the regular services, making a total of 69 confessions in all. A few of these were reconsecrations and some sought membership elsewhere. We have received into membership 56 new members.

Brother Bell preached sermons full of Gospel truth and Spirit power. The fundamental doctrines of Christianity were proclaimed fearlessly. Every message exalted Christ in his essential Deity of Person and Atonement for sin. The membership of the church was instructed, inspired, and unified. Brother Bell was at home among friends and the fellowship of the campaign was sweet. We feel absolutely sure that the Hand of the Lord was the guiding power bringing Brother Bell to us this year as our evangelist.

Two events of more than usual interest have become history since the meeting closed. "Brethren Night" with "Welcoming of New Members" was celebrated with over 400 present. Each new member had a "Big Brother" or "Big Sister" to see that they got acquainted. Our Christmas Cantata was rendered with credit. We have one of the best organs, organists, choir leaders, and volunteer choirs in the city! It was an inspiration to see a choir of 45 voices volunteer to sing the praises of our Lord in this city in which church music is becoming commercialized to the extreme.

Space does not permit the recording of all the advances made by the different organizations of the church during the period covered by this report. However, since November 1,

the Bible school has maintained the best record of attendance in its history. And now, we will soon go to Dayton for an evangelistic meeting. Pray for us that the Lord may be glorified in our ministry.

REV. CHARLES H. ASHMAN,
1154 Boyd Ave.

NEWS OF THE COLLEGE

School work was resumed Tuesday, January 5. The semester will close January 29.

Professor McClain spent the vacation with Dr. Bell at Dayton.

Professor Anspach, Professor Mason and the writer attended an educational meeting at Columbus. It was gratifying to note that the work of Ashland stands high in the estimation of those who have charge of the department of Public Instruction in Ohio. The meeting had to do with the work of preparing teachers at the College.

The local congregation observed the week of prayer beginning last Monday. Dr. Bame preached Sunday morning and evening. Rev. Comer of the U. B. church preached Monday evening; Dr. Porter of the M. E. church, Tuesday evening; Rev. Prather of the Church of the Brethren, Wednesday evening; Professor McClain, Thursday evening; and the writer, Friday evening.

Professor Puterbaugh attended the meeting of the Organic Chemists in Rochester, New York during the vacation.

Superintendent J. A. McDowell, of the Ashland schools, was recently elected president of the Ohio State Teachers' Association. Mr. McDowell teaches in our summer school and this is quite a distinction for the College.

Brother and Sister Link of the Canton church paid the college a visit recently.

Dr. Bame, our pastor, has left for a meeting in one of the Johnstown churches. Mrs. Bame accompanied him.

Three comforters were recently received at the Dormitory from the W. M. S. of Gratis, Ohio.

EDWIN E. JACOBS.

BETHEL CHURCH, MULVANE, KANSAS

To the saints and faithful brethren, greeting: After reading how many churches and their pastors have prospered, we thought it good to report how this church is faring.

Before I go into details, I want to state that I am going to report only what you would find to exist here if you were to visit us. A good cake is one that has beneath the frosting that which makes it what it appears to be on the outside.

The Bethel church was organized forty-one years ago. It had eleven members and some of them are still living. At the time our church history was written, Brother L. G. Wood was pastor of this church. Since then they have had a struggle to exist.

We have been here a little over seven months, and we find that the Mulvane church depends very much on their pastor for leadership, and with proper shepherding, we believe they can be moulded into a real, live-wire church. And we are praying that we may be able for the job.

One thing that makes church work go forward is proper organization, and the church

that tries to run without organization will fail. I was told once regarding the beginning of a certain organization, that this was too much machinery, and that the more machinery a church had the sooner it would go to pieces. This may be true in some cases, but in general a church without organization and system is like an engine without a governor. We have adopted some system for doing things in this church. We have planned to have regular quarterly business meetings, to have communion twice a year, to have reports of all money paid in and paid out by the various organizations made once a quarter. This is only a starter and the people like it.

The church was in need of a revival and it was decided that the delegates and the pastor should secure at the Mid-west district conference some one to hold us a two weeks' meeting. We were fortunate in getting Brother A. B. Cover. We set the date for November 2, to avoid the bad weather, but we did not miss the bad weather. The meeting was just beginning to draw the crowds when the rain set in on Thursday and stopped the interest. The sky was clear in the second week until Friday when there was another rain and no services until Sunday. Sunday night a fair crowd came out and we had to close. One confessed Christ on the last night, and was baptized on Monday and took communion with the church.

We found Brother Cover a real co-worker and his ability as an evangelist is excellent. Could we have had an evangelistic meeting to begin when our revival came to a close the result would likely have been immense. Brother Cover left us with the church standing close to their pastor and his good advice has not lost its effect. We hope to have Brother Cover try it again when the weather conditions are more favorable. We want to thank the Falls City church for so kindly loaning their pastor and pray the Lord to richly repay them.

Our church attendance runs close around seventy when weather permits, and the prospects for a church at this place are exceptionally good.

On Wednesday night before Christmas the Bethel church put on a Christmas entertainment that was the best religious program I ever saw. It was the story of the birth of Christ told in action. It outdid the programs of the other churches in spirituality. That night we were told our place of worship was too small.

Now here is what they do for their pastor. Last fall while I was at conference one good brother came down and plowed our wheat ground and sowed our wheat. This was W. E. Howard. Another slipped a front quarter of veal into our Ford; that was B. B. Davis. Another brought a fine large piece of beef, about fifty pounds; that was Albert Howard. And just yesterday a Ford ran into our yard and left a quarter of a veal as a New Year's treat; that was M. L. Howard. All this makes us feel that the parish is thinking of us, and in gratitude we want to give them a square deal in services. That is our aim.

Now you have the cake with the frosting on it, but it would not be fair not to tell you that the sugar has been rather scarce, be-

cause of the hardships this church has had this year. The weather was exceedingly dry last summer and the farmers lost their corn crop; hundreds of acres were nothing but fodder and poor for that. Wheat made from two to sixteen bushels, and other crops suffered as well. And this hit the church hard. That the mission allowance was cut off; this was fifteen dollars a month. This might seem fair to any one who did not know the conditions of this church. If this church does not need the support now, it never did. And we are willing for any one to come here to investigate. I think any field ought to be investigated before it is cut off. And the Board should have some supervision over the church it supports, over the pastor and the field, so that the mission board and the field get a square deal.

This part of our letter is not news but business.

Pray for us.

H. W. ANDERSON, Pastor.

Junior Endeavor

(Continued from page 11)

chance to tell some one who does not know about Jesus, the story of Jesus' love, we should tell them the easiest things to understand. We want others to know of Jesus' love for all little boys and girls, so that they may learn to love and serve him.

Then, let us Juniors remember to pray for the little Mexican children. Let us pray that they may learn to love Jesus, and let us remember Paul's message about how to tell others the story of God's love. Then, when we have a chance to help those who need us or if we should have an opportunity to be missionaries to the little Mexican children, we shall have the right spirit in which to help them.

Daily Readings

M., Jan. 18 A Sinful World. Rom. 3:10-12.
T., Jan. 19 Superstition. Acts 17:16; 22, 23.
W., Jan. 20 Call for Workers. Isa. 6:8.
T., Jan. 21 Call for support. 2 Cor. 9:7.
F., Jan. 22 Some opposition. Acts 13:44, 45.
S., Jan. 23. Success. 1 Cor. 2:1-5.
Ashland, Ohio.

PLEASANT HILL

Time passes swiftly, and it seems but yesterday since we took up the work at Pleasant Hill, and yet more than six months have passed. We are glad that the Lord has blessed us together here and there has been a steady increase in the interest and attendance. Sunday, December 20, broke the record for a number of years in attendance and the White Gift offering reached the highest point in five years, and only once did it ever exceed it and that was during War time when money was plenty.

Financially the church is in better shape than for a long time and this in the face of conditions that would not seem to warrant it, for the most of our people are farmers and they are facing great financial distress just now.

Christmas eve the entire community came to our church to witness a pageant "The Adoration" which we are told was the best ever given in this church or community. It

is certain that the committee worked faithfully to make it very worthwhile. In addition to the White Gift offering that was presented at that time, seventy-five persons pledged their service to the active program of the church and the Master.

We conducted a short series of meetings in November to revive the work and give it impetus, but the late fall and corn husking kept many from coming. The attendance was good however, considering the handicap. After continuing for two weeks we decided to close and open again at a more opportune time.

Since our work began here we have been privileged to unite in matrimony three couples: Miss Viola Swigart and Mr. Kenneth Helman; Miss Mildred Westfall and Mr. Raymond Stoner; Mrs. Helena Chambers and Mr. Wm. Schellhouse. We pray God's blessing upon these new homes that come under the influence of this church.

It was our duty shortly after accepting the call here, to conduct the funeral services of Sister Mabel Carey. Miss Carey was the eldest child of Brother and Sister Forest Carey. She passed away August 1, at the age of 16 years, 7 months and 15 days. Miss Carey united with the church on Easter Sunday, 1923, and was one of the sweetest lives we ever knew. Our loss was Heaven's gain.

On October 21st the Angel of Death called another one of our flock. This time Sister Bessie Carey, the wife of Brother Henry Carey. She was one of our most loyal members. She and her husband were ordained as Deaconess and Deacon under the ministry of Brother W. J. Barnhart, and both were widely known throughout the brotherhood. We were assisted in the funeral service by Brethren R. F. Porte, of Louisville; S. Lowman of Oakville, and W. J. Barnhart, of West Milton. Her loss is keenly felt by her family and the church, who sorely miss her loving ministry.

H. C. MARLIN.

OLD DOMINION

On the 27th of December the Bethlehem congregation near Harrisonburg, Rockingham County, Virginia, re-dedicated their church building, which was enlarged with Sunday school rooms nicely arranged. The entire cost was \$3,000, which was all paid before the dedication day. On the same day we had a Sunday School Rally which was well attended, showing a growing and healthy condition. Our proficient superintendent, Brother Lee Logan, just knows how to do things. This congregation is moving forward on the old Gospel plan. No side lines of entertaining or amusements to draw the people. No long constitution to govern or discipline. We have an Official Board with 5 Deacons. The former look after the financial part. The latter the Spiritual and working parties looking to those who need encouragement and Christian help. All matters pertaining to the welfare and business are submitted to the congregation for ratification or rejection. So you see we are strictly congregational and stand upon the General Organization of the Brethren church. We are one body, working in peace and harmony for the promotion of the great cause of the Christian church.

E. B. SHAVER, Pastor,
Maurertown, Virginia.

JOHN W. PLATT IS RE-APPOINTED TO POSTAL JOB HERE

(The following from "The Manteca Bulletin" concerning the re-appointment of Brother Wesley Platt as post master of Manteca, California, will be of interest. Brother Platt finds time also to shepherd the Brethren Mission, which is growing as rapidly as the town is growing.—Editor.)

A Christmas Gift from Uncle Sam!

And in the form of an appointment as postmaster of Manteca for the next four years.

This is the "Gift" received by Postmaster John W. Platt from the president of the United States. Mr. Platt received notice of his appointment Tuesday in a telegram from Senator Shortridge, now in Washington. The appointment is for four years.

At the same time Postmaster Platt received a letter of congratulation on the manner in which he had administered affairs at the local post office during the term just passed.

The first news of his re-appointment was received by Mr. Platt in the following letter from Robert N. Stanfield, chairman of the senate sub-committee on post offices and post roads:

John W. Platt,
Manteca, California.

My Dear Mr. Platt:

It is with pleasure that I am again today, as chairman of the sub-committee on post offices and post roads, recommending that your re-nomination for Postmaster of Manteca to be confirmed by the Senate.

Congratulating you upon your past successful administration and wishing for you a continuance thereof, I am

Most sincerely yours,

Rob't N. Stanfield.

This letter was followed by the following telegram from Senator Shortridge:

John W. Platt,
Manteca, Cal.

It gives me pleasure to advise you that the senate today confirmed your nomination as post-master. Congratulations and best wishes.

Samuel M. Shortridge.

Mr. Platt's past term expired on October 3, and the new term will start with the reception of his commission. He has served at Manteca as postmaster for the past five years.

NEW PARIS, INDIANA

I am always anxious to hear the news from the field, so will add my bit. We have nothing startling to report, but the church is at work.

I am in my second year here. It is a real pleasure to work for the New Paris Brethren. All of our special offerings are taken up by the Sunday school. Recently these offerings have been so frequent that we came very near getting into a jam. Our worthy superintendent who is a good traffic manager, cleared the way and everything is moving on. The attendance at both church and Sunday school is on the increase.

We feel honored to have in our work Katherine and David Jobson. These children have splendid homes with the Smoker brothers.

We are sending a small Christmas present to the Yoder sisters at Ashland. I remember

these girls as children with their parents visiting in our home in the Chicago Mission on their way to the South American mission. The Brethren here stand ready to respond to every good work. Each year they gladden the pastor's family with a Thanksgiving turkey. We have been remembered in a very substantial way privately by different members of the church for which we are very thankful. Brother J. L. Kimmel of Muncie conducted a two weeks' meeting for us recently. We certainly all enjoyed his splendid sermons. We do not have a large field here so the purpose of the meeting was accomplished. We have decided to repair and beautify the church in the spring. The W. M. S. is an ideal society with Mrs. Eva Roscoe president.

We held a very enjoyable communion on the 17th of December, the same being the pastor's birthday. Brother Stuckman and wife from Goshen, Brother Teeter and wife from Warsaw, were with us and assisted in the services.

Ardmore

This church has called me to be their pastor for another year. They have decided to hold their revival in the spring, the pastor to do the preaching. This evidently will soon be the Second Brethren church of South Bend. The Ardmore field is more like a city mission. The personality is largely young people and children. Homes are being built all around the church and people are moving in constantly. A number of our best workers have gone to California for the winter, which makes the work heavy on those that remain. The attendance is good; no other church near us. The work is well organized. Brother Glenn Carpenter is Sunday school superintendent, Brother Clyde Gleaner, president of the Christian Endeavor, and Mrs. Glenn Carpenter, president of the W. M. S.

The great need of this church is a local pastor. I suppose I can not impress the brotherhood with the importance of this field. The territory is two miles square with no other church near. The people are mostly prosperous, employes of Studebakers, Singers, Olivers and Birdsell Manufacturers. Many of them are high class workmen. Plenty of men and money to carry on. There must be a leader on the field. I am doing the best I can but I am forty miles away.

One of the biggest things here is pastoral work, which I enjoy doing. Most of the old Fairview members are supporting the work. We were rejoiced to hear that the Ardmore Californians will return in the spring. What's the good in taking such long vacations anyway?

Dutchtown, Indiana

This church has no pastor at present.

I organized this church twenty-eight years ago under the auspices of the Indiana Mission Board. I have done special work for them. They have a good church house, well equipped, in a thickly settled community. Quite a number of real Brethren are there. I have been frequently called to conduct funerals and now while I write I am called to preach the funeral of a young mother who lies in a home next door to the church. I have taken it upon my self to preach for them occasionally on Sunday afternoons until

they can do better. I believe in foreign missions with all my heart, but it is not good Christian business to neglect these home fields.

This is my remedy—Let each district employ a preacher that is not afraid of work to be pastor of the pastorless churches.

B. H. FLORA.

THE GIFT OF GIFTS

"Who * * * gave himself for me"—Gal. 2:20.

Hester Alway Reisinger

Himself for me! O re-creative word
The pregnant aeons of the past that stirred,
At last, at last my sleeping soul hath heard,
And all the Universe is changed—transfused
With Love. In that the primal light suffused
Cosmos appears from out Earth's chaos twice
confused.

Himself for me! The mighty Lord of Life!
Then all is mine, and all that is, is rife
With good to me, despite the seeming strife.
Pain pearls begets, sorrow sweet sympathy,
The stars are born of Night's vast mystery,
And death is slave to Life's all-conquering
mastery.

Himself for me! Then I was made for thee
O Love. Self of myself, my being's shoreless
Sea.

Deep answereth to deep. O bliss to be
Homed in thy heart—made strong to serve,
Made rich to give, to give without reserve,
Nor ever from the Calvary road to swerve.

Washington, D. C.

DO YOU EVER MAKE A MISTAKE?

Some people seem to think they do not. The pope and others claim to live above the low level of mistake making. Many of us are prone to magnify the mistakes of others. We see many times only the mistakes and errors and fail to observe the virtues and merits in our fellows and their efforts. The following from the New Carlisle Sun will be worth while to any with this tendency:

"Next time you hear a citizen complaining about typographical errors in his home paper, or in any other paper, just hand him these few figures: In an ordinary column there are 10,000 of type; there are seven possible wrong positions for each letter; there are 70,000 chances to make an error, and millions of possible transpositions. In this one sentence, 'To be or not to be,' by transposition alone, it has been figured out, 2,759,022 errors can be made. Newspaper people, from the 'devil' up to the boss, and other high officials, are merely human, and liable to err. Don't be nosing around for errors, but read for information you can get, and the good you can get. You'll find errors enough in your daily walk through life without having to hunt for them in a newspaper."—Richmond Advocate.

HE BELIEVES IN CHRISTIAN ENDEAVOR

A certain denominational leader of young people's work condemns the new Christian Endeavor text-book, "Progressive Endeavor," by Amos R. Wells, on the ground that it takes throughout the old-fashioned and very much behind-the-times view that Christian En-

deavor is absolutely the best form of young people's organization.

The critic is right. That is exactly the position taken in "Progressive Endeavor." Amos R. Wells does really from his heart believe that about Christian Endeavor. Moreover, he has dared to say so in just so many words over and over. And still further, he has had the temerity to give reasons, many reasons, unanswerable reasons, for his good opinion of Christian Endeavor.

People who believe as he does and who want to raise up a strong body of convinced and enthusiastic Endeavorers are really quite enthusiastic about the book. People who dislike Christian Endeavor, and want to substitute for it a department of the Sunday school, do not like the book a little bit. And we are not surprised. Indeed, we should be disappointed if they did like it. Woe unto books, as well as men, when everybody speaks well of them.—Arrow in C. E. World.

LA VERNE, CALIFORNIA

The past few months have been ones of considerable activity for our church and for the pastor. For the pastor because, beside feeding and tending his own flock, he has been called on for so many outside lectures. He gave Bible studies and illustrated lectures at the Northwest district conference at Spokane and in the past quarter has given eight illustrated lectures at County Christian Endeavor Rallies. At each one of these, decisions have been made—either for the confession of Christ or for rededication of lives. At one where only fifty were in attendance, eleven young folks accepted Jesus Christ as their personal Savior. I'm sure many of you will be interested in reading Brother Tay's articles on his travels which are to appear in the Evangelist this year.

Now as to the church's activities, a church attendance campaign has been inaugurated which has helped materially in increasing the attendance. Full houses have been occasioned by the presentation of a most impressive missionary pageant, a unique Sunday School White Gift program, a masterful Christmas cantata, preceded by painted pictures of Bethlehem, and the Los Angeles Bible Institute's sacred concert. Last night we held our annual business meeting and supper in connection with a watch night service and discovered that things were in good shape. The pastor's salary was raised. There are 229 members on the roll. Over \$1,700 was given by members to missions, the church having raised some \$7,500 during the year. We shall be glad when the church is all paid for so we may have that much more for missions. And while we are speaking of missions, I might say that the church and the Young People's Sunday School class are selecting wedding gifts to send to Chauncey Sheldon, our own missionary on the African field, so they may get there in time for the wedding, which will likely be some time in the spring or summer. Miss Hattie Cope of Kentucky will share these gifts with him. We have sent two boxes to Africa so far, and one barrel and two boxes of clothing and gifts to Kentucky.

The Sunday school is growing. The average attendance was 179 for this quarter as against 164 for the last. We are pleased with

the success of our new plan of a Sunday school motto each quarter. This motto, which was "Remember Jesus Christ" for last quarter, was framed and hung in the front and back of the church; many had them in their homes, and talks were given on it each Sunday. The class reports were all good. Here are a couple of items from the yearly report of a class of high school girls to encourage other like classes: They raised \$142.50—\$85 going to foreign missions. Part of it was used to send 260 New Testaments to the needy field of Russia. The W. M. S. and the three Christian Endeavor societies are all active.

The one thing that we are now concentrating every effort upon is our coming revival meeting with Dr. L. S. Bauman of Long Beach as evangelist—beginning January 10. Special prayer meetings are being held and we are looking for sinners to be saved and saints to be built up.

May his richest blessing rest upon all of you who are putting forth similar efforts.

MRS. HARRY L. GOOD.

A CORRECTION

We regret that after the Ohio Conference minutes were published it was discovered that several of the pages of copy had gotten mixed before being set into type, and as a result certain portions did not read correctly. It is difficult to point out the corrections in every case, but that portion regarding the Mission Board's appropriations is herewith reprinted:

APPROPRIATIONS

Premont,	\$400
Springfield Center,	300
Mansfield,	400
Rittman,	100
Mt. Zion,	100
Columbus,	300

Business Manager's Corner

A Great Day Coming

About thirty years ago the writer attended his first Brethren conference of the Indiana district at Milford, Indiana. He remembers several incidents of that conference, one of which was the request by one of the pastors to sing a solo just before he was obliged to start for home. The song was "There's a Great Day Coming," which was a new song at that time.

There is a great day coming, in fact there should be many GREAT days in one's life even before the JUDGMENT DAY. And in the church of Jesus Christ there should be frequent great days preparatory to the ONE great day which all must meet. The great days to which I refer are days of opportunity, and one's standing on the ONE great day will be measured largely by the manner in which he used his opportunities on other great days.

One of the great days in the Brethren church is the day on which an opportunity is given to every member of the church to make a contribution to the fund for paying for the Publishing House building. January twenty-

four is the great day this year, or the Sunday nearest that date for those churches that do not have weekly services.

Go Forward

When Moses started with the children of Israel toward the promised land, and met with some difficulties and obstructions, he was ordered to "go forward."

We believe these are the orders for all Christian workers. Do not stop to mourn over obstacles, but "go forward."

Has The Brethren Publishing Company gone forward? A brief comparison will answer the question. Take a good look at the old Washington Hand Press shown on page one this week which was used industriously by Brother Holsinger in the pioneer days of Brethren publications, and then take another look at our modern Optimus Presses illustrated on pages four and five. A vast field of progress has been covered between these two periods of time. Much of this progress has been made in the last fifteen years. A great deal of it in the last six years.

But the point we would make is little, if any, of this progress could have been made had it not been for the co-operation of the loyal pastors and members of the church who constantly have the burden of the church resting on their hearts, and who are willing to "pray" and to "pay" for advancement of this department of the Lord's work.

Let our offering on this occasion be the best one yet made. Men who are acquainted with the financial affairs of our country tell us that 1925 was the most prosperous year America has had since the close of the World War. This being the case our offering should be largely increased out of pure thankfulness. Have we counted, and do we appreciate our blessings?

The Brethren Evangelist

It seems to me the subscriptions to the Brethren Evangelist are coming into the office with unprecedented promptness at the beginning of this year. In fact they are coming in so rapidly it is impossible for us to keep up with the revising of our mailing list. This is a tremendous task to carry on in connection with the rest of our many duties in the office, but we are trying to do the best we can, and we hope to be able to catch up in a couple of weeks by doing a great deal of night work.

Several of our pastors have asked for copies of the mailing list of their churches to enable them to check up on their subscription lists. We are always glad to supply these lists, but it is quite a task to get such lists ready and we can not always do this as soon as requested but we hope to supply all these requests in the next few days.

Some of our churches that have been on the Evangelist Honor Roll are sending us the largest list of subscriptions this year they have ever sent to us. We are always cheered by the enlargement of the list of subscriptions from any church, whether it be large or small.

This, I think, fills all the space allotted me by our editor, so I must come to a close; but lastly brethren, don't fail to make your contribution to the Publication Day fund, and if your church does not make an offering as a

church, we receive mail every day, and a check enclosed in a personal letter is always thankfully received.

R. R. TEETER, Business Manager.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



A Wonderful Present

A young lady one time received a very strange, yet wonderful present. This young lady was expecting a valuable present. She had set her heart upon a piece of jewelry. This gift was expected to come from a dear friend, the hospitality of whose home the young lady of the story one time enjoyed. At the proper time the gift arrived and the young lady eagerly opened the package and found only a common door key with a card attached to it by a ribbon. The lady was greatly disappointed and did not read the inscription on the card for a time, but when she did, this is what she read, "The key to the door of the house of a friend. It is yours to use. Use it every day if you wish." The meaning dawned upon the young lady; it meant that the fine home of her friend was always open to her.

Dear Reader, there may be some one near you who does not know that the riches of grace in Christ Jesus are open to them. That one may be in deep distress and all you need to do is to give them a good tract and a cheery word and they have the key to the rich treasure house of God.

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLVIII
NUMBER 3

JANUARY 20,
1926

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

THE PRACTICE OF PENITENCE

ONLY penitence can see "with open face" the one vision that can subdue and satisfy a world—the vision of a man on a cross—and this vision the ascetics had. They strove after an interior knowledge of sin, after a glimpse of the love that sin has stricken to the heart; and, say what we will, here, and nowhere else, is the beginning of illumination, the great wisdom of unseen eyes. It is at once a daring adventure and a sweet safety, for the contrite heart is an explorer of new planets and a dweller at the Father's hearth. "Satan," says John Pulsford quaintly, "can convert illumination into a snare, but contrition is beyond his art."

"Meaning and Value of Mysticism"

By E. Herman

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, - - - - - Editor
R. R. Teeter, - - - - - Business Manager

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EDITORIAL

"Fruits of Pacifism"

The above was the caption of an editorial which appeared in the leading daily paper of Cleveland under date of January 13th, upon the occasion of the six to one vote of the Cleveland Board of Education to do away with military training in Cleveland high schools. This vote to eliminate military training from the school curriculum was declared to be "the perfect fruit of pacifism." The great daily considered this a most unwise and lamentable move, and held those, whose votes were responsible, up to ridicule as dwelling in "that familiar fool's paradise where future wars are considered impossible because they ought to be", and as failing to "keep their feet on the ground when they think." We are not interested in the action of this particular school board, nor the remarks of this particular paper, except as they are representative of two opposing forces manifesting themselves throughout the country.

This paper is correct when it says such action is "the perfect fruit of pacifism", but it does not seem to realize how natural and inevitable it is that such fruit should be increasingly manifest—that as certainly as the pacific spirit gets into the hearts of people, so certainly they immediately begin to throw overboard the schemes that are calculated to foster militarism. And that is just what is happening. Militaristic demonstrations of any sort, whether of the valueless, and often vicious, type carried on in high schools, or of the unpopular National Defense Day type, or of the foolishly expensive and internationally offensive naval display type, are becoming more and more distasteful to the enlightened public. Nor are men and women to be frightened into submission any more so easily by being ridiculed as "pacifists." An increasingly larger number of them are coming not to object to the term. It is losing the unsavory connotation that it once carried in the public mind and that militarists and their supporting press would still impart to it. And it is destined to grow in respectability and popular favor as the spirit of the Gospel penetrates more and more the public conscience, for that is the source whence it emanates. The spirit of pacifism is being welcomed as the answer to the deep-seated yearning of the human heart for peace and the fulfillment of the angelic prophecy concerning the destined influence of the Prince of Peace.

The militaristic press may ridicule if it will, but people are coming to realize that it is no "fool's paradise" policy but just ordinary

common sense to stop preparing and training for war, if they would stop war. Their feet are planted not on the shifting sands of competitive armaments and war-efficiency, but upon the eternal principles of reason and cooperation, of forbearance and right conduct, of unselfishness and service. The "pacifist" does not object to an international police any more than he objects to local police, but he does not believe it is necessary to the peace and safety of our country to militarize its citizens and to build up vast armaments and armies as a threat to an imaginary aggressor. These things, if they do not actually tend to provoke war, make men more ready to fight upon slight provocation. Give our nation a large military machine, well-officered and trained, ready for use at a moment's notice, and we shall soon find use for it in "protecting our interests." Moreover, the larger the number of men whom we permit to be trained and given the military mind and view of things, the more easily will the militaristic group control the policies of our country. And such control it seems the rank and file of our country are in no frame of mind to encourage or tolerate. In preference, there is a widespread turning to policies that make no show of resistance and promote the spirit of confidence and good will.

Besides, there is a growing recognition that, regardless of one's attitude toward a policy great military efficiency, military training in high schools is both useless and vicious. And in substantiation of this assertion we may quote not only enemies but friends of military training. The principal of the Peabody Military School, San Antonio, Texas, said in a letter written to the Cleveland school board, as reported in the Cleveland Plain Dealer:

"I am not opposed to military drill, but I am opposed to R. O. T. C. drill, because the army officers we had here did not conform to our rules," the letter said. "Our rule prohibiting cigaret smoking was flagrantly violated by the army officers."

Further testimony on this point was given by Rev. J. H. L. Trout, a Cleveland minister, who is a member of a church that is not noted for its pacifism, and who declared that he had served in a reserve officers' training camp. Notwithstanding this background favorable to military training he said:

"But I live across the street from West Tech High school, and I see the boys drilling every day, and I have had an excellent opportunity to find out something about military training in the schools," he said.

No Help to Preparedness

"I have come to the conclusion that the country has done much injury in our schools.

for militarism and very little for real preparedness, in putting military training in our schools. So far as its military value is concerned, I am not sure but that just as much could be taught to more mature boys of 21 in a few weeks or a month, at most. And it is responsible for considerable corruption.

"For instance, the army officers are not supposed to smoke, but they have their rendezvous, and the boys know that they steal in there and smoke.

"There are guards about the building. I don't know whether they are placed there for correction or whether that is part of the discipline: but I do know that each guard will let his particular friends out so they can run down the street for a smoke, and that the friends will reciprocate when they are on guard duty.

"Instead of learning the snap, the poise, and the discipline supposed to go with military training, the boys learn corruption. It is an entering wedge to universal military training, and at too young an age. All we have taught the boy is glorification of the uniform and contempt and intolerance for anybody who is working for peace.

"I see it in my church and Sunday school; I see sneers at a prayer for peace."

It would seem from these testimonies that the militarists have launched a scheme that is working against their own aims, that the military drill in schools is proving such an obviously unwholesome and useless affair that it is turning sentiment against the training of civilians for war in times of peace. And this, we are told, is "the perfect fruit of pacifism." Thank God, if it is. It is evidence that the persuasive, heart-winning powers of the Prince of Peace are beginning to prevail. Let us thank God that we are "pacifists", and take courage that our Gospel-founded principles are meeting with such wide favor, and go forth to preach and to practice them with more boldness.

America Dry by Comparison

Much wet propaganda and ill-considered talk is being heard regarding the wetness of dry America and the dryness of wet England in comparison. It seems strange that so many intelligent dries should fail to recognize the source and purpose of such comparisons,—that

they have their origin in the brain of some wet publicity agent and are put out for the sole purpose of discrediting the prohibition regime.

Every informed person knows that prohibition enforcement is not one hundred per cent perfect, in fact, that there are a great many slips and crooks in the process. It would be unreasonable to expect anything else in the effort to make effective a reform measure that move vitally effects the whole country economically and socially than even the freeing of the Negro. The thing that should really surprise us is in the degree of success with which it has been enforced in the face of almost insurmountable obstacles and the most vicious and persistent opposition, and at the same time the remarkable fruits that have in so short a time become manifest from even an imperfect enforcement. The extent to which we have succeeded in drying up America becomes quickly evident and is really astounding when we take a glance by way of comparison at any of our contemporaries, and see the ravage of an unsubdued liquor traffic.

Of interest to this point is the series of articles in The Outlook by Ernest W. Mandeville, who has made a careful survey of the prohibition situation in America, and has taken occasion to refute the contention recently set forth by Sir William Arbuthnot Lane, that "America under prohibition is less temperate than England." He says:

"No matter how much one is disillusioned about the dryness of our own country, he cannot but be terrifically depressed by the appalling sights of filth and degeneracy of the London public houses." "After a close study of the bootlegging evils in the United States and then a tour of observation through Great Britain, I feel strongly that I would rather see America under prohibition than America sodden with drink, as is England." "I have become convinced of the superiority of our prohibition (with all its faults) to the political and social domination of the liquor trade in Great Britain and its consequent evils."

"In England," Mr. Mandeville continues, "a firmly entrenched liquor trade, supported by both temporal and spiritual peers, is saddling the populace ... with a national drink bill of approximately \$1,770,000,000. ... The convictions for drunkenness of women have doubled since the war. ... It is estimated that the average family expenditure on drink is \$175 a year."

EDITORIAL REVIEW

We say so much more by the way we say it than by what we say, that it takes an impersonator to quote a person correctly.

The newspaper clipping concerning Brother Wood of Fort Scott, Kansas, printed in the news department, is not distinctly a newsletter, but it has a news value and we are giving it a place there.

DON'T FAIL TO TAKE THAT PUBLICATION DAY OFFERING, if not on January 24th, then at the very first opportune time. And make it a generous offering; give your Publishing House a chance.

An interesting letter from Miss Hattie Cope informs us of a successful evangelizing trip, from the Bassai station in Africa, by herself and Mrs. Kennedy resulting in the conversion of eleven men and one woman.

Does your church have Brethren doctrinal tracts, which members may put in the hands of interested friends, or placed in a conveniently located rack where strangers may quietly and unobtrusively select what they want?

Christian Endeavor Week suggestions are supplied this week by Professor J. A. Garber, President of the National Organization. Every Society should make much of this celebration of the forty-fifth anniversary of the birth of Christian Endeavor.

An interesting report comes from Hampton, New Jersey, the first we heard directly from this little mission group, which had its beginning in an evangelistic campaign conducted by Brother A. E. Thomas during the summer of 1923. They number nineteen in all and are much encouraged under the leadership of Brother S. Adams of Philadelphia.

Brother Charles W. Mayes, pastor of the Lanark, Illinois, church recently assisted in an evangelistic campaign at Springfield Center, a suburb of Akron, Ohio, where Brother Leslie Lindower is the faithful student pastor. Ten confessions are reported, notwithstanding the difficulties. It should be encouraging to Ohio churches to learn that this mission point is making commendable progress.

When we talk about a dead church we usually don't mean what we say; it's just a polite way of saying that the individual members are indifferent, and have lost their religion.

Brother H. M. Oberholtzer, the hard-working and persevering pastor, of the church at Columbus, Ohio, reports the evangelistic campaign recently conducted by Brother A. E. Thomas, who in a most able manner held forth the Word of Life, with the result that four were added to the church at a time when such a campaign was difficult. The church is said to be greatly revived and the pastor is encouraged.

Brother Thoburn C. Lyon, the capable writer of the Christian Endeavor notes in THE ANGELUS, has accepted a call to the pastorate of the St. James congregation at Lydia, Maryland, which was made vacant at last General Conference time by the leaving of Brother L. V. King to take the pastorate at New Lebanon, Ohio. Brother Lyon was formerly pastor at Washington C. H., Ohio, where Brother S. E. Christiansen is now in charge.

In a personal communication Brother Edwin Boardman, pastor at Waterloo, Iowa, we read the following interesting item: "Elizabeth Lee Boardman was born Thursday morning, January 7th, at 6:40 o'clock. Weight seven pounds and fourteen ounces. Both mother and baby are doing splendidly." We can understand now better why he wished to drop his Sunday school lesson writing. We didn't like to have him quit, but we can't much blame him for wanting more time for Elizabeth Lee. Anyway we extend in behalf of the Evangelist family most hearty congratulations to Brother and Sister Boardman.

The Second church of Los Angeles, California, closes another year under the leadership of Dr. E. M. Cobb with an enviable record. Last year the increase was one hundred per cent; this year it has been sixty-three plus. The year ended with a membership of 317, a net gain of 123. The Sunday school has an enrollment of 382 and an average attendance of 320, three more than their church membership. Financially they have done well, also, reporting \$6,000.00 raised during the year, in addition to the building funds. The slogan for the new year is "Every member of the church a member of the Sunday School."

We have often heard of missionaries burying themselves in far-away lands, and Miss Johanna Nielsen has almost literally done that, so far as any news reaching us from her is concerned. We knew however that she was very modest and averse to getting into print, and now Miss Longaker has revealed a still more satisfactory reason—she has been just too busy to write. And it is evident that she has been leading a most active life since she entered the work of a missionary. "That Office Secretary" is absolutely right; missionaries and pastors, who really take their tasks seriously, are not "people of leisure."

At Dayton, Ohio, has been built up a great church in a remarkably short period of time. It has not been so long since this was a ward of the Ohio Mission Board. During the last fourteen years it has grown from a membership of 300 to 1600, and a large share of the credit of directing this great work is due to Dr. W. S. Bell, who has been its able pastor for ten years. And under his capable leadership it is still aggressive and growing. An evangelistic campaign is now in progress, with Brother Charles H. Ashman as the preacher, and high hopes are entertained for a great ingathering. Brother Bell, to do the great work he has done there, has proven himself not only a talented preacher of the Word, but a skilful organizer and leader of men. His wisdom is shown by taking into his counsel and sharing his leadership with such able men as Attorney Orion E. Bowman and Rev. William A. Gearhart, and many others who are occupying positions of large responsibility in that great congregation. Brother Bell having accepted the call to conduct the college endowment campaign, the Dayton church has been fortunate in securing as his successor, Dr. W. H. Beachler of South Bend, Indiana, whose proven ability as a pulpiteer and leader of men, makes his selection one of much promise. Prof. Alva J. McClain of the Ashland Seminary, is to supply the pulpit during the summer months, until the new pastor can arrive on the field. We congratulate Dayton for returning to the Evangelist Honor Roll. So great a church could not well stay off.

GENERAL ARTICLES

Except We Strive Lawfully

By G. W. Rench, D.D.

The above caption is taken from the famous chapter of St. Paul's Second Letter to Timothy, verse 5. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." The American Revised renders it, "And if also a man contend in the games, he is not crowned, except he have contended lawfully." Moffatt translates the passage thus: "Again, a competitor in the games is not crowned unless he observe the rules."

In this figure of speech, Paul is on the race course once more. He is nearing the close of life; writing his last message, and that to a young preacher. And what is on his heart? "Striving lawfully." "Observing the rules." In common, every-day speech it is, "playing the game." What is Paul saying but just this: **THE CHRISTIAN RACE MUST BE RUN ACCORDING TO THE RULES?** The average Sunday school boy would say, "You must hit safe, and run the bases fair." The pious whine, "What's the difference, just so one is sincere," would immediately arouse the contempt of the gang, and he would be hissed out of the game. In the great game of which St. Paul is speaking, neither can SINCERITY take the place of the RULES. The game must be played. If one KNOWS the game and is WILLING to play it, his sincerity is never in the way. King Saul in sparing Agag might have been sincere, but he was dead wrong for refusing to "strive lawfully." The rules of the game and one's sincerity should never be separated. Why should they be? Saul lost his kingdom. Lot's wife was sincere. Naaman almost missed it by permitting his sincerity to stand in the way of the "rules" of the prophet when he was directed to go to the Jordan river to be healed of his leprosy. The prophet told him to dip seven times in the Jordan. He thought other rivers were just as good. Obedience even against his will brought healing. Yes, God's work must be done in God's way. Paul says, "strive lawfully."

Sin has twisted and distorted and damned the soul until man is utterly hopeless in estimating the gigantic TASK of preparing that soul for the pure, spotless white of heaven. Man's conceit and his pride stands squarely in his way of seeing himself as God sees him. To prepare himself for such associates as Jesus and the angels, and where his thoughts must ever be pure, is a PROCESS SO INTRICATE and SO PROFOUND AS TO TAX THE WISDOM OF GOD!

As well permit the ten-year-old to determine what his course of study shall be for the remainder of his school days as to think man capable of determining what his training must be to whiten his soul for the "land that is fairer than day." The unknown quantity in the equation is entirely beyond the comprehension of proud and wicked man. To bring man to the place where he is willing to permit the Great Physician to map out the exercise for his patients, is the task of all tasks. To permit man to exercise the freedom of his will, and yet fit him for heaven, is a problem so staggering that any man who insists on doing the job in his own way is an object of concern and pity. He certainly is sailing on



Elder G. W. Rench

unknown seas without a chart or compass. Smart, say you? No—reckless. It was just such hopelessness as this that led Paul to say, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway" (1 Cor. 9:26, 27). The scholars tell us that the word "castaway" is literally "disapproved." Moffatt translates: "In case, after preaching to other people, I am disqualified myself." You see, after running, after fighting, there is such a thing as being "disqualified."

A "contender in the games", and throwing the rules to the air? That is what every sincere preacher, every church officer, is up against these days. In Paul's analysis, success hinged also on "the rules of the game."

About nine times out of ten now, success is measured by the size of the crowd and the amount of the collection. The plea is, one must have a crowd before he can get his message across. What do the "rules of the game" amount to anyhow, says the average crowd-chaser. And the old world is going to hell so fast, as Mr. Sunday puts it, "that it is breaking the speed limits." If you can not have both, which is the more important in its far-reaching consequences, the crowd, or the God given message?

The injunction to get a crowd has never been laid upon us; but fidelity to the gospel message has. Jesus started his disciples with that idea uppermost in their thoughts. "And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them" (Luke 9:5). Matthew 10:14, says the same thing. Mark 6:11, says the same. Receiving them was receiving the message intrusted to them. The message and the messenger were either accepted together, or went down together. That was drawing the line, wasn't it? Did the apostles do as they were bidden? Sure. Read Acts 13:50-52: "But the Jews stirred up the devout and honorable women and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost." Why were they thus filled with joy and the Holy Ghost; because of

their failure? No; because they were faithful to their message—they were "striving lawfully"—playing the game; this was the highest attestation that God could give, and he gave it.

The church of today could be saved a lot of heart-aches if it would worry less about the crowd, and remember the program of God for this age, and be

more concerned about her part in putting that program across. Here it is: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

THE INTEREST EATS UP THE PROFIT

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and congregation of the brotherhood.

IF EVERYBODY LIFTS, THE LOAD WILL BE LIGHT

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." That's our business, "To take out of them a people for his name." Read Acts 15:13-19. "TO TAKE OUT OF THEM"; not the whole crowd. He would, if THEY WOULD. Since they will not in the aggregate, then, "Whosoever will may come." Yes, that selection is going on. The gospel message and its complete acceptance is the dividing line. God can do no more than give men a chance. The church can do no more. But a church without her God-given message—what can she do? Become popular? Yes, with men. Get the crowds? Yes, if she will go to great enough lengths in her worldly programs. Get the money? She may, very likely will. But calling "out of them a people for his name", requires a message and faithful people who will proclaim it. "He is not crowned, except he have contended lawfully."

As I see it, the breaking down of the dividing line between the church and the world—I mean the line as God established it—is doing more to destroy her usefulness as his agency in taking "out of them a people for his name" than any other sin. And she can blame no one else than herself. The great doctrines of the absolute sovereignty of God, and the separation of the church from the world—who hears the thundering tones of the modern prophet calling the people to repentance? Do we need a revival? Yes. In our own church? Yes. Will the people hear? A few of them—yes. Will such a revival be a success? In the sight of God yes. In the estimation of the world, and ungodly church members, no. But our God has not said much about success; He has said much about FAITHFULNESS TO HIS MESSAGE.

The Brethren people throughout their history have been in the forefront of the battle for "A whole Gospel for the whole world." A "thus saith the Lord" is her only, and final appeal. No one has ever been asked to teach otherwise. Her ministry has ever and anon been urged to be true to the message of—not the councils and synods of men—but her Lord. The largest latitude possible to build up some congregation strong, and great, and good, with this message as her foundation has been encouraged. Competition in building the greatest of congregations is a negligible

factor. The field is unhampered. His salary may be as high as his genius can command, and he can remain as long as his constituency is willing. The ordinances of the church are not fixed by some council, but were instituted by our Lord himself. The whole array of preachers will help him observe these divine institutions without dropping one of them. He can put his finger on the chapter and verse in God's holy Word where they have been instituted. He can put his finger on the chapter and verse where the apostles and the early church were still "striving lawfully" in keeping them. To tear foot-washing, the love feast, and the communion of the bread and wine, out of the magnificent setting of our Lord's last night on the earth, is a job for devils, and not of men. "Hands off", is our plea; for, as Moffatt says, in his translation of 2 Timothy 2:3, "A competitor in the games is not crowned unless he observe the rules." And a greater than Moffatt says, "And if any shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:10). I think that God intends that "we shall play the game." And the rules hold until changed by their great Author, whatever man may say.

"Give me a man whose heart
Is filled with ambition's fire;
Who sets his mark in the start,
And keeps moving it higher and higher.
Better to die in the strife,
The hands with labor rife,
Than to glide with the stream in an idle dream
And lead a purposeless life.

Better to strive and climb
And never reach the goal,
Than to drift along with time
With an aimless, worthless soul.
Aye, better to climb and fall,
Or sow, though the yield be small,
Than to idle away day after day,
And never to strive at all."

South Bend, Indiana.

Christian Business Acumen

By Dyoll Belote, Secretary Publication Board

I believe that I am stating that which will be corroborated by everyone who has ever visited our Publishing plant at Ashland when I say that if the opportunity were offered any of our enterprising business men to buy the plant as a business investment they would immediately close the deal. And yet it seems queer that when we are asked to contribute but a few dollars from each congregation to help buy this same valuable property for the church we shy off at the mention of the matter, or else plead previous obligations—heavy demands at home for the support of the pastor and the meeting of the other calls from the general brotherhood. "These ought we to have met, but not to leave this call unanswered."

Of the monetary value of the building and equipment of the Brethren Publishing Company there can be no question. But in my own judgment there is a still greater value which attaches to our Publishing Interests. Not the making of money, but the shaping of character and the grounding of our youth in the principles and practices of our beloved fraternity, is the aim of all loyal Brethren. And to this end the Brethren Publishing Company contributes no small part with the varied publications which are sent forth from its presses. And not one publication goes out from our House which will not pass the most rigid censorship—a thing which cannot be said of a great deal of literature which too frequently finds its way into our own Christian homes. If our children are trained to find a relish in the perusal of the publications which are produced by our own people and is-

sued from our own denominational press, they will grow up to be better Brethren and to lead and enjoy fine Christian lives.

We are having the opportunity offered us on every hand to invest our money in interest-bearing annuities, which will be working for us long after we are gone. Why not invest a few dollars in an enterprise that will bring, in the years to come, large returns in the satisfaction which shall be ours in knowing we have had a part in making it possible for the Brethren church to disseminate abroad the "Faith of our Fathers," which has been to us "the power of God unto salvation" and will continue to be so to all who believe and accept. But how shall they hear that they may believe? By our generous support of our Publishing Interests so that they may be able to provide a still more varied and effectual group of publications and send them abroad to herald the truth to all the earth. Let us invest in some of these satisfaction-bearing securities, that will bring dividends of satisfaction both here and hereafter.

Johnstown, Pennsylvania.

Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words, but pour them all right out just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and with the breath of kindness blow the rest away.—Dinah Mulock Craik.

Walks and Talks in Holy Places

(Article No. 2)

Palestine and Its People

By Herbert H. Tay

When one arrives in Palestine, he instinctively feels as if he were in a different world. The native of Palestine is an Oriental. His language is different; his dress is different; his religion is different; his habits are different; even his odor is different. He thinks differently, he reasons differently, he acts differently, he eats differently; he sleeps differently, he snores differently. His ways are at once delightfully different, and completely exasperating. He provides one of the most interesting and at the same time one of the most unsolvable puzzles which one can study in this oriental land.

We had our first opportunity to study oriental life at close range at the city of Alexandria, Egypt. Our boat anchored in the outer harbor about four o'clock in the morning, and by six the decks, passage ways, companion ways, and even staterooms were filled with quaintly dressed, dark skinned men, clinking Egyptian money in their hands, which they wished to exchange for our money,—at a high rate of exchange. We had a most unpleasant illustration of oriental importunity however, when the boat tied up at the dock. As soon as the gang-plank was pushed aboard, a swarm of motly dressed Arabs crowded onto the boat, and began to grab any piece of luggage which they could lay their hands upon. We had been warned beforehand, and had a firm grasp upon our suitcases. It was necessary. Not satisfied with our refusal to let them carry our luggage, they seized the handles of the suitcases, and tried to wrest them from our grasp. We tugged and tugged, and thus we made our way down the gangplank and on to the wharf. The porters were constantly jabbering something in Arabic at the top of their voices, and we were just as firmly insisting that we could carry the suitcases ourselves. This battle royal continued for about half a block as we went toward the customs house. Finally we decided that it was too hard work to carry our suitcases, and drag along a couple of howling Arabs besides, so we reluctantly relinquished our grasp,—and we knew very well that it meant that we would have to relinquish a goodly sum in "backshish" besides—and let the porters carry our luggage.

The importunity and insistence of the native porters, guides, and vendors throughout the Near East is occasioned by their idea of Americans. Every American is regarded as crazy, and a millionaire. The oriental mind cannot otherwise explain the reasons for traveling around in their country, digging up old rocks and broken pottery, and spending such (to them) fabulous sums of money. Hence they think that those more fortunate in a financial way, should share with them who are less fortunate. So they feel that "backshish" is necessary, even for the most trivial service.

One of the most interesting experiences, and at the same time one of the most enlightening experiences with native manners and customs, is in buying something in a native shop, or bazaar. The best place to do this is in Damascus. Damascus is—or was—justly famous for two things. Its bazaars and its dogs. The former are one of the chief sources of interest in this oldest city on earth, but the latter have for some reason, strangely disappeared. Brother Cobb says that twenty years ago Damascus was a city of 250,000 population, and about 250,000,000 "pup-ulation." But for some reason, which we were unable to ascertain, the dogs have disappeared. While we were in Damascus, which was for two days, we saw eleven dogs by actual count. How are the mighty fallen!

But the bazaars still remain, and they afford an excellent opportunity for observation, either by personal experience, or by watching others, of oriental bargaining. The native merchant never has a set price for any of his goods.

All business is carried on by bargaining. The proprietor sits in his little shop—often no larger than six feet square—and waits for a customer to come along. The prospective buyer comes, stops, looks at the goods on display, and then asks to see a certain article. The proprietor, never moving from his seat upon the floor, reaches around, gets the article, and hands it to the customer without saying a word. The latter looks it over carefully, then if he decides that he wants it, he will either offer the merchant a certain amount, or he will ask the price. If he pursues the former course, he begins the bargain by offering to give about one-fifth as much as he is willing to pay. The merchant counters by asking about five times as much as he is willing to take. Then the argument is on. If the argument is between two natives, it often becomes quite heated. They will gesticulate wildly with their hands, and raise their voices to a very high pitch. The Arabic language, which is full of guttural sounds, is most appropriately adapted to heated arguments of this sort. The uninitiated American, hearing two Arabs in a heated discussion, and seeing the wildly swinging arms, stands by in breathless expectancy, expecting to see Islam divided against itself in a mighty physical conflict. However, he is usually doomed to disappointment, for though it sounds as if the bargainers were upon the verge of flying at one another's throats, and tearing each other's eyes out, yet that is their method of bargaining, and when the bargain is made, they are as calm as if nothing had ever happened.

Though the naive of Palestine may have some customs which are strange and unpleasant to us, yet he has some customs which we would do well to emulate. One thing for the Arab—especially the Bedouin—is noted, is his hospitality. Though we heard many weird tales of robbery and murder perpetrated by the natives when foreigners were traveling unaccompanied, yet we never experienced anything but the most gracious hospitality. Wherever we went, we were most royally received, and were always treated as guests of special honor. We usually received special favors, which the native guest did not receive.

As we approached a native camp, we were greeted heartily by the entire family—human, canine, and entomological. The dogs were always the first to greet us. They came running out when we came within sight of the camp, growling and snarling like a pack of hungry wolves. They looked and acted so ferocious, that if a person did not understand them, he might think that he was going to be torn limb from limb. But if we stand our ground, the dogs will not approach very close. If we make a move as if to reach to the ground for a stone or clod of earth, the dogs will put their tails between their legs, and run for dear life.

We are next greeted by the people themselves. They always have us sit down in the tent of the "shiek" or head of the camp, and then pass around the coffee. This is the first formality in any call. The coffee is served in little cups, without handles, about an inch in diameter and an inch deep. The cups are filled about one-fourth full. There are usually two cups, which must serve for the entire crowd, natives and all. However we must partake of the coffee, for it is an insult not to do so. In drinking the coffee, it is polite to make just as much noise as possible. The more noise one makes, the more courteous he is.

The last members of the family to greet the strangers, are the fleas. Every Bedouin camp abounds with these pests, and they welcome the advent of strangers. If one does not go armed with plenty of ammunition—in the form of bug and insect powders—he is doomed to spend an unpleasant night. It was no uncommon experience at all in

(Continued on page 10)

Brethrenism and Modern Religious Demands

By Willis E. Ronk

(Address delivered at Ohio Conference, Smithville, and voted by that assembly to be published in THE EVANGELIST. Published in parts. Part III)

Modern Religious Demands

Let us turn our attention now to "Modern Religious Demands." What are Modern Religious demands? I realize of course that the demands depend very much upon who is making them. Yet one may sift the evidence and arrive at some general conclusions. The subject is so broad that one can give only the briefest of outlines; but this is sufficient for the present purpose.

The first conclusion that I have arrived at, is that there is at present a general tendency or demand for a more conservative view or attitude. Outside of the church for a number of years, it has been fashionable in some quarters to boast that one is an agnostic or infidel. The tendency is not nearly so prevalent at the present. The trend is toward belief in God. The magazines of late have been printing and giving considerable prominence to articles in defense of belief. In a recent issue of Collier's a scientist of considerable note makes the statement that, "I have never known a thinking man who did not believe in God." However, it is not my purpose to try to prove that outside of the church the tendency is toward a more conservative view; but rather that in a statement which I shall make, I shall not be accused of ignoring a fact, which is receiving considerable prominence at the present time. Within the church, there is less prominence given to the excessive liberal view. The radical liberals have carried their views to such extremes in some instances that there has been a revolt all along the line against the liberal. There seems to be a toning down in all shades of Christian thought. Fewer preachers are giving their services over to the movie and to mere forms of entertainment; while on every side one hears more frequently the appeal made to the Bible as the source of the church's authority. This trend may be further seen in the so-called Fundamentalist movement within practically every denomination. It is a revolt against excessive liberalism.

There is also the demand for a more liberal attitude. This may be seen all along the line from Fundamentalism to Modernism; but it is kept within certain bounds or limits. The object of a great many of the magazine articles, already mentioned, is to create a more liberal attitude and bring peoples of all religions into closer fellowship. Many say "Believe in God and treat your neighbor right and you have religion." The inference is that Catholic, Protestant, Jew and all the rest are on an equal basis. Within the church men are saying that the time has come to get together. Liberalist say to liberalist, "Just drop some of these things and get together." The more conservative groups are saying, "We have so much in common and so little to separate us, just drop the things which divide. Let us be tolerant and get together. We are all trying to reach the same place. Don't be narrow." Then the argument is so often advanced that in local churches much duplication of efforts would be avoided. Where there are two or three churches partly supporting as many men; one church could care for the community and properly support one pastor. Then imbued with the idea of big business, what a force we could be for good if all were united. I trust that I have made myself understood. We must take cognizance of the fact that there are these two seeming contradictory tendencies running in parallel lines; if we would properly understand and interpret modern religious movements.

Conclusions

There was a time in the early history of this country, when the Brethren church could go her way and be very little influenced by world thought and conditions; but that day has long since passed. And we may be thankful that it has. Had the Brethren people been more in touch with world thought and conditions during the first seventy years

of her history in America, the conditions which led to the division in 1881 would probably not have existed. We cannot escape the times in which we live, and should have no desire to do so. If our position is right, we need have no fear, but that we can maintain it against all obstacles. On the other hand, we must not think that we are secure and simply drift. To do so is to court disaster.

Let us now turn to the idea which I suggested only a moment ago, namely, that liberal thought is saying, "Let's forget our differences and get together; Don't be narrow and etc." Brethren folks are hearing this on every hand. Well, why not get together? Brethren people must be ready at all times to give a reason concerning their faith. And, if we cannot give a reason, we may soon expect the end; for our people are not going to stick to our cause JUST BECAUSE it is OUR cause.

Does it not seem strange, that with all of the talk of church union and "Let's forget our differences" that there is very little getting together after all? It is perfectly natural. Everyone thinks that the other person should do the giving up and get together MY WAY. In other words, the talk is either not meant at all, or it is for some one else. A sort of smoke screen, or an attempt to undermine the morale of the other church. And that is exactly what is taking place. Are we to be caught sleeping? I trust not. Shall Brethren risk being called narrow? Yes, by all means! Just as narrow as Methodists, Presbyterians, Baptists, Disciples and others are narrow for the things in which they believe. I resent the charge that we are more narrow than others. To be sure, we have some practices that most others do not; but we are no more sticklers for our beliefs than others are for theirs. When those who talk so glibly about getting together begin to practice what they preach, there will be time for us to give ear. Meanwhile, let us keep at the tasks which are before us.

When we are talking of union, who has a better position to maintain than we? There is a conservative tendency today. The cry of the hour is back to the Bible. That has been our cry from the beginning. Our doctrinal statement, so far as we have one, is virtually the statement which the conservative elements of most churches are now making. But they do not go far enough. What a wonderful opportunity is now ours to herald our message with new zeal. But let me remind you that to do so will be no easy task. We are face to face with some mighty problems. For instance, we have forty ministerial students in the seminary, and more preachers now than churches. That means that during the next four years a number of our men will either be forced from the ministry or into some other denomination. And, it will not necessarily follow that the best will survive; it may be the man who will work the cheapest. Leaving all other problems, this one of itself is sufficient to challenge the best in us. If we do not organize new churches in the immediate future, we never will. Brethren, let's face the facts! We have a real task before us, and no one can foretell the outcome. Are we willing to pay the price of victory? Upon the answer to this question depends the future. I believe we are. The blood in our veins is just as our cause they endured insult and persecution. Shall we red as that which flowed in the veins of our fathers. For do less? God forbid. Let us then gird ourselves for our task, looking always to him who is sufficient for all our needs.

Clayton, Ohio.

It may be news to some people that the picture of Jack Dempsey, the prize-fighter, adorns the walls of the Metropolitan Museum of Art in New York, but anything may happen in New York with "Alcohol Smith" and Tammany.

The Iniquity of Silence

By Floyd W. Taber

TEXT: Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. 2 Kings 7:9.

The bands of Syrian soldiers had swept up and down the mountains and valleys of Israel, leaving desolation everywhere, until the fear of them was instilled into the heart of every Israelite. The clash of their arms had been heard in every village, hamlet, and countryside. They had laid waste every stronghold in the land except one impregnable fortress, the City of Samaria.

Since it was impossible to capture that mountain fastness by storm, Benhadad, King of Syria, resolved to starve it into submission; so he laid siege to the city.

Soon the people were dying by the score. The intense agony of their sufferings can be imagined better than told. They had killed their dogs and horses and mules to satiate the awful pangs of hunger. They had eaten the leaves and grass. At last that insatiable craving even overcame mother love, and a woman reported to the king one day that she had helped to eat her own son.

When the king heard this he flew into a frenzy of rage, accused God of causing all their trouble, and swore that he would kill Elisha, the prophet of God. So he sent an officer to get Elisha.

Elisha barred the door against the officer, and said, "Hear ye the word of the Lord: thus said the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. In our measures, he said that barley would be about 32 cents a bushel and flour about a dollar a hundred. No wonder the officer said, "If the Lord would make windows in heaven, might this thing be?" God did not make windows in heaven, but he did something just as wonderful.

Meantime, four lepers were sitting in the gate, waiting for starvation to overtake them. Suddenly one of them said to his friends, "Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." So they started toward the headquarters of the Syrian army. They came to the outposts of the camp, expecting to be stopped by sentinels. But there were no sentinels! They went on into the camp. There was a ghastly stillness over the place. Everything was there just as the soldiers had left it, but there were no soldiers. The lepers found some food in one of the tents, and gorged themselves. Then they began to pick up the gold and silver which was lying loose in the tents, and to bury it.

But where were the soldiers? God had caused the Syrian army to hear the noise of a mighty host of horses and chariots and soldiers. The same thought flashed into the mind of every Syrian soldier at once: "The Israelites have hired the Hittites and Egyptians against us." The very thought of such a thing paralyzed them with fear; but soon that same fear gave wings to their heels, and they were in headlong flight. They left all their valuables behind, and thought only of escaping with their lives. They even cast aside their outer garments in their mad stampede. It was a wild race with death.

That is why the lepers found the camp deserted, and why they were able to continue burying valuables undisturbed. But a man will get tired after awhile, even of ear-rying gold. Moreover, their consciences began to hurt them, and they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

What made these lepers feel their responsibility to tell

the people in the city of their discovery? In the first place, they knew that the people were dying. They had seen their friends and relatives undergo the awful agony of starvation. They had seen women and children upon whom death had laid his cold hand, lying emaciated in the streets. They themselves had felt the pangs of hunger. They knew the absolute hopelessness of the people in the city. This made them realize their obligation to tell the people about the food they had discovered.

Why do we not feel the same obligation to tell the Good News of Jesus Christ to those who do not know him? Because we do not believe they are really lost. But we read "He that believeth not the Son shall not see life, but the wrath of God abideth on him." "He that believeth not shall be damned." "He that believeth not is condemned already." Condemned to what? "Outer darkness"; "weeping and wailing and gnashing of teeth," "where their worm dieth not and the fire is not quenched."

We believe these things theoretically, because Jesus said them. But practically we do not believe that our next door neighbor, the woman we talk to across the back fence, the man we do business with, the friend we chat with on the street, our classmates and chums, are really eternally, utter-

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

THE CURE OF PARALYSIS—Matt. 9:1-8.

Sin in the body, like paralysis in the body, takes many different forms; sometimes dulling the feeling, sometimes weakening the will, sometimes producing a fixed condition of evil that involves torture. The Lord Jesus is equally the Master of the one as of the other, and faith is the condition.

TUESDAY

A PUBLICAN CALLED—Matt. 9:9-13.

He who looks upon the heart sees in the most unlikely and despised of men gems of rarest beauty and worth, and by the power of his love he draws out the best and wins for himself its devotion.

WEDNESDAY

FASTING OR REJOICING—Matt. 9:14-17.

Judaism was filled with fasting and tears, with disappointments and deferred hopes—well might they sorrow, but Christianity is full of satisfaction and joy, or realization and hopes enriched, of life abundant and glory unspeakable.

THURSDAY

THE TOUCH OF FAITH—Matt. 9:20-22.

Many touched Christ that day in the crowd and received no blessing, but the woman touched him in faith and was made whole. It is as true today as then, that mere touch without faith is as dead as a wire without current.

FRIDAY

THROUGH SCORN TO VICTORY—Matt. 9:18, 19, 23-26.

No scornful laugh of hostile men can halt the onward life-giving march of the Son of God. Wherever he finds faith interceding, there he has tens to crown it with life and joy.

SATURDAY

SIGHT AND SPEECH—Matt. 9:27-34.

To the blind Jesus gave sight, and to the dumb he gave speech, but spiritually one can scarcely have either without both; he who sees something will tell it, and he who tells something must first have seen it.

SUNDAY

THE NEED AND THE CALL—Matt. 9:32-34; 10:1-4.

The need of the harvest must be recognized; then prayer must be made for laborers, and when men pray, God calls and laborers are found.—G. S. B.

ly, hopelessly lost, unless they accept Jesus Christ as their own personal Savior. If we believed it, we must have hearts of stone to talk with them day after day, week after week, year after year, and never say a word to them about their own personal relationship with the Lord Jesus Christ. But whether we believe it or not, it is true, and we are under obligation, just as these lepers were, to give the bread of life to those who are perishing without it.

The lepers not only knew that the people in the city were dying, but they realized that they had some good news which would save their lives. And what wonderful news we have. We have heard it so often that the lustre has worn off. But when the heathen hear the gospel they sit open mouthed and wide eyed. It is too good to be true. To think that God—the one they have always been taught to fear and dread—really loved them, and sent his Son—his only Son—to die for them, is such wonderful news that they cannot believe it. And we have the privilege of carrying to them this wonderful news, which will lift them up out of the mire of sin and degradation and place their feet on the rock Christ Jesus.

These four lepers said, "If we tarry till the morning light, some mischief will come upon us." The margin of the American Revised Version gives a literal translation of the Hebrew of this passage: "If we tarry till the morning light, our iniquity will find us out." They realized that when they had good news which would save the lives of men, it would be iniquity, positive sin, to keep silence. And they were sure their sin would find them out. And if we fail in the trust God has committed to us, to deliver the good news of salvation to a dying world, we may be sure our sin will find us out.

A great missionary leader once said, "I am not so much concerned about what will become of the heathen if they never hear the gospel, as I am about what will become of us if we fail to carry them the gospel." For several centuries after Christ, the church in North Africa was a church on fire. But the time came when it forgot its obligation to the heathen, and settled down to eat, drink, and be merry, and to spend its time in theological arguments. Today, we have to send missionaries to convert them members of that church. Let the churches of America take warning.

Every Christian has in his possession this good news, and is a debtor to carry it or to send it to those who are dying in ignorance and superstition to go into Christless eternity because they have never heard. And "if we tarry, our iniquity will find us out."

Ashland College, Ashland, Ohio.

OUR DEVOTIONAL

The Lure of the Unattained

By Arthur P. Petit

OUR SCRIPTURE

Remember the word which Moses the servant of the Lord commanded you saying, the Lord your God has given you rest and hath given you this land. Your wives, your little ones and your cattle shall remain in the land which Moses gave you on this side of Jordan but ye shall pass before your brethren armed, all the mighty men of valor and help them; until the Lord hath given your brethren rest, as he hath given you and they also hath possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possessions and enjoy it which Moses the Lord's servant gave you on this side Jordan toward the sunrising.

And they answered Joshua saying, all that thou commandest us, we will do and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee, only the Lord thy God

be with thee as he was with Moses. Whosoever he be that doth rebel against thy commandment and will not hearken unto thy words in all that thou commandest him, he shall be put to death, only be strong and of good courage (Joshua 1:2, 13-18).

OUR MEDITATION

To some, the subject and the Scripture of this effort may seem ambiguous, but to me I see plenty of ways in which the lure of the unattained helped these militant and savage-like Israelites to make the decision to cross the Jordan and help their brethren to conquer the wild and virtually impregnable tribes of the Promised Land.

There were times in the nomadic life of the Chosen People when they practically gave up hope of ever reaching the Land of Milk and Honey, there were times when the optimists of the tribes were prone to become realists in the extreme degree and even suggest that they give up this "Insane" idea of ever traveling the distance to the land of Canaan, not to mention putting down the attacks of the warlike and settled natives. There were times when they even gave up their trust in God to fall down before the Golden Calf. There were times when their murmurings nearly became their undoing. But now we find them in one of their better moments, in one of the times when they were in the height of success. To enumerate their accomplishments at this time would be superfluous to say the least. How they accomplished the attack, how their faith in God won them the first city and finally the whole land is not my purpose.

What need we suppose is the real cause behind this movement on the part of the Israelites? Why did they not settle in the land East of Jordan, toward the "rising of the sun"? Why did they push on and accomplish the historic feats of which we read? Yes, nine in ten will answer in a single word, "God". The fact cannot be denied. But how did God work in this one instance? What means did he use to accomplish his end? This question is not so easily answered. The answers will be scattered over a much wider field than in the former case.

"The Lure of the Unattained" is the answer. That fascination which accompanies a look into the future of endeavor in any line, that eagerness to accomplish newer and better things was too much for the more peaceful and contented tribes and they too accompanied their brethren in the conquest of Canaan. The fascination of the unrealized kept them ever pushing upward and onward and finally won for them the whole of the goal.

And now a short application, mostly for the young people. In coming in contact with young people, we meet all kinds, as there were all kinds among the wandering descendants of Abraham. There are those who murmur at the least amount of trouble which faces them. They like to be pampered and coaxed as a trick puppy which has to be offered a choice morsel before performing. Again there are those who always see the stumbling blocks in life's way but instead of walking around them, they give up entirely. There are those who fall by the wayside of the path to achievement with that inexcusable excuse, "I can't." They are those who would rather stay under the bondage of the slave driver than to make an effort to reach the top. Others fall aside to worship the Golden Calf of Wealth. They all work against the plan of God in Nature to make people seek better things by the lure of the unattained. The "Lure" made the great men of today. They fell not by the wayside. They plunged upward, heedful of dangers but resourceful in meeting them. No success is ever achieved without vision and vision consists of seeing and planning for the future. The pioneers of today look into the future and see their pioneering turned into greatness tomorrow and with no regret for the time they spent in achieving those things which had never before been accomplished. A final plea would be that the "Lure" may secure a firm grip on your mind, on your life, on your soul, and you may "Hitch your wagon to a star," instead of aiming at a telephone pole. When a man stops achieving, he is no longer serving humanity. Ever onward and upward, and may you never stagnate in one place,

or take advantage of the absence of your guiding Soul and stop to worship the Golden Calf.

OUR PRAYER

Father in Heaven, beacon light unto the path of every soul, watch over us and never cease to guide us in the pathway of life. Direct our footsteps toward higher service for the sake of humanity. May we never stagnate in the pitfalls which line our path. May we ever push upward and onward to greater achievements in thy name and for civilization. Guard us from our worst enemy, ourselves, and give us a lure for the unattained that we may ever seek to realize the noblest and loftiest of a true Christian nature. Watch over us and guide us, in thy name, we ask. Amen.

Mt. Eaton, Ohio.

Palestine and Its People

(Continued from page 6)

our camps, to hear several resounding whacks upon various portions of the human anatomy, and then see a dim spectral figure standing in the pale moonlight outside the camp, shaking out his pajamas in the stilly night. Yet it was little experiences like these, that kept the trip from getting monotonous, and kept us in a good humor and laughing at one another.

La Verne, California.

"The biggest fool is he who thinks he can enjoy sin on a complimentary ticket."

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Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 31)

Jesus Feeds Five Thousand Men

Scripture Lesson—John 6:1-71.

Printed Text—John 6:1-14.

Devotional Reading—Psalm 34:3-11.

Golden Text—Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger and he that believeth on me shall never thirst.—John 6:35.

Lesson Lights

Jesus never saw a crowd just as a crowd. He saw the hunger, the pain, the wretchedness, the need. Most of us are ready to respond to a need when it is pointed out, but most of us lack the power to see the needs of others—the need of help, of sympathetic understanding, of encouragement, of cheer, of inspiration.

The disciples of Jesus were so accustomed to the sight of the poor that it never occurred to them that they had any responsibility for the relief of the crowd that collected on the hillside far from any town to listen to the words of their Master, and to be healed by him of their sicknesses. Of course they must be hungry—but what was that to the disciples? "Give ye them to eat," said Jesus—Tarbell's.

A Summary of What Jesus Did on This Day

1. Sorrow for the martyrdom of John (Evening.)
2. Danger in the political sky.
3. A sudden voyage to Philip's dominion.
4. A morning of teaching his disciples.
5. The gathering crowds.
6. Preaching the gospel to them. (Afternoon.)
7. Healing the sick.
8. Arranging to feed the multitudes.
9. Working the miracles of the loaves.
10. Sending the multitudes home.
11. Sending his disciples across the sea.
12. Hours of prayer in the mountain alone.
13. The storm at sea.
14. Walking on the water.
15. Home at Capernaum in the morning.

Light from the Orient

Mrs. Ghosn-el-Howie of Palestine writes to the "Sunday School Times:" "When a na-

tive celebrity was bringing his bride home from a distant town, the people came to meet him and accompany him from villages near the route, and by the time he arrived, the crowd was estimated to number ten thousand. They had to be fed, and therefore the bridegroom's friends, and their friends, had to run round and spend two hundred napoleons (nearly \$800) for food; for barley and straw for horses were as necessary as bread and flesh for men and women. Of the estimated ten thousand guests, only a few hundreds were expected, and still fewer were actually invited. Nevertheless, the honor and prestige of the house and the customs of the country required that all should be fed."

The Hungry Around Us"

"How much there is of temporal want! There are the poor and the sick, widows and orphans, distressed and despondent souls, who need nothing so much as the refreshment a compassionate heart can bring." The "bread lines" are always full. In all our great cities so many children go to school breakfastless every morning that the authorities are seriously considering the giving of free breakfasts to these hungry little ones. Weak bodies must be fed before the mind or soul can receive their food. City missions are only following the example of Christ when they use sandwiches and coffee as baits for their higher ministrations. But he who gives only bread, fails in his mission as a Christian. When Victor Hugo's Jean Valjean turned in at the Bishop's gate he would have satisfied the beggar if he had merely given him plenty of bread, but his ministry would have been of little value; Jean would have gone away a beggar still. But because he gave him more than material gifts, gave him that which his unloved and unashamed soul secretly craved, Jean Valjean slowly began to appropriate more than bread and meat. "He discovered that forgiveness was diviner than pity. He had touched heaven in the good old man's tenderness. And he came from that second audience a new creation" (G. C. Peck in "Old Sins in New Clothes.")

Men still think life consists of meat and raiment and are reluctant to receive the spiritual and abiding things. Schauffler says,

"To this day men are much as they were nineteen hundred years ago. We have difficulty in filling our churches. But it would be easy to fill ten of the largest churches in New York City every day if only we were to promise free feeding to all who came. So far as numbers are concerned, that would be the most popular preacher who would give the best dinners to all who came. It would require a squad of police to keep the surging throngs in order at any church that offered a turkey dinner to all who would come to a service. But just as soon as the dinner was called off, they would with one consent cease coming. What many men want is merely baker's bread, and if you offer them the Bread of Life, they will turn away disgusted. But none the less the Bread of Life is better than baker's bread, by just so much as things spiritual are better than those that are merely carnal."

What a Little Boy Can Do

A nameless, poor boy, but his record is immortal. He was too small to carry much of a supply. These might have been the lad's lunch (it would not have been too much for that) or he may have been peddling them among the pilgrims. But small as he was, and small as was his supply, Jesus could use it to feed many thousand. He could have fed them without any such store, but he preferred to let these others help.

Gather Up the Fragments

Of time. "It is too late to do anything," you say; 'only one hour left.' And so comes that most awful waste—the waste of man's time." Of wealth. "It is a duty to give, but he who has nothing can give nothing. Any loss of property, any want of economy in spending it, any failure to save any portion of it, must be the result either of human imperfection or of sin."—Mark Hopkins. Of character. "Is there a good impression that you have suffered to grow faint? Is there a holy practice which you have long neglected? Have you an offended friend who is still unreconciled? a temper still unchecked? a besetting sin still unresisted? Gather up the fragments that remain, lest all be lost."

—George Milligan.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Week

By Prof. J. A. Garber, National President

The annual celebration of Christian Endeavor Week, January 31 to February 7, this year affords an opportunity to review the work of the Society, and to celebrate its forty-fifth birthday. The program is built around "The Campaign for Fidelity to Christian Endeavor Principles." The proposed program is elastic and admits of adaptation to each local society.

Daily Suggestions

Sunday—Denominational Day: The opening of the week calls for the presentation of the aims and claims of the denomination upon its young people. Ministers are asked to preach on "The Call, The Claims, and the Conquests of the Church." The suggested text is "As we have therefore opportunity, let us do good unto all men, especially unto them who are the household of faith."

Monday—Broadcasting Day: The purpose is to make known the reasons for the faith we have in Christian Endeavor. There will be radio broadcasts. In addition Endeavorers may broadcast personally by visiting a neighboring society or church.

Tuesday—Christian Endeavor's Birthday: The forty-fifth anniversary may be celebrated with a banquet, a birthday party, or a general meeting. In either case much will be said concerning the work of the ever-youthful founder of Christian Endeavor. "Fidelity to our inheritance is the watch-word."

Wednesday or Thursday—Evangelistic Days: One of these church nights will be used for attendance at the mid-week service. Endeavorers may attend in a body. The service may be conducted along Evangelistic or Missionary lines, or both. "Fidelity in Prayer" is the appeal.

Friday—Fellowship Day: This will be a particular meeting for the young people. Themes proposed are: Christian Endeavor, An Interdenominational Force; Christian Endeavor and Missions; Christian Endeavor and World Brotherhood. A pageant entitled "If—Christ Exalted," May be used on this Friday or a Sunday evening.

Saturday—Junior Day: At this time the children will receive due consideration. A party or some appropriate entertainment will be provided for them. This may be done by the local church alone, or in conjunction with neighboring churches.

Sunday—Recognition Day: It is suggested that the Christian Endeavor and church service be merged for the evening hour. An interesting program has been planned by, and may be secured from the United Society. The purpose is to present the claims of the Recognition Fund for Dr. and Mrs. Francis E. Clark, which will provide a loving recognition for them while they live, and a perpetual endowment for Christian Endeavor in the years to come.

It is earnestly hoped that Brethren Endeavorers will feel constrained to share with the Endeavorers of other churches in so remembering Dr. and Mrs. Clark, and in so providing for the continuance of Christian Endeavor. It is further hoped that our societies will make Christian Endeavor Week the occasion of setting forward Christian Endeavor in the church. The suggestions presented by National officers and superintendents are worthy of serious consideration.

Ashland College, Ashland, Ohio.

Observe C. E. Week

January 31 February 7

Plan big things for this week.

Every C. E. president in the brotherhood should get busy AT ONCE—preparing a week of special features leading up to February 7th—"Decision Day"—the time we commemorate the forty-fifth anniversary of Christian Endeavor.

If you cannot observe the whole week—plan a C. E. banquet or social for one night, have "Church Loyalty" night, and wind up the week with the "Decision Day" service. At this service the important step of deciding to do some definite work for Christ and the church should be stressed by the leader in charge. Make this a combination service and have the pastor or some outside speaker bring an inspirational message. Make the program interesting with a few special musical numbers.

Many a C. E. society's tongue is coated—its liver out of whack—and needs a little pepping up by injecting a few new ideas and features occasionally to attract the youth of our church. During this week will be a splendid time to turn over a new leaf and resolve to put more life into our meetings and by so doing we will get more out of them. Don't sit back and say that YOUR society is the driest society in the brotherhood—when YOU have never offered one suggestion to better it—or when asked to do some special piece of work, refuse. Don't be a hanger-on, be a BOOSTER. LOUIS E. CLAPPER, Publicity Superintendent. Louisville, Ohio.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for January 31)

The Church and Why We Should Belong to It. Luke 2:47; 4:16

Long, long years ago, in a country far across the sea, there lived a little dark-haired, twelve-year-old boy. This little boy had never traveled about very much. When he was a little baby, his parents had taken him on a

long trip but he was so little then that he could not appreciate the trip and he could not remember about it. One day, he heard his father and mother talking about taking a journey and he was quite interested for he liked to have them tell him about the country that he himself had never seen. This was not the first time that his parents had gone away; every year they took this same trip and were gone for quite a few days. However, the boy soon became more interested than he had ever been before, when his mother called him to her and smiling happily at him told him that she and his father had been talking things over and had decided that he was now old enough to go with them on their journey. After several days of packing and the usual preparations the time came to start on the trip. A lot of friends and relatives came by and the little boy with his parents joined their company.

If we boys and girls of today could have watched these people starting forth, we would have been very much surprised about some things. They did not go to a nearby station and get on a train, nor did they go to the nearest town and get in a nice big automobile bus that would hurry them along to the place where they wanted to go. Instead, they trudged along on foot and a few of the older folks led animals, that looked like small horses, with packs on their backs. In these packs the company had put the clothing and also the food for the trip. There were no trains or automobiles at the time of this story. As they traveled, the boy whom we have been talking about spent quite a lot of the time asking his mother questions. He knew already why they were going on this journey. He had been told that they were going to a beautiful building to worship God. This building was called the Temple and he was so anxious to see it. The boy and all these folks who were with him were Jews and the place to which they were going was Jerusalem. It was the custom of the Jews to go there yearly to offer prayer to God. All the way this boy was very interested in the country and in the work that people were doing as they passed along the road, but he never forgot what he was to see at the end of the trip. Finally, Jerusalem was reached and all the boy's happy dreams of the beautiful house of God were fulfilled.

As their stay in this city passed, our little friend made friends with a lot of folks he met from day to day. There were some doctors and lawyers that he was particularly interested in. They talked about a lot of things that were new and interesting to him. Several nights, let us suppose, he went home with them and looked at their books. If he did, he must have gotten a lot of pleasure out of that, too, don't you think?

I wonder how many of you, Juniors, have guessed who it is we are talking about. Do you need three guesses? I do not believe you do. This story we have been thinking about

(Continued on page 15)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Miss Nielsen's Busy Life

"The Sky-Parlor, Long Beach, Cal.
 Dear Members of the F. M. S.:

How many of you know that missionary of ours in South America by the name of Miss Johanna Nielsen? In the East, we did not hear much about her, as we had never seen her and were much wrapped up in our own Mr. Jobson, and the Fosters and Mrs. Gribble whom we had seen and felt we knew personally.

However, since coming out here, your Office Secretary has heard so much about "Johanna", and has had her held up as such an embodiment of all that is desirable and perfect, that she ("That O. S.") is quite discouraged and never expects to reach that high standard! But we have discovered one fault in Miss Johanna, and that is, she is so busy in her missionary work that she does not have time to write letters for "The Evangelist" or even for "The Brethren Missionary"! So, it is the object of this epistle to try to meet the crying need of news from South America.

In a recent letter to her home-folks, Miss Johanna says, "My Christmas cards will all arrive late, for I simply have not had time to write them." And in reading of her many duties and activities, it would appear that this is a real reason, and not just an excuse. Some folks think that pastors and missionaries are people of leisure, but if those same folks would try to keep up with the activities of one real Christian worker for a day or two, methinks they would arrive "At the End of a Perfect Day" breathless and glad to settle back into their own little ruts of business and pleasure.

Besides teaching a Bible Class of young women, teaching English to some ambitious young people, counselling with the Field Council (and cooking for about 20 people on the side), fitting herself in a dozen vacancies in the work at Rio Cuarto—our "Johanna" hasn't a thing to do!

And then, just to break the monotony and make life more interesting, Miss Nielsen writes of an unexpected visit of South American winged ants, that arrived on the Mission Station as soon as they got wind of the fact that Brother Yoder (their arch enemy) was away! However, it appears that one Adolpho was equal to the occasion, and with the aid of paper torches and fragrant fumes of kerosene, persuaded them that Miss Johanna's garden was not a healthy summer resort for them. And so, with the help of the Lord's wind, which Miss Johanna prayed into continued action, the day was saved and the pests diverted and annihilated.

Miss Nielsen writes that "Summer has arrived with bells", and with it comes to the natives a lassitude and indifference which makes the work of the North American missionaries doubly hard and discouraging. So, let us pray especially that the Lord of the Harvest shall give them great joy in himself and in their work for him. "For he shall not

fail or be discouraged until he have set judgment in the earth; and the isles shall wait for his law."

Then too, dear Members of the F. M. S., pray that we may have more young volunteers, filled with zeal plus knowledge, to man our stations in South America. Then, that will mean still more prayer for funds to send them out and support them. You see, it is just a circle—pray for the workers (even if our Father God shall call our dearest, nearest

and best); then pray for the funds to send them out and keep them on the South American field. Remember, God's plan for spreading the glorious Gospel of his Dear Son is that we shall now do the giving—first of ourselves and our loved ones, and then of our substance. Did some one say: "That is asking too much!" The reply comes back from the Right Hand of the Father, even from our Lord and Savior Jesus Christ: "I gave myself for thee. What hast thou done for me?"

Yours in the Master's Service,
 THAT OFFICE SECRETARY

Itinerating with the Gospel

Bassai, A. E. F., Nov. 17, 1925.

Dear Readers of the Brethren Evangelist:

Would you not like to come with us for an itinerating trip in the Kare mountains? Last Saturday morning Mrs. Kennedy and I mounted our trusty steeds, the tepois, and set out for a journey across the mountains to give the gospel to those who have little opportunity to hear it. The road through which our tepois had to pass seemed almost impassable but these natives seem to have feet that cleave to the rocks, for they can go over a solid rock mountain, carrying the tepoi on their heads and still not fall.

The first village that we visited we found the people working, but those in charge soon released them and they came and sat on the ground around us, resembling a large amphitheater. At one side some men were gambling, but they tried to impress it upon us that it was no harm since they were only gambling for wives, and not for money. They soon left their play and joined the others to hear the white people talk. The children sat in front and I just wish you could hear these "Black Diamonds" sing "Bring Them In" or some other song in their own native tongue.

From there we went to another village following pretty much the same order. This village seemed so hardened! Right in sight stood an altar on which they offered up food to their idols. Before we departed several confessed Christ. We questioned them thoroughly for fear that they would not understand what they were doing, but they replied quite intelligently. They realize that they must give up their old ways and old paths, and most of them are ready to make these adjustments before coming and making confession. When they have more than one wife they usually make arrangements for the giving up of the surplus ones before accepting Christ. Most of them wish to be called by their childhood names. The greater part of them have two names, their childhood names and the name that is given them when they pass through a kind of initiation which is nothing short of appeasing the Devil. The latter is the name that they always go by but the Christians always want to go back to their childhood names.

From there we made our way to the rest

house in order to be there during the heat of the day when the sun is so dangerous. The black soldier tried to be very friendly and freed the people from their work to come and hear us. He knew a little French and tried to impress this upon the other natives by talking what French he could to us. He with the chief and a few traders came to hear us. We talked as best we could, and then for the benefit of those who could not understand the native language we had a Christian boy who was with us translate in Sango (this is the commercial language of this territory).

They listened very attentively and everywhere they seemed anxious to hear more. During the day eleven men and one woman confessed Christ.

We came home rejoicing that his Word does not return unto him void.

Yours in his Service,
 HATTIE L. COPE.

"RID THE WORLD OF LEPROSY"

With this slogan, William M. Danner, General Secretary of the American Mission to Lepers, started September 16th on a round-the-world tour. The Mission, cooperating as it has done for many years with denominational boards of foreign missions, has established a chain of nearly a hundred leper asylums in lands where the affliction is most severe.

Mr. Danner carried letters of introduction from the Japanese Ambassador and the Chinese Minister at Washington, which will secure him access to the strongest statesmen in these two countries. In Siam he will seek an audience with the King, who personally founded the extensive public leper asylum in its capital city, Bangkok. He will bring to the attention of all the officials he meets the excellent results that have been obtained from segregation of lepers in Hawaii and the Philippines, as well as in the United States. If he can induce them even to begin on the American policy the end of the historic scourge could be said to be in sight, since quarantine on a national scale would stop the infection of new victims.

In Africa the white ant is pounded into a paste and is considered a food delicacy.

NEWS FROM THE FIELD

DOINGS AT DAYTON

To the brotherhood we wish to say briefly that some things forecasted in our last of October notes have become history, and we shall endeavor to give information thought to be of interest and value to the readers of the Evangelist. The First Brethren church has been unusually blessed as a congregation since its dedication in 1912 with its anticipations by Dr. Charles A. Bame the pastor with a vision hardly considered possible by many of its most active members at the time. From a book-membership of about 300 in 1912 we have grown in numbers to over 1600 listed in our recent church roster of 1925, and still the outlook is favorable for an increase and continued prosperity. For more than ten years of this period of growth, Dr. Wm. Spencer Bell has been the aggressive and efficient pastor of the congregation, and it was with great regret the membership learned at the recent Annual Business meeting his plans to accept the call to assist Ashland College in their drive for a larger endowment, beginning in their service about Easter-time this year for a period of several years. Under the circumstances the church was requested to release him as their active pastor and make other provisions.

At their late business session, January 1st, the church considered the call of Dr. Bell to his new field later in the year and extended an invitation to Dr. Alva J. McClain for substitute pastor until September 1st. They also issued a call for regular pastor to Dr. Wm. H. Beachler of South Bend, Indiana, to begin September 1st for a period of one year, which he has accepted with provisions. The church feels itself very fortunate to have both these ministers accept the calls extended to them, and feels that her future of the continued success is assured under their administration as indicated. Dr. Bell has consented to continue his residence at Dayton, Ohio, until September 1st, and remain as inactive pastor, though willing to offer suggestions from time to time to the officers of the church when requested during the period Dr. McClain is the substitute in charge until he can remove to Dayton after the close of his college engagement.

We are incidentally informed by Rev. Wm. A. Gearhart, General Home Mission Secretary-Treasurer, that the First Brethren church of Dayton made their late Thanksgiving offering about \$1200, which he expects will be somewhat increased yet by pledges and payments. The "White-Gift's offering for the King, was a great occasion when more than 50 baskets for the needy were brought to the platform and over \$200 in cash given, this with the exercises was very much appreciated by the officers of the Sunday school and church. Mr. Robert Earl Kline, organist, gave a very fine organ recital at the gift's service on the pipe organ which was thoroughly enjoyed by all.

During a recent absence of Dr. Bell, the pastor, while holding an evangelistic engagement with the First Brethren church, Johnstown, Pennsylvania, the services of our church were mostly taken care of by home talent, ex-

cept that Rev. Peter Quartel of the City Mission, gave us a fine sermon on Sunday morning, and on one occasion, Honorable Orion E. Bowman delivered a sermon on the theme, "The Trial of Jesus", from a lawyer's standpoint, which was very well received.

At the New Year's Business Meeting, Mr. Orion E. Bowman with his two assistants, Roy H. Kinsey and Fred W. Eecard were again re-elected for another year, together with other elective officers. I now quote from the pastor's annual report: "The church has maintained throughout the year, a vigorous and aggressive program of work. We have maintained our position among the ranking churches of Dayton, and are so recognized. There has been splendid cooperation, fellowship and a united working body. We have given support to all the interests of the church at large. Have cooperated with the great Protestant body of churches in our own city in all the cooperative projects. The Bible school under the able leadership of Orion E. Bowman and his competent body of assistants and teachers is still at the head and lead all the schools of the city and county. This has been the greatest year's record in the history of the school." Continuing, the pastor says: "The Woman's Missionary Society has a capable leadership with Mrs. J. M. Wine as president, who has a cabinet of excellent officers. During the last year at a cost of over \$1200 they installed modern equipment for kitchen and dining room. They have contributed to all the interests of the church at home and at large. This society has made a great record for the year just past."

The church decided to support an "Honor Roll" for the Evangelist this year, and many other things of interest could be named, but it would be inexpedient to take more space at this time. The evangelistic campaign with Dr. Charles H. Ashman in the pulpit is starting off fine, and a report will be given later to the Evangelist. May we have your prayers for the work at Dayton, First Brethren?

WILLIAM C. TEETER,

Corresponding Secretary.

59 Lorenz Ave., Dayton, Ohio.

HAMPTON, NEW JERSEY

Believing that the readers of the "Evangelist" would be interested in hearing of our work here at Hampton, we thought it would be well to explain a little regarding it.

As there has never been any report concerning our work, we will start at the beginning when in the summer of 1923 an evangelistic campaign was held, under the direction of Brother A. E. Thomas which resulted in about thirteen members desiring to organize a Brethren church. Not being enough for a church, we were placed in a class, the home church being at Calvary, New Jersey. We at once launched out to serve the Lord in the best possible way.

Many problems and difficulties confronted us, as we were unable to support a resident pastor, and had no church of our own, in which to worship. But the Lord was with us,

and we were soon able to rent a church, where we could hold our services and Brother C. E. Kolb, well known to all Evangelist readers came and preached for us during the week, not being able to come to us on Sunday, as he was then pastor at Allentown, Pennsylvania.

We at once organized a Sunday school of about fifteen members. Although few in number, we knew that God does not count numbers as we do, and we felt encouraged to try still harder to work for the Master, praying that our work might grow, and the Lord has wondrously answered our prayers and blessed our efforts.

On November 26, 1923, evangelistic services were held by Rev. C. E. Kolb. Four converts were the result of these meetings, all of which united with our class. Then again in September, 1924, evangelistic services were held by Brother A. E. Thomas. At these meetings only one convert was the result, but we find in Luke 15:10, "There is joy in the presence of the angels of God, over one sinner that repenteth", therefore we could not feel discouraged, and a great spiritual awakening was felt in the hearts and lives of every member, due to Brother Thomas' wonderful messages.

Many discouragements came to us on account of bad weather, and nearly all of the members having to travel over country roads, some a distance of three miles, but the Lord always provided a way, and only a few Sundays during the severe winter of 1925 were we obliged to leave the doors closed.

We now have a Missionary Society of thirteen active members, and our prayer meetings are well attended and very helpful. Then last, but not least, after much prayer the Lord has supplied our pulpit, with a pastor, Brother S. Adams of Philadelphia, Pennsylvania, who so willingly and faithfully comes to us each Lord's day with a message, that helps to give us new courage, and we feel sure, that with a man of God, whose whole life is consecrated to the Master's service, as is Brother Adams, our work must grow and the kingdom of God be advanced in the world.

The Class at Hampton feels very thankful to Brother Adams for coming to us each week, for we realize what a great sacrifice he is making, but we don't forget to ask the Lord to bless his efforts, and we know he will be given strength for every trial.

Our Class has grown to a membership of 19 with bright prospects of others uniting with us in the near future. Our Sunday school now numbers 31, and we hope to take on new courage and to work with greater determination, for we know there are greater things in store for us if we prove faithful. The Lord has surely blessed our efforts and we praise his name.

We ask the prayers of the brotherhood that some time in the near future we may have a church house of our own in which to worship, and that our work may succeed and bring glory to the Master's name.

MISS BESSIE BUTLER,

Sunday School Superintendent.

SECOND BRETHREN SERVICE STATION Los Angeles, California

Another year of wonderful activity and development has come to a successful close, and substantial dividends have been declared. 63 4-10% dividends on the capital stock was a good showing for 1925. In 1924 dividends for this station amounted to 100%, but owing to doubling the capital stock January 1, 1925 the present dividend was cut down.

Business has been very good here and the present outlook is far better than a year ago. New investments are constantly being received. All local people, of course, because we cannot use foreign stock very well.

Some interesting facts developed at the stockholders' meeting held on the property on the evening of December 31, 1925.

The average enrollment for 1925 in the Sunday school was 382 and the average attendance was 320. The church membership was 317 on December 31, 1925. Our average Sunday school attendance for the year was larger than our church membership on the day of business meeting, and showed a 30% gain over last year.

The report also shows 123 net gain in church membership, and 84 of them came through the Sunday school, thus bearing out old figures that 85% join the church before they are 20 years of age, and 80% come through the Sunday school. A number of heads of families are included in this gain. It is also interesting to know that an average of 186 carried their Bibles each Sunday, and this is as it should be.

We have adopted a slogan for 1926—"Every member of the church a member of the Sunday School." The church treasurer handled over \$6,000.00, exclusive of building funds and the Sunday school offering amounted to 10 cents per member for the year.

Some wonderful work has been mapped out for 1926 and some good dividend material is already in sight.

Of course we would not boast for anything, but if there is another church in the brotherhood paying larger dividends we would like to hear from you, and we might take you on for a contest.

May the Lord richly bless all Service Stations doing business in his name.

J. C. McBRIDE.

SPRINGFIELD CENTER, OHIO

It has recently been our privilege to hold a meeting ten days long, at Springfield Center, Ohio, where Brother Leslie Lindower is the good pastor. Our stay here was greatly enjoyed and we trust profitable for all. Brother Lindower is an old college chum and our association together for a few days seemed short indeed.

Tribulation was ours. But the Book of Books says, "Tribulation worketh patience." The weather was intensely cold. There was much sickness. It was the rush of the holiday season. Several prominent members found it necessary to be in other states at the time. Ten days' time is too short.

But the Lord can work anywhere and in any sort of weather and under any circumstances. We give him the glory and the praise for ten

souls who promised to take Christ as Savior and Lord.

Brother Lindower has done remarkably well in the last year or more. His work is handicapped by his absence from the church to be in school. But he is not easily discouraged. There is a fine opportunity in the Sunday school here which is composed of many children, to develop some real Christian men and women. This church holds services in a very comfortable and attractive basement, which some time will be built higher up. The pastor is well liked and has won a place in the hearts of the people of the church. Pray for this church.

CHARLES W. MAYES.

Lanark, Illinois.

A PASTOR'S NEW YEAR GREETING AND SERMON BRIEF

(The following clipping from the "Fort Scott Tribune" will be read with interest by Brother Wood's many friends—Editor).

A New Beginning. A New Vision of Service
Theme of Rev. L. G. Wood in New Year's Sermon

The pastor of the Brethren church, Rev. L. G. Wood, delivered a challenging message to an appreciative audience Sunday at 10:45 A. M., taking for the text, Revelations 21:5. "And he that sat upon the throne said, Behold I make all things new." The speaker first pointed out the possibility of a new beginning, as the charm of life. A new beginning freshens life by giving place to hope, and putting away all past failures. These new beginnings mean new experiences and an enlarging vision. The new forms of modern existence is loudly calling for the unfolding of a Christian civilization.

The pastor exhorted his congregation to a new vision of service which will be in harmony with the spirit and opportunities of this New Year. Some are asking, what is the matter with the church? It is the best and the greatest institution in the world, and is presenting in her divine message, the most sublime challenge to human effort.

May we take three words and lay the stepping stones to a successful answer to this New Year's challenge:

First: RECOGNIZE—Recognize our need of just such a Savior as Jesus Christ purposes to be. It is extremely sad to think of this new world being ushered in, one of these days and find us in our old garb.

Second: RELY—We must rely entirely and only upon Christ. He alone can furnish the "robe of righteousness." He alone can crown life with richness and unfading glory.

Third: RESPONSE—The only way we can prove our recognition of Christ and our reliance upon him is by meekly responding to his great invitation and program.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

This message was concluded with the pastor's personal New Year's greeting, which follows:

A New Year's Greeting

As the old year becomes a part of all our yesterdays, and we stand upon the threshold of the new year, we experience a mingling of

emotion, among which predominates the feeling of gratitude unto him who is the author of every good thing.

I desire to express my appreciation to the members of the congregation and friends who have shown me so many kindly courtesies since my return to Fort Scott, two months ago. From the loyalty shown during this time, success in the service of our King, and for our beloved church, which he purchased with his own blood, is assured.

We have passed through a momentous year, whose loom has been strung with the warp and woof of destiny. It has been a year of testing, of your faith, in more ways than one. I hope you have emerged from all of the unpleasant experiences of the old year, with a meek and holy desire to promote "peace on earth and good will to all men."

As we look back we feel that a real progress has been made. A deeper peace enfolds the world today, than ever before since the Angel choir sang peace over the Judean hills.

The statesmen of the whole world are recognizing the fact that the problems of state and nations, as of individuals, are moral and spiritual problems, more than political. We are coming to a clearer understanding of the words of the great Apostle, when he said: "Other foundations can no man lay than that which is laid, which is Christ Jesus."

We now bid the old year good-bye with a bit of regret, conscious that we have not lived up to our opportunities, in all things. Many words and deeds we would blue pencil if we could, and in service unperformed we would retrace our steps to render.

But a realization that past failures can be made stepping stones to a better future, enables us to turn our faces toward that future with a firmer hope and a finer resolve.

With implicit faith in our heavenly Father, who is able, out of the imperfect past, to work out a far more exceeding weight of glory, and trusting through him my ministry may be of constructive value to the Brethren church and also to the entire community.

I extend to one and all the greetings of the season, and wish for you a year of developing contentment and peace, in which the spiritual and material prosperity may always be in the ascendancy. And that your joy in the service of our divine Master may be increasingly manifest throughout another year and for life.

GENERAL HOME MISSION OFFERING Report of Receipts for Home Missions from November 15, to December 31, 1925

Note—Names of contributors giving less than \$500, are not printed unless the contribution was sent direct to our office. Thanksgiving offering reports sometimes contain the names of those giving less than \$5.00 and it would consume too much space to print smaller contributions.

General Fund	
Mrs. Jesse Metzger, Alvado, Ohio, ...	\$ 1.00
Clara J. Niebel,	5.00
W. M. S., Liberty, Ch., Quicksburg, Va.,	15.00
Thos. Gibson, Taft, Calif.,	2.00
Br. Ch., Clayton (Salem) Ohio,	24.22
Mr. & Mrs. Geo. Good,	5.00
Rev. & Mrs. W. E. Ronk,	5.00
Elizabeth Hepner,	5.00
W. P. R. Shank,	5.00
Total, both funds,	\$ 50.22

Br. Ch., Dayton, Ohio, (partial report),	\$ 67.18
Elizabeth Campbell,	5.00
Mr. & Mrs. C. E. Newcomer,	5.00
M. B. Champion,	5.00
The Wengers,	5.00
Flo B. Fogarty,	2.50
P. M. & Susie Klepinger,	5.00
Geo. W. Wogaman & Family,	5.00
Mr. & Mrs. R. A. Patterson,	5.00
L. B. Shock,	5.00
Mr. & Mrs. G. W. Brumbaugh,	5.00
Lewis Forsyth,	5.00
Roy & Lydia Macher,	2.50
C. B. Rhoads & Family,	5.00
O. W. Whitehead,	6.00
Roy Kinsey & Family,	10.00
Mr. & Mrs. D. P. Long,	10.00
Mr. & Mrs. Henry Murr,	10.00
Mr. & Mrs. D. W. Klepinger,	10.00
E. F. Klepinger & Family,	25.00
Mrs. & Dr. E. W. Longnecker,	30.00
The O. E. Bowman Family,	35.00
L. T. Burkett (pledged \$500.00), ..	200.00
L. C. Ehrstine,	5.00
Mr. & Mrs. H. W. Lehman,	5.00
The W. A. Gearhart Family,	25.00
A Sister,	25.00
W. M. S.,	25.00
Samuel Kiehl,	1.00
Mr. & Mrs. W. G. Teeter,	5.00
Oscar Lentz,	10.00
Mr. & Mrs. Geo. F. Kem,	20.00
Mr. & Mrs. Noel Allaman,	5.00
Altruist Bible Class,	5.00
Mr. & Mrs. M. W. Ridenour,	5.00
Mr. & Mrs. Ira Beeghly,	20.00
Home Builders' Bible Class,	25.00
Sunday School offering,	38.40
Wesley Baker,	25.00
Mrs. Cora Bolander,	2.50
Matilda McFarland,	5.00
Mrs. James Olt,	5.00
Total for Dayton Ch., inc. pledges,	\$1169.83
Mrs. J. L. Bowman, Mineral Point,	
Pa.,	\$ 3.00
The Spiggles, Meadow Mills, Va., ...	5.00
Etta Studebaker, Mulberry Grove, Ill.,	5.00
Br. Ch., Mexico, Ind.,	53.65
Br. S. S. (Whitedale), Terra Alta,	
W. Va.,	21.50
Geo. W. Hedrick, Hallendale, Fla., ..	25.00
Paul C. Studebaker & Family, Ed-	
wardsville, Ill.,	5.00
Br. Ch., Teegarden, Ind.,	2.80
S. C. Garver & Family, Wooster, O.,	6.00
Anna E. Grubb, Ashland, Oregon, ...	5.00
W. M. S., Wooster, Ohio,	5.00
Mrs. C. A. Will, Rockwood, Pa.,	5.00
Br. Ch., Mansfield, Ohio,	12.75
Mr. & Mrs. N. J. Buckland, Oakland,	
Calif.,	5.00
Mrs. Verna Ullom, Coldwater, Mich.,	5.00
Mr. & Mrs. Isaac Grubb, Johnstown,	
Ohio,	5.00
Aaron Showalter, Adrian, Mo.,	15.00
Mr. & Mrs. Lee Mitchell, Ridgely,	
Md.,	7.00
Seltha Dawson, Marion, Ind.,	5.00
Br. Ch., Rittman, Ohio,	10.21
E. O. Frank,	5.00
Total, both funds,	\$ 15.21

B. E. Wise, Middlebranch, Ohio,	2.50
Mr. & Mrs. Ernest Beery, Creston, O.,	3.00
Br. Ch., Berlin, Pa.,	\$ 63.35
W. A. Seibert,	10.00
Mrs. W. A. Seibert,	5.00
W. C. Benshoff,	5.00
M. O. Barkley,	5.00
Mrs. M. O. Barkley,	5.00
Fred Platt,	5.00
Minnie E. Dickey,	5.00
Mrs. C. P. Bear,	5.00
A. B. Cober,	5.00
I. C. Miller,	5.00
Mrs. A. J. Long,	5.00
Total, both funds,	\$123.35
Emma Olinger, Meyersdale, Pa., ...	\$ 10.00
Kate Olinger, Meyersdale, Pa.,	10.00
Br. Ch., Sergeantsville, N. J.,	23.00
Ida S. Leigh,	2.50
Mr. & Mrs. Jos. D. Wilson,	5.00

Margaret H. Wilson,	2.00
Total, both funds,	\$ 41.00
Elnora Fike, Terra Alta, W. Va., ..	\$ 10.00
Br. Ch., (Mt. Zion), Logan, Ohio, ...	\$ 23.25
Mr. & Mrs. Pearl Lowry, Garwin, Ia.,	5.00
Br. Ch., College Corner, Ind.,	\$ 59.25

Total, both funds,	\$ 68.95
Br. Ch., West Alexandria, Ohio,	\$ 16.25
Mr. & Mrs. H. J. Riner,	10.00

Total, both funds,	\$ 26.25
Mr. & Mrs. D. Crofford, Hallendale,	
Fla.,	\$ 10.00
Br. Ch., Bryan, Ohio,	\$121.50

Total, both funds,	\$175.00
Br. Ch., Masontown, Pa.,	\$ 40.00
Jno. B. Norman & Family,	19.00
Mrs. G. W. Honsaker,	5.00
Mrs. James Brown,	5.00
Mr. & Mrs. Morgan Dean,	5.00
Mrs. W. L. Graham,	5.00

Total, both funds,	\$ 75.00
Br. Ch., Oakville, Ind.,	\$ 88.00
Chas. Kern,	10.00
C. C. & Rosa Harry,	10.00
Guy Edwards,	10.00
S. Lowman,	10.00
W. M. S.,	10.00
Louis Skinner,	5.00
C. M. Holsinger,	5.00
Geo. Metzker,	5.00
Geo. Hoover,	5.00
Ora Keesling,	5.00
Jessie Swain,	5.00
S. M. Swain,	5.00
Minnie Peckinbaugh,	5.00
Audry L. Rhoton,	5.00
Frank & Edna Swain,	10.00

Total, both funds,	\$208.00
Br. Ch., Dallas Center, Iowa,	\$ 21.05
Mr. & Mrs. Conrad Grief,	5.00
Mr. & Mrs. L. H. Smith,	6.00
Mr. & Mrs. E. B. Studebaker,	5.00
Mr. & Mrs. J. O. Gring,	5.00
Mr. & Mrs. D. F. Hoover,	5.00
Mr. & Mrs. Chas. A. Royer,	10.00
Mr. & Mrs. Noah Hawbaker,	5.00

Total, both funds,	\$101.05
Mr. & Mrs. E. C. Focht, Union City,	
Ind.,	\$ 5.00
Mr. & Mrs. W. W. Heltman, Oakland,	
Calif.,	10.00
Br. Ch., Raystown, Pa.,	21.65
Chas. Berkeybile, Mifflin, Pa.,	5.00
Br. Ch., Camden, Ohio,	12.00
P. G. Cober, Somerset, Pa.,	5.00
Mrs. E. G. Goode, Harisonburg, Va.,	5.00
Br. Ch., Pittsburgh, Pa.,	115.00
Ira C. Wileox,	10.00
W. G. Gans,	5.00
H. Schultz,	5.00
Scott Richael,	40.00

Total, both funds,

(To be continued.)

Sometimes the wolf rides on the running-board.—Arkansas Gazette.

Traffic will prove a great aid to evolution. Only the quick thinkers will eventually survive.—San Francisco Chronicle.

The Church and Why We Should Belong to It

(Continued from page 11)

together is the story about the boy Jesus on his first trip to the temple. You know the rest of the story, I am sure. Jesus' parents started for home without noticing that Jesus was not with the children who were in the company. Finally, when they missed him and went back to Jerusalem after him, they found

him in the house of God talking with the doctors and lawyers. He was asking them questions and talking with them and they must have been very interested in him, I think. Do you know what this boy said when his mother asked him why he had not gone with them? He asked her if she did not know that he must work for his Father. By his Father, he meant his Father God, up in heaven.

Jesus taught us to pray to God and call him, Our Father. Then, let us remember to be about his business and work for him, too. In the time of our story, there were no churches like we have today. Instead, they had the Temple and they had the Synagogue, a place of worship. Jesus went to one of these places to worship God always on the Sabbath day. This is one reason why we think that we should join the church and attend regularly, because Jesus did. Another reason why we, boys and girls, should join the church, is so that we can make friends with other people who are God's children and are serving him. We can work better when we have friends to work with. It is hard to accomplish things and to think out how to do things by ourselves, so it is a good thing to become members of the church and be with people who are serving the same Master we are, with whom we can work. When we are young we have many more years of work to offer to the Master, so we should join the church and become faithful to him while we are yet young.

Daily Readings

M., Jan. 25	The Church begun. Acts 2:46, 47.
T., Jan. 26	An organized church. Acts 6:1-7.
W., Jan. 27	God's house. 1 Timothy 3:15.
T., Jan. 28	Living stones in the church. 1 Peter 2:5.
F., Jan. 29	Friendship in the church. 1 John 1:7.
S., Jan. 30	Salvation. Rev. 22:17.

Ashland, Ohio.

COLUMBUS, OHIO

Although recently we have made no report of our work at this place, through the pages of our work at this place, through the pages faithful have pressed bravely on in the good work of the Lord, and while we have not always realized the most encouraging results we have continued to do our best, by God's help, trusting him for blessing upon our efforts.

That which interested us most during the recent weeks was our evangelistic and revival campaign conducted by Brother A. E. Thomas, who came to us December 1 and mightily preached the Word for three weeks. His sermons were considered among the very best and they were delivered with great power. The Gospel could hardly be presented most appealingly and convincingly than it was by Brother Thomas. Besides his sermons, his lectures on Sunday afternoons and his Bible Talks on other afternoons were well received. His Sunday afternoon lecture on "100% Americanism" was particularly a great message. During his stay with us, Brother Thomas lectured at three different high schools, having a total audience of more than three thousand pupils, all of whom responded with enthusiastic applause. He also spoke at the luncheon of the Business Men's Pocket Testament League and preached early one Sunday morn-

ing to the prisoners in the city prison. He accompanied the pastor in many calls in the parish and faithfully helped in the personal work. His work was satisfactory in every way and it was a great pleasure to work with him. The meetings were well advertised both in the city papers and by printed cards. The weather was very favorable nearly the whole time. Yet, it seemed impossible to get a large attendance except on Sundays. The unsaved especially were few and irregular in attendance. This was undoubtedly due to the overwhelming interest in the commercialized spirit of Christmas, which began even before our campaign. It seemed that few people could give any thought or time to anything but that which pertained to Christmas. It seems strange that the celebration of the birthday of Christ, "The Lamb of God, that taketh away the sin of the world," could detract so much from an evangelistic campaign. I feel sure that if we had held the campaign either a month earlier or later it would have resulted in many times the success. We had wanted to hold the campaign in November, but Brother Thomas could not come then. Against our better judgment we went ahead with the meetings in December, hoping to overcome the adverse influences, but they proved too strong for us to attain the success we had wished.

However, four were added to the membership of the church as a result of this campaign, three by baptism and one by letter from the Church of the Brethren, and two young lives were dedicated for life service to Jesus, besides several dedications to more faithful service. Furthermore, the church has been revived in spirit and is pressing forward into the New Year with increased fervor. For all this we are truly thankful.

I am sorry that Brother Thomas could not have come to us at a more opportune time. Doubtless the results would have been much more satisfactory. However, the results were large, much larger perhaps than some of us think. I consider Brother Thomas a very able evangelist and one that ought to be kept continually busy in evangelism in the church.

Our communion service was held Sunday evening, January 3, and was considered by many as the most spiritual communion we have had for a long time. A peculiarly holy atmosphere seemed to pervade the entire service, which was closed with a number of earnest testimonies.

Though we know what difficulties and hindrances await us we will fearlessly press on and by his grace do all we can to make this a great year of victory.

H. M. OBERHOLTZER,

1103 Dugan Avenue.

THE TIE THAT BINDS

POWELL-PRICE—At the home of C. A. Ulrick of Udell, Iowa, on the 20th day of December, 1925, Miss Hazel B. Price and Mr. Ora A. Powell were united in marriage in the presence of a few friends by the writer.

G. T. RONK.

YETLEY-DEVIG—Mr. Donald Yetley, of Garwin, Iowa, and Miss Olga Bertina Devig, of Le Grand, Iowa, were united in marriage at the Carlton Brethren Parsonage, on Christmas eve, December 24, 1925. The bride has been employed for some time, in domestic

work in Marshalltown. The groom is a farmer and an active member of the Carlton Brethren church. The young people will make their home, for the present, with the parents of the groom in this community. These are splendid young people and their hosts of friends join in wishing them every happiness. Ceremony by the writer. CARL E. HELSER.

IN THE SHADOW

HUMBERD—John M. Humbert, son of Samuel and Lucinda Humbert, was born in Carroll County, Indiana, July 20, 1866, and departed this life to be with his Lord December 29, 1915, being 59 years, 5 months and 9 days old. For the most part his life was spent in Carroll County. On September 4, 1889 he was married to Phoebe A. Flora. To this union were born six children, three dying in infancy. The living are R. I. Humbert of Ashland College, Ashland, Ohio; Mrs. Virgil Stinbaugh of Delphi, Indiana; Neva Humbert at home. Mr. Humbert leaves four sisters, one brother, and one foster-brother. They are: Mrs. C. A. Welty; Mrs. Ed. Walker, Mrs. Wilbur Richardson, all of Flora; Nancy Miller of Hagerstown, Indiana; Rev. R. I. Humbert of North Little Rock, Arkansas; Charlie Pope of Flora. Beside the wife and family there are five grandchildren and a host of relatives and friends to mourn the passing of this good man.

Perhaps the progress and development of the local church was the result of his work and faithfulness more than any other one man. Brother Humbert has served in the office of Deacon for twenty-five of the thirty years that he has been identified with the church. For ten years he served as Sunday School Superintendent. He was also a strong supporter of the mission in Kentucky, having taught one year at the Riverside Institute, and three terms at Krypton.

Services were held at the Brethren church in Flora. FRANK G. COLEMAN, Pastor.

Resolutions of Condolence

Whereas, the All-Wise Heavenly Father has seen fit to remove from our midst a beloved brother, John M. Humbert, who entered into rest Tuesday, December 29, 1925.

Therefore be it resolved that the Flora First Brethren church acknowledge the loss of an esteemed and active member, one who has served as deacon for the home church for a period of twenty-five years and also as a teacher in the Kentucky Mission schools.

And be it resolved that we extend to the bereaved family our sincere sympathy and trust that they may be comforted by the thought that the loved one gone before is waiting beyond to welcome us to the eternal home. He was ready and willing to go, for he knew that his mansion had been prepared for him by his Savior and Lord.

Furthermore, be it resolved that we, the members of the church, continue to hold him in loving remembrance and be motivated by the memory of his kind and gentle disposition and splendid Christian spirit.

Resolved, that a copy of these resolutions be sent to the bereaved family and also sent to the Brethren Evangelist, and spread upon the minutes of our record book.

ESTHER ROSKUSKI,
BESSIE JEWETT,
AGATHA WHEELER.

ACKER—John Acker, eldest son of Christian and Margaret Acker, was born May 9th, 1848, near Bluntsville, Indiana, and passed away December 22, 1925, aged 77 years, 7 months and 13 days. In March, 1920 he united with the Brethren church of Oakville, and remained a faithful member till death removed him from the scene of suffering. He had been in ill health for several years, but he never complained, enduring his sufferings with Christian fortitude. Funeral services conducted in the Oakville Brethren church by the writer. S. LOWMAN.

THOMAS—Mrs. Isabelle Thomas, daughter of George and Margaret Thomas, was born June 16th, 1842, at Gibbonsdale, Pennsylvania, and departed this life, December 27, 1925, aged 83 years, 6 months and 11 days. On March 11, 1860, she was united in marriage to Isaac J. Thomas and the following day they started west to make their home in Iowa, settling in Mt. Etna, Adams county. Three years later they moved to New Virginia, which was their home for the remainder of their days together, having enjoyed over sixty-five years of wedded life. To them were born four children, only one of which remains—Mrs. Mary M. Folger of Osceola, Iowa. The faithful husband was at her bedside when the last hour came, and though he will miss her greatly, he rejoices in the hope of a resurrection and a happy reunion. They have trusted in the living Savior since childhood; they united with the Brethren church in 1860 and immediately established a Christian home. Besides the husband and daughter, she leaves four grandchildren, eight

great-grandchildren, and many other dear friends. Funeral was held from the Christian church in New Virginia, conducted by Rev. Homer Caskey of the Brethren church of Lenox, Iowa. I. J. THOMAS.

STIMMEL—Mrs. Robert Stimmel was born in the city of Indianapolis, Indiana, May 1, 1861, and died at her home in Louisville, Ohio, January 8, 1926, aged 65 years, 7 months and 7 days. Mrs. Stimmel with her husband united with the First Brethren church of Louisville on November 13, 1920. She is survived by her husband and one daughter. Funeral services were conducted by her pastor from the church on Sunday afternoon, January 10. R. F. PORTE.

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A band of Christians were crossing an Eastern desert. The night was dark but they determined to push on. Soon they lost their way and had to spend the night in anxiety and fear. It seemed the night would never pass. But almost all at once the sun rose, bringing daylight and showing the way to safety. Not one of them ever forgot that sunrise. So the people of this world are lost in their wanderings. They are really lost, lost in the darkness of sin. But the Sun of Righteousness has arisen. He hath shined into our hearts because some one brought us to the light. Are you trying to bring somebody to the light of Christ? Begin now by having good tracts in your possession and give them out as you go about. Write the Publishing Company at Ashland, Ohio, for advice and particulars concerning Brethren Tracts.

R. F. PORTE,
Director of Tract Publicity.

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The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Ranch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Ranch, per 100, 40 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already member of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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Ashland, Ohio

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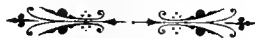
The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



"Bethany"

(Photo by Herbert H. Tay, who writes on "Sacred Spots in the Holy Land.")



The Last Sunday in February

is the time for your

BENEVOLENCE DAY OFFERING

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, - - - - - **Editor**
R. R. Teeter, - - - - - **Business Manager**

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EDITORIAL

Is Coarseness on the Increase?

We were made to wonder about it because of some recent observations. And the observations impressed us the more and seemed the more significant because they were so casual. We had no thought of gathering statistics, or of getting anything on present day standards. We have not taken these few incidents so seriously as to be oppressed and made pessimistic regarding the future, yet we feel justified in raising the question, if perchance those who are in the "look-outs" on the walls of Zion may have their scrutiny directed toward a growing evil that may have by some been overlooked.

We stepped into a grocery store recently and heard a girl, perhaps eighteen years of age, recounting to a man of middle life certain happenings in a show she had attended the night before. Her description required her to make use of language and make reference to wearing apparel and to parts of the human body in ways that, to say the least, were unusual and surprising, if not shocking, and men were turning their attention to her with looks that were curious and a little puzzled. Yet she seemed entirely unembarrassed and accepted the gazes and attention with rather a sense of satisfaction. We have every reason to believe she was an entirely virtuous girl, but she had evidently lost the sense of delicacy and refinement that we have been wont to prize in womanhood.

We were endeavoring to make our way through a flock of high school students, leisurely wending their way homeward after school, and as we passed, one of the boys reproduced a coarse joke which, it became evident from their conversation, he had gotten at a recent movie. There followed a horse-laugh which echoed far down the street and was participated in by a number of the girls as well as of the boys. Instead of the joke being received with the disapproval of silence, which was the least it deserved, it was thoroughly enjoyed and approved by hilarious, ear-grating laughter.

Standing in the broad entrance-way to a large and very respected business establishment, visited by people of every social standing, were a number of men and women in a group, talking and laughing boisterously. It seemed that the subject of their conversation was a recent marriage of two of their acquaintances, which event was furnishing the occasion for some humorous and uncomplimentary remarks about the marriage relation. One of those making a witty remark seemed to have gotten his cue from a popular cartoon caricaturing heme life. And from the guffaws of the men and the

unsuppressed laughter of the women it seemed that no one took exception to the coarseness involved. They were not bad people; their countenances were clean and they showed no signs of being other than just our ordinary, respectable folk. But they lacked refinement and culture; they had a very inadequate sense of moral values; they had no high and wholesome regard for that which is proper and of good taste.

Many other incidents might be recounted, but these which came within the experience of one trip about town, are sufficient to warrant one's raising the question as to whether there is a growing tendency toward coarseness, and even vulgarity, not only among the young, but among all ages and classes. Whatever tendency there is in that direction, we are persuaded is due in no small degree to two influences; namely, the movie and the popular newspaper cartoon. Added to these is the failure on the part of the home to exercise a proper counteracting influence. In fact, many homes are themselves pervaded by a spirit of coarseness and vulgarity, and parents are often found sneering at influences that encourage true nobility and propriety of speech and conduct. They mistake culture for snobbery, and refinement for an overbearing superiority, and one given to high ideals and self-betterment they look upon as a "high-brew."

Perhaps some may consider these things as of very slight significance, and as affording no cause for alarm, and yet they can hardly be passed by so lightly when we realize that nothing so truly reveals the real self as the type and quality of our manners and the refinement of our speech. These are the outward signs of the inner character and being, and they warrant our concern.

Importance of the Religious Press

Time and again we have emphasized the importance of the religious press, particularly from the standpoint of our denominational interests. But we fear many have been inclined to discount our words as coming from one who is biased by a special interest in our church press. We are glad therefore to pass on the words of another on this point, the words of one who represents an interest that receives very generous support from the secular press as well as from the religious press. Dr. Howard B. Grose, director of the Bureau of Information of the National Council of Y. M. C. A.'s of the United States, bears this significant testimony:

"Whether the advertisers have as yet discovered it or not, there was never greater need for a live, intelligent, wide-visioned religious press in our country. The Protestant press has a work of magnitude and importance to do in creating the right kind of public opinion and unifying it in the bringing together of the Protestant forces of America, as a matter of preparation for whatever emergencies may arise."

And we might add that the denominational press especially has a great work to do, a work that surpasses that of all other agencies in this particular, in building up denominational intelligence and loyalty, and in unifying the various widely separated geographical sections and bringing about the harmonizing of emphasis and the centering of effort along certain well defined lines. Nothing is more important to denominational success than just this, and that being true, it should be a matter of the most vital concern on the part of every church leader to see that the church paper enjoys the widest circulation possible. To give encouragement to this end, every pastor should feel it his bounden duty, for he is the key to the situation.

Mississippi Leads in Lynching

The state of Mississippi has the unenviable record of committing the most lynchings during the year of 1925—the number being six. The total number of lynchings during the year was sixteen, the same number as during the preceding year. While this record is shameful enough, yet it is encouraging in that it is the smallest number of persons lynched during any other year since records have been kept, according to the report of Dr. R. R. Moton, Principal of Tuskegee Institute. It is "17 less than the number 33 for 1923, and 41 less than the number 57 for 1922." Aside from the six lynchings which occurred in Mississippi, the other states whose names were blotted by this crime are Alabama, 1; Arkansas, 1; Florida, 2; Georgia, 2; Louisiana, 1; Missouri, 1; Utah, 1; Virginia, 1. Of the sixteen persons lynched all were Negroes.

There were thirty-nine instances in which officers of the law pre-

vented lynchings. Seven of these were in northern states and thirty-two in southern states. In three instances during the year persons charged with being connected with lynching mobs were indicted. Of the forty-one persons thus before the courts, twenty-one were sentenced; five suspended sentences, dependent on good behavior; and others received jail sentences. The propaganda carried on for a number of years by the churches and the religious press has caused sentiment to crystallize so strongly against this crime, that more and more caution is being taken to prevent it. The Tuskegee Institute has also had large part in bringing about this advance by its records and the publicity given to them. May the good work go on until lynchings shall no longer blot the good name of our great and proud country.

EDITORIAL REVIEW

Brother D. A. C. Teeter, whose present home is Warsaw, Indiana, informs us that he is in a revival meeting at Lapaz of that state where he is pastor, and asks for prayer in behalf of the campaign.

Christian Endeavorers should not fail to give careful attention to Brother E. M. Riddle's outline of the annual essay contest conditions and the announcement of valuable scholarship prizes. Ashland College Night is the event to be thus featured.

In case you have not yet taken your Publication Day offering do it quickly and make it the best you can. Keep up with the schedule of offerings and you will not get into trouble. If you let them drag, they will become annoying and burdensome.

A neat little announcement was received at the editor's home from Rev. and Mrs. E. M. Riddle, informing us of the arrival at the church parsonage at Bryan, Ohio, on January 19th of Joan Elizabeth, weight seven pounds. In behalf of the Evangelist family we extend to Brother and Sister Riddle most hearty congratulations.

Dr. C. A. Bame, pastor of the Ashland church, and who is engaged in a revival campaign at the Third church of Johnstown, Pennsylvania, writes, "Our meeting is wonderful; 34 confessions at the fourth drawing of the net; crowded houses and beautiful harmony. These two congregations are more than ready, they are anxious for union."

We learn in an indirect way that the evangelistic campaign just closed at Masontown, Pennsylvania, with Brother B. T. Burnworth as evangelist, resulted in about twenty-five confessions. Brother J. L. Gingrich is the faithful pastor, and will doubtless soon give us a report of the meeting, as well as of other events of interest. Brother Burnworth is now assisting Brother George H. Jones of Conemaugh in a campaign.

A letter from Miss Alice B. Longaker, office secretary of the Foreign Board, passes on an example in giving that should cause most of us to throw away any pride we may have had in the size of our gifts for missions, or any other department of the Lord's work for that matter. There are here and there some precious souls who make really sacrificial gifts, but most of us give out of our comfort, if not of our abundance.

We notice by the weekly calendars of the First church of Philadelphia, that Brother R. Paul Miller and his faithful co-workers are making a strong effort to clear the church of its final indebtedness by February 14th. The entire amount was covered with pledges in February a year ago, and now they are endeavoring to cash in on those pledges. They will have the good wishes and prayers of many friends of the congregation.

The First church of Los Angeles is pressing forward in their splendid work. They closed the year with a decision day service which resulted in twenty-three making the good confession. Their once-a-month breaking of bread, followed by a discussion period is an interesting innovation and should result in greatly strengthening the spirit of fraternity among the membership. They carried out an interesting surprise celebration of the silver wedding anniversary of their pastor and his wife, Brother and Sister N. W. Jennings.

With this issue Dr. Martin Shively begins his promised series of articles on Some Pioneer Ministers of the Church. He is to provide one article a month, and it is expected that the series will extend through two years. The first of these fathers of the church to receive attention is Elder H. S. Jacobs, father of President E. E. Jacobs of Ashland College. This is a most important service that Dr. Shively is rendering, and it is hoped that it will result in not only making these pioneers, most of whom are gone, more real, but more appreciated by the younger members of our church, and especially the ministry.

We learn that the Martinsburg church in Pennsylvania is in the midst of a revival campaign, being conducted by their new pastor, Brother James S. Cook, who recently came to them from Turlock, California, where he served faithfully and efficiently for a number of years as pastor. Brother W. S. Crick, our informant, and pastor of the New Enterprise church, thirteen miles distant, tells us that he was planning at the time of writing to go with his congregation for a fraternal visit to the Martinsburg people to encourage them in their campaign.

Brother W. R. Deeter, the busy pastor of the church at Portis, Kansas, tells of the progress of the Lord's work at that place and of some of the many forms of community leadership which he is exercising. We are in receipt of the excellent program of the service observing the third anniversary of the dedication of their new church, and it is unique in the number of local talent participating. It will be remembered that the former church was burned and the first task of Brother Deeter upon assuming the pastorate was to lead in the rebuilding. The membership has been increased to the number of forty-nine.

We are glad to note that Brother W. S. Crick is complying with our request that churches make quarterly reports of their work to the Evangelist, and we hope many other pastors who have not been doing so heretofore, will follow his example. His report of the work at the three congregations in his charge—Yellow Creek, Raystown, and New Enterprise—is very encouraging. Eight additions to the church at Raystown and two at New Enterprise are tabulated. All three congregations showed their appreciation of their pastor and his help-meet by generous gifts at the Christmas season.

The financial report of Brother W. A. Gearhart, begun in last week's issue, gives receipts from the middle of November to the close of the year. It is possibly one of the best reports that he has made covering that period and shows the increased interest that is being taken in the extension of the church in the homeland. And no task of the general church is more urgent and requires giving in larger sums than just that. It is well that this fact is beginning to dawn upon our consciousness, for progress in many other lines is beginning to tarry for the advance here. Our church future is bright or not depending on the zeal we show in home missions. Let the good reports continue to come.

The General Secretary of the National Sunday School Association, Prof. J. A. Garber, has something of interest for all Sunday school workers on the Sunday school page. He speaks of the "larger" and "prompter" White Gift offerings, the splendid work being done by Brother M. A. Stuekey, and special features appearing in "The Educator" and then announces the coming International Sunday School Convention to be held at Birmingham, Alabama, in April. This reminds us that the Ashland Times-Gazette recently announced that the Ashland County Council of Religious Education, had delegated its general secretary, Brother Garber, and his good wife, as its representatives to that great convention.

We have an interesting report from the new correspondent of the Long Beach church, who writes that this thriving church, at the threshold of its thirteenth year of history, is not entertaining any superstitious fears regarding the number "thirteen", and by continuing the year with prayer, as they started it with prayer, they have no reason to expect anything but a continuation of God's abundant blessing. Dr. Bauman, their pastor, is assisting Brother Herbert H. Tay and the congregation at LaVerne in an evangelistic campaign and in February is to begin a similar campaign in the North Long Beach Mission, following the dedication of the new church house. This mission has been conducted and financed by the First church of that city.

GENERAL ARTICLES

The Material versus the Spiritual

By J. L. Kimmel

It is generally conceded that the origin of man was at least six thousand years ago. Scientists tell us that the human race is much older than what the Bible chronologists make it. But whatever the time may be, whether it is six thousand years or six million years, there is no doubt that man's problems have been very much the same all down through the ages.

The two great problems that man has had to face from the beginning until now have been the material and the spiritual. First life, then death. Life man possessed and death was sure to come. So the first great problem was how to maintain life and the second was how to meet death. These are still the problems of the race and ever will be.

God has implanted into every living creature a desire to live and to protect its offspring. He gave strength to the lion, fleet of foot to the deer, and wings to the fowl, and reasoning faculties to man. This makes man responsible to God, the creator, and the preserver of us all. It is therefore perfectly proper and right that man should have a desire to live and to enjoy life to its fullest extent. It is also natural for the material to appeal very strongly to the human mind. And the history of the world is that man has been inclined to pay too much attention to the material and to neglect altogether the spiritual. It is true, however, that there have been noble exceptions in all ages, but these have been entirely too few and the masses have overestimated the material and underrated the spiritual.

Happiness is the great overwhelming desire of the human soul. Everything that man does, he does with a view to happiness, whether good or bad. The question then is: What brings true happiness into a man's life? Is it the material things of life, or is it the spiritual things of life? What makes a nation great? Is it the material or the spiritual things that make a nation a tower of strength in this world? The fact is that we need both to be happy and to accomplish things for the good of the world.

Man is a dual creature. God made him in a physical sense, then he breathed into him the breath of life and man became a living soul. That is, God breathed into man a part of himself and ever since man has cried out for God. David cried, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." When David gave expression to this great truth, he uttered the universal language of the race.

The nations of the world have risen and fallen like the waves of the sea, simply because they did not have the spiritual to sustain them in the crisis and to give them strength that is enduring. The Roman empire is a remarkable demonstration of this truth. We are told it was three thousand miles long and fifteen hundred miles wide and had a population of one hundred and twenty millions of people. The United States as a nation from ocean to ocean measures three thousand miles and from the great lakes to the gulf, fifteen hundred miles and has a population of one hundred and fifteen millions of people. We are now the richest nation in the world and we are told by men who are in a position to know, that there is a period of unprecedented prosperity before us. Just how much room we have as a nation for congratulations because of our great wealth and our unparalleled prosperity, is a very grave question. May I quote from history, by way of comparison, as to the wealth of the

Roman Empire in the day of its greatest prosperity?

The City of Rome had a population of four millions of people. Its theaters and amphitheaters were among the greatest the world has ever known. The palace of Nero glittered with gold and jewels; perfumes and flowers were showered from ivory ceilings. The halls of Heliogabalus were hung with cloth of gold, enriched with jewels; his beds were silver and his tables of gold. A banquet dish of Drusus weighed five hundred pounds of silver. Tunics were embroidered in figures of various animals; sandals were garnished with precious stones. Paulina wore jewels when she paid visits valued at \$800,000.00. Drinking cups were engraved with scenes from poets. Libraries were adorned with busts and of rare woods; sofas were inlaid with tortoise shell and covered with gorgeous purple. The Roman grandees rode in garnished chariots, bathed in marble baths, dined from golden plates, drank from crystal cups, slept on beds of down, reclined on luxurious couches, wore embroidered robes that were adorned with precious stones. They ransacked the earth and the seas for rare dishes for their banquets and ornamented their houses with carpets from Babylon, onyx cups from Bithinia, bronzes from Corinth, marbles from Numidia, statues from Athens, whatever in shore was precious or rare, or curious in the most distant countries, was brought to Rome and enjoyed by these men and women of wealth and power. But while Rome was covered with magnificence and splendor, underneath it all was corruption, vice and sin. Rome had materialism with a vengeance, but she lacked the spiritual, which makes nations great, and her doom came and her day was at hand. The Barbarian hordes from the North swept down upon her as eagles upon a dead carcass, and Rome, the pride of the ancient world, lay helpless before them. Not a single thing said about ancient Rome in all history, regarding her wealth that could not be duplicated again and again by the people of America today.

Not long since, a young lady whose father owns a chain of stores was robbed of a million dollar's worth of jewels that she had on her person. While at the same time, the girls that work in these stores in our cities get ten and eleven dollars a week for their work. That is materialism again with a vengeance as we may see it in our day.

Some time ago a man was found by the police in New York City nearly starved and almost frozen to death. At the police station where he was fed and clothed they found five thousand three hundred and fifteen dollars of gold on his person. This man however, is not the only man that has valued his gold too highly.

A traveler who was lost in the desert and almost starved had hoped for days that he might find something to eat that other travelers had lost. One day his hopes were gratified when he found a leather bag which he supposed contained figs and dates. But when he opened the bag, to his great disappointment, it contained nothing but precious stones and rich jewels, but they were worth absolutely nothing to a starving man in the desert.

A million dollars are of no value to a dying man, and too often only a curse to a living man. "A good name is rather to be chosen than great riches and loving favor rather than silver and gold." "Words fitly spoken are like apples of gold in pictures of silver." A good conscience, a pure life, and the hope of heaven are the only things that count at last.



Elder J. L. Kimmel

What about this great and rich nation in which we live? We have twenty-seven million boys who do not even go to Sunday school. Sixty million people who are not Christians, with a great crime wave sweeping over our fair land. Which

do you think we need the more: gold or righteousness? The material or the spiritual? The things that are seen or the things that are not seen?

Muncie, Indiana.

Some Brethren Leaders of Yesterday as I Knew Them

I. Elder H. S. Jacobs

By Martin Shively, D.D.

Of the group of twenty-six preachers, who constituted the leadership in the Dayton Convention, held in September, 1883, only three are now living. In reality there are four who survive, but only three remain with the Brethren church, and it is with this part of the group that these papers are to be concerned. The three of whom I shall write as I have time and opportunity, are Brethren Jacobs, Kiehl and J. H. Worst. The forty-two years which have elapsed since that historic gathering, has all but wiped out the men who prayed and wrought that an organization might be affected, which should stand squarely on the Word and whose government should be "of the people, by the people, and for the people." Most of those who are gone, labored and sacrificed heroically for the principles which led to the calling of that meeting, until the Lord in whose name they assembled, called them from labor to that "rest that remaineth for the people of God." Two of the three who survive, are men of advanced age, bearing the marks of the years which have passed, waiting faithfully to rejoin the group which assembles on the other side. I shall notice these first, as I know them, and the first of these is he whose name appears at the head of this paper.

Brother Henry S. Jacobs was born in York County, Pennsylvania, October, 1844, and is thus in the 82nd year of his age. He became a Christian at the age of 16, uniting with the Tunker church, by which he was called to the office of deacon eight years later. And still later, he was called to the ministry. Just after the dark days of division came, he had moved to Medina County, Ohio, and, casting his lot with the Brethren cause, he organized the Homer church in the fall of 1883, becoming its pastor, and maintaining that relation with the congregation for a period of 32 years. Not only did he preach, but he supported himself and his family, by cultivating his farm. He also had a prayer meeting in his country church, which was of the ever green variety, and he missed less than a dozen of the meetings in the whole term of his service. Perhaps twenty years ago, his eyes began to fail, and finally he became entirely blind, but even with this handicap, he continued to serve his church, both in the pulpit and prayer meeting, remaining as pastor for seven years after this darkness settled upon him, until his good wife passed to her reward, when it was no longer possible to continue the work. For the last eighteen years he has lived in a world of darkness, and that without complaint, though I am sure his physical word is the more dark, because he can not longer be active in the cause in which he spent so many of his earlier years. He lives now, as he has done for the past eleven years, with his only child. Dr. Jacobs, president of Ashland College, in whose home he receives every care that love and profound respect can suggest, waiting for his call into the home where blindness shall not afflict.

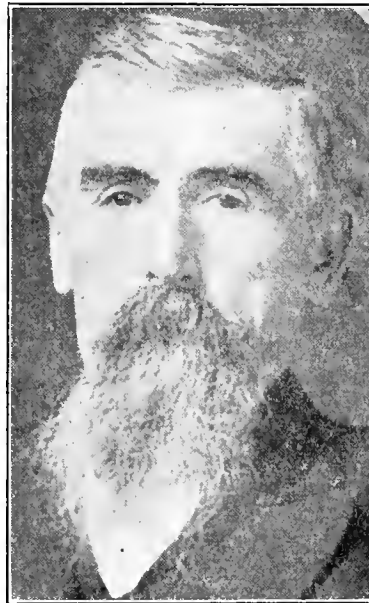
I think I met Brother Jacobs first during my work in the college, almost forty years ago, for he did some of the preaching here then, living as he did in an adjoining congregation. Of course I met him often afterward, for he was a faithful participant in the conferences of the church, serv-

ing at least once as state moderator, at West Alexandria. He was never self-assertive, nor much in the public eye in these conferences, but when he had a word to say, it was the right word, and its saying caused no sting, because there was never any rancor in his heart. Perhaps the most affecting scene with which my memory associates him, was one which occurred sixteen years ago. The Ohio district conference was being held here at Ashland, in the College chapel. During the sessions, Brother Jacobs came in, being led by his wife. As they came down the aisle, the congregation arose and remained standing until he had been seated, thus giving expression to the deep respect in which he was held, for this was during the days when, though blind, he continued to

serve as the pastor of the Homer church. He was asked to address the conference upon any subject his heart might dictate, and both the man and his message, profoundly gripped the hearts of those who saw and heard.

I most devoutly hope that none who read this paper, will ever suffer so great an affliction as that which has fallen upon this man of God, but if such affliction must come, I pray that it may be borne with as beautiful a spirit of resignation, as that which finds expression in him. I am sure that in it and underneath it, lies unquestioning faith in the positive declaration, "All things work together for good, to them that love the Lord." It must also be a source of deep satisfaction to him, to know, that if further service in and for the church is denied to him, he is still serving, in the person of his brilliant son, toward whose training and preparation, he made willing contribution. In him and his descendants, he shall long continue to bless mankind, and advance the Kingdom in which he gave so many years of faithful service.

Ashland, Ohio.



Elder H. S. Jacobs

Growing Old

They call it "going down the hill" when we are growing old,
And speak with mournful accents when our tale is nearly told;

They sigh when talking of the past, the days that used to be,
As if the future were not bright with immortality.

But it is not going down; 'tis climbing high and higher,
Until we almost see the mountain that our souls desire;
For if the natural eye grows dim it is but dim to earth,
While the eye of faith grows keener to discern the Savior's worth.

Who would exchange for shooting blade the waving golden grain;
Or when the corn is fully ripe wish it were green again?

And who would wish the hoary head found in the way of truth
To be encircled with the bright and sunny locks of youth?

(Continued on page 9)

Walks and Talks in Holy Places

(Article No. 3)

Sacred Spots in the Holy Land

By Herbert H. Tay

If the hills and dales of Palestine could speak, what tales they could tell! What deeds of valor! What heroism! What love! What hate! What religious devotion! Yes—what sacrifice! All the familiar associations of sacred song and story cluster around this little land. From Hermon's snow-crowned peak, to Gaza's desert sands—every foot of the Holy Land is vocal with incidents in the life of our Lord, and in the history of God's chosen people. It is the land of enchantment—the Holy Land—the Land of the Book.

To adequately describe the sacred spots in the Holy Land would require an entire volume. One can only give an introduction in a limited article such as this. We shall begin in the South Country and proceed to the north, choosing spots at random. Many must necessarily be omitted, but it is hoped that they may be covered in subsequent articles.

Picture in your mind a gently rolling prairie country, covered with fields of growing grain. This quiet pastoral scene stretches away as far as the eye can reach. Far to the east, but slightly visible through the purple haze, one can faintly discern the mountains of Moab. Overhead is an azure-blue sky, seldom flecked by a cloud. Underfoot one tramples poppies and scarlet anemones, which dot the green fields and give vivid color to the otherwise monotonous landscape. If we stand upon an eminence, we may see, here and there upon the plains, the black tents of the Bedouin, who are tending their flocks and herds. This is the country in which Isaac lived, and the occupation in which he engaged. Many and many a time he looked upon just such a scene as we are looking upon now.

Again—picture in your mind a huddle of houses, mostly of unpainted lumber, and in a dilapidated condition. They center around one main street, which is quite wide, and runs straight through the town. The shops which face upon this street, have wooden awnings, which cover the sidewalk to protect the citizens, as well as the shopkeepers who usually sit in front of their places of business, from the burning days of the tropical sun. There is very little activity upon the street during the day. One occasionally sees a sleepy burro wander slowly down the street, or a dejected looking dog, with drooping head and tail, cross the street to seek a cooler spot in the shadow of a house. This is the village of Beersheba, the symbol for the southern boundary of Palestine throughout Old Testament times. Those who live in western Kansas and Nebraska need only to look out of the window to see an exact duplication of the Beersheba country, and those who live in the western states of Arizona, New Mexico, or Nevada, need only to visit some of the towns which were built in the days of the mining boom, to see just such a village as Beersheba.

Proceeding to the north, we come, in about fifty miles, to an entirely different country. Here the rolling, treeless plains have disappeared, and instead we see wave after wave of rugged, rocky hills. These hills are covered with silvery olive trees, and grape vineyards. It is the "hill country of Judea."

There is one level place to be seen, which lies just east of the village of Bethlehem. It is called the Field of Boaz, and it is most likely the place where the scenes of a great part of the Book of Ruth were laid, for it is the only place in the vicinity of Bethlehem where grain can be grown. In the center of the Field of Boaz, is an enclosure of two or three acres, called The Shepherd's Field. We are told that it was here that the shepherds were watching over their flocks that memorable night when the angelic host announced the birth of the Savior.

The village of Bethlehem is situated upon the hills. It is a clean, up-to-date little town, with stone houses and clean,

wide streets. The principal point of interest to the visitor is the Church of the Nativity. This stands over the site of the birthplace of Jesus Christ. It may be surprising to some, to learn that the place of the nativity is no more than a cave in the earth. We usually think of the stable in which Jesus was born, as a neat, clean structure, with a manger filled with clean sweet-scented hay. But such is not the case. The stable in which he was born was a typical Palestine stable, such as those that are used to this day, and was nothing more nor less than a dirty cave in the ground. When one thinks of it in this light, he can more readily realize the humiliation of the incarnation. To think that the Lord of glory should come out of the ivory palaces, where all his garments smelled of myrrh and aloes and cassia, and condescend to become flesh amidst such repulsive surroundings, is beyond human comprehension. But God has told us that it was because—

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Leaving the place of the Savior's birth, we travel ninety miles to the north, and come to the place of his boyhood, Nazareth. It too, is a clean and respectable little village, situated in a cup in the hills of Galilee. There is no point of special interest around Nazareth, save that the whole district is sacred to every child of God, because we know that the feet of the boy Jesus must have trod those hills many a time as he romped and played in the vicinity of his native village.

Sixteen miles to the north-east of Nazareth lies the Sea of Galilee, like a blue gem in its setting of brown and gray hills. The one spot which interests us more than any other—though the whole region round about was made sacred by his presence—is Capernaum. The ruins of this one time flourishing city are situated upon a promontory near the northern end of the Sea, and upon the west shore. Piles of bleaching stones, which cover many an acre mark the site of the houses of the village. But one thing in particular which attracts attention, is the ruins of the synagogue. The stones are scattered about the ground, and it seems that if they all could be gathered together, there would be sufficient to reconstruct the synagogue. Many of the stones are most elaborately carved, and the building, in its better days, must have been beautiful. We are told by John, the beloved disciple, that it was in the synagogue at Capernaum that Christ delivered that wonderful discourse upon the bread of life. It might well have been within the walls of this structure, the stones of which are now lying scattered promiscuously about the ground.

Time and space forbid our enlarging upon this theme at any greater length. Would that we could speak of Joppa and Samaria, of Carmel, Tabor and Hermon. Bible characters live anew as we stand upon these sacred spots and read the accounts of their deeds in the Word of God. Because of its association of God's chosen Son with it, it is, and always will remain, the Holy Land of three great religions—the Holy Land of over one-third of the people of the earth.

La Verne, California.

Jesus' methods in winning followers were based upon a principle that we need to emphasize again and again—men had a need in their hearts for what he could give them; they could have that need filled from no other source; hence it was his obligation and privilege, as it is ours today, to induce them to become his disciples.

Whose I Am and Whom I Serve

A Short Sermon on Real Religion

The word "religion" means "bound." Every man's religion means everything or nothing according as he is by it bound to God. St. Paul said he was "the bond slave of Jesus Christ." Are you bound? That is, have you real religion? There are some heart-searching inferences flowing from this admission, and if you are unwilling to follow them it's no good making the admission. As, for instance:

IF

a man profess to belong to Christ in the sense of being Christ's slave, he confesses that Christ is Lord of all he is and of all he has.

EVEN IF

St. Paul's phrase be deemed an exaggeration, the inescapable inference remains that no man can call Jesus, LORD, in any serious sense unless he extends that Lordship to himself personally and to all that he has.

AND IF

Christ is LORD of us and ours, we hold ourselves and our possessions as a tenancy, not in fee. Somewhat of the product has to be paid back, else HE "will miserably destroy those miserable men and will let out the vineyard unto other husbandmen."

IF

we would pay back some rent to Christ, it must be not only gratitude it must be some material expression of gratitude. Otherwise our profession is only a feeling. And if our religion is only a feeling, then Christ's Lordship is only a feeling. And his Salvation is only a feeling.

BUT IF

we give anything material to Christ we must give it to some human representative of Christ. We can't give him any-

thing directly. "Inasmuch as ye did it unto one of these, ye did it unto me."

SO IF

you belong to the Methodist Protestant church, you are one of an organization of men trying to do Christ's work in the world. This church can't do this work without money, and it can't get money except from those who belong to it. If you are not supplying this money what church are you paying to?

IF

the Jews paid one-tenth of their income to God, and if God gave specific and bountiful returns to those who observed this practice, what reason is there for thinking he will be less pleased with those who observe it now?

BUT IF

you are a steward of Christ, what right have you to withhold his due until you have a surplus you think you can spare? Ought you not to give as often as you pray, and to give publicly as often as you worship publicly?

IF

you are not prosperous, and fear to divide with God lest you may come to want, can you be sure that you save what you keep back from God? Do you believe that any man ever became poorer in doing business with God as a partner?

PROVE ME NOW HEREWITH, SAITH JEHOVAH OF HOSTS, IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN, AND POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT.—A Tract, Published by the Methodist Protestant Church.

THE BRETHREN PULPIT

Prayer---An Apostolic Doctrine

By E. A. Duker

TEXT—Matt. 6:9. After this manner therefore, pray ye.—Matthew 6:9.

It is our fear, that, too often, in our enumeration of Christian doctrines as taught and exercised by the early apostles, we fail to recognize one that was taught with outstanding emphasis not only by the apostles, but also by our Lord, himself. In this discourse, I am not advocating that we give less place in our lives to such important doctrines as Faith, Repentance, Baptism, Feet-Washing, The Lord's Supper, the Eucharist, and the like, but that we would give the more place to the apostolic teaching of PRAYER. So very often, we have noted that Brethren people when asked for a statement as to our Faith, enumerate those points that make us what we call peculiar, and fail to call attention to those on which our blessed Lord laid strict emphasis, both in WORD and in ACT. My plea is not that we eliminate, but that we stress that which our Lord stressed. May it not be true that owing to our lack of use of this outstanding Christian privilege, we fail to list the same. If asked to mention those modern products which make us peculiar to this age, I am sure that the much USED and ENJOYED automobile would not be overlooked in our listing. And why? The answer rebounds with swiftness, "It is used daily." That there is a very definite lack of DAILY PRAYER is evident by our aptness to neglect to list the same as a definite Brethren plea. May we then call to our attention some facts regarding prayer.

1. THE DIGNITY OF PRAYER.

"And when thou prayest, pray to that Father." What a supreme and dignified privilege is ours, that we may have direct approach to the Father! How lightly we value some of

the very greatest of privileges accorded believers! In the things of the world, we find this approach to the potentates a much guarded one, and only the especially privileged may come into his presence, and then only with much ceremony. And then to know that the approach to him, the Father, even our God, may be ours by direct routing! "Pray to thy Father." When we would talk with him in whom we have the solution of all of life's problems, we are told by him who revealed the Father, to "Pray to thy Father." Brethren, we shall never know the fullness of the dignity of this privilege accorded us, until we have come into his presence, redeemed through the precious blood of our Lord and Savior, Jesus Christ. Unfathomable, that we, the creatures be permitted to commune with the Creator, and even this is our Christian Blessing.

Let us suppose that our National Executive held within his knowledge that which we knew to be the solution of our problem and the fullness of our needs, and we were permitted to approach him and to receive such for our asking. Do you suppose we would decline the approach and the requesting? Whatever may be our attitude in this divine principle, we note that Jesus, our Savior, believed in communing with his Father, and he prayed and urged his believers to pray. It is quite evident that when one advocates and practices a certain principle, he believes in it. He, who would say in word or in lack of act that prayer is not a reality, denies the authority of the Christ. We fear, sometimes, that there are those who are extremely ardent in their proclamation of the definite place of doctrines mentioned but once

by our Lord, (and that does not indicate they were not important), and who fail to take cognizance of his telling and retelling us to pray and that daily. "Give us THIS DAY our daily bread."

Too, let us note the special emphasis the Apostle Paul places on the Life of Prayer. Not only does he request the membership of his various established churches to pray, but see the ardor with which he pours out his soul to his Father in behalf of the churches at Ephesus, Thessalonica, and Philippi, and this ardor is not to be compared to that of our Lord's in his closing days as he breathes forth that memorable prayer as recorded in John 17. And may we again note the direct approach; not through the priest nor the pope, but directly he spoke, "Father, the hour is come."

II. IMPORTANCE OF PRAYER NEEDS TO BE EMPHASIZED.

Just as our Lord took his departure from his disciples, he requested that they tarry in Jerusalem until they were endued with power. Have we waited and requested power? This power must be wanted, requested. In a very explicit way Jesus said, "Ask, and ye shall receive." And Brethren, I tell you in all seriousness that what the church is needing today is not more organization nor leaders, but POWER, POWER. Not mechanical, physical power, but spiritual power, power which comes from God to man. Yes with the authority of the Word, there is but one source, and that is with the Father and must come to man through prayer. While from an evangelistic viewpoint, we lay emphasis on Matthew 28:19, permit me to declare that no PRAYERLESS going will ever evangelize the world, and neither will PRAYERLESS giving do it. But the Great Forces of Heaven are ours for the asking and WHAT WE DO NEED IN THE BRETHREN CHURCH IS A REVIVAL OF PRAYING.

III. SOME REACTIONS OF PRAYER IN OUR LIVES.

1. He who Prays Will Discover the Character of God.

Man has ever been reaching out into the unknown, seeking to add unto his present knowledge and understanding by means of discoveries. There is a knowledge that passeth all understanding and that is to know God, even our Father. Other than the knowledge of the Father as revealed in the Son, Prayer stands alone as the paramount medium whereby we may know God. He who prays will be making constant discoveries regarding the One to whom he prays, that is, the Father will reveal himself to him who prays.

The person who does not pray, but seeks for the character of God in the results of his works, is the one who endeavors to characterize him as "Love", "Power", "Nature", or "Science." He who prays will learn that these are but separate and individual characteristics which find

2. He Who Prays Will Discover God's Will for Life.

There are many, indeed, in this land of the living who are desirous of knowing the course to be pursued in their lives. It is our humble opinion that God surely brought man into this world for a purpose, and there is no record wherein God is shown to have worked against his own purpose. Should he refuse to reveal his will concerning our lives, he would be working against the consummation of his purpose in man.

We find that the Word is a constant record of those who went to the Father in prayer that they might learn the will of the Father concerning their activities. It was after much prayer that the successor of Judas was named. Paul prayed three days before going to the Gentiles. If you truly desire to know God's will concerning your life, PRAY.

3. He Who Prays Discovers a New Reality in Prayer.

If we continue to pray, we will soon discover that the God to whom we are wont to pray is not a giant monstrosity into whose ears may be poured a conglomeration of meaningless statements, meaningless as far as the desire or seriousness of the speaker is concerned. We shall learn what the TEACHER meant in the recording of Matthew 6:7, "When ye pray use not vain, repetitions." Figuratively

speaking, we are inclined to think that many times when our Father has received a call from a child and has placed a receiver to his ear, he hears meaningless prattle of statements and requests which the child has heard others use and thinks they are appropriate to use when he calls the Father, not that he is desirous of them, but deems them appropriate. Not unlike is our own child, who hearing her mother call the grocer and order the usual daily ration, playfully takes her small telephone and she, too, calls the grocer and orders, not that she is wanting to obtain but speaks thus because she deems it appropriate, for thus she has heard her mother take the phone.

When we pray, let us remember that the God whom we worship and to whom we pray is an intelligent Being, capable of understanding. Let us no longer heap insult upon insult by our meaningless prattle in prayer. When once we pray to God as we would talk intelligently to our fellow men, we will find him responding to our requests in proportions we have never expected and then we will learn that he who PRAYS will discover a new reality in prayer.

4. He Who Prays Will Experience the Widening of Influence.

How eager we are that the power of our lives will influence those whose lives we shadow. This is especially in material and social ways. How we rise with august carriage, when as the result of our suggestion or advice, we see the advised meet with pronounced success. Humanity craves

Our Worship Program

A Devotional Reading of Matthew's Gospel

(Clip and put in your Bible for convenience.)

MONDAY

COMMISSIONING THE TWELVE—Matt. 10:5-15.

As the incarnate Christ sent out the twelve to the lost sheep of the house of Israel, so the risen Lord summons every disciple to bear his message to lost and dying men, and the ground of his plea and the policy of his commission is that as they have freely received, they are to give freely.

TUESDAY

A HAZARDOUS UNDERTAKING—Matt. 10:16-23.

The Lord would not have them misunderstand the nature of their task; it is no holiday venture or pleasure trip, but a difficult, hazardous undertaking, calling for courage and sacrifice.

WEDNESDAY

OUR EXAMPLE IN SACRIFICE AND SUFFERING—Matt. 10:24-33.

Our Lord never spoke words that so completely strip his suffering and sacrificing messengers of any right of complaint as that the servant is not above his Lord who himself made the supreme sacrifice.

THURSDAY

ALL FOR CHRIST—Matt. 10:34-11:1.

Jesus wants his disciples, now as then, to face the absoluteness of his claims clearly and frankly; his truth is disturbing to many if our relations and family ties, but nothing can be allowed to interfere with the priority of his claims or the completion of our surrender.

FRIDAY

JOHN SEEKS REASSURANCE FROM JESUS—Matt. 11:2-6.

"Who comes to God an inch thorough doubtings dim, In blazing light God will advance a mile to him."—Robia.

SATURDAY

JOHN THE STALWART PROPHET—Matt. 11:7-15.

In this tribute to John which will be his memorial as long as time shall last, outranking the noblest monuments of earth, our Lord emphasizes the importance of courage, strength and readiness to endure hardness for Christ's sake. Worthwhile things are not of easy attainment.

SUNDAY

FAULT-FINDING UNBELIEF—Matt. 11:16-24.

Jesus was oppressed with the fault-finding, unreasoning childish attitude of the people of his generation, and then he thinks of the unresponsive, unbelieving, hardening attitude towards the truth to which all this leads, as illustrated by certain cities in which he had performed many mighty works, and by way of warning he says, "Woe, woe," with tenderest compassion and pleading.—G. S. B.

the power of influence. If we would have influence and power with men, if we would have spiritual access to men, the secret is prayer. It is told us that it was after much prayer that Paul and Barnabah went forth, and we well know the power and influence of their lives on those they met.

5. He Who Prays May Approach Crisis Times with Assurance of Victory.

Often has man approached with fear and trembling the varied crises of life, owing to the fact that these have not been preceded by prayer. I do not feel presumptuous in suggesting that our Lord's Gethsemane made possible his bold facing of Pilate. Who could account for the successful career of Paul, other than for the large part that prayer played in Paul's life, was equally true in the lives of the early disciples. They were not unusual characters nor superhuman, but they did know the value of prayer in times of crises. They knew, in fact at least, that familiar hymn, "What a Friend we have in Jesus!" "Oh, what peace we often forfeit! Oh, what needless pain we bear! All because we do not carry everything to God in Prayer."

And this we might continue almost indefinitely, for the field of results of prayer is unlimited. Why, should we lament for workers, when we fail to "Pray the Lord of the harvest to thrust forth workers"? Why are workers scarce? For no other reason than that we HAVE FAILED TO PRAY TODAY.

In conclusion, Brethren, let us give a living recognition to the Apostolic Teaching of Prayer. There is but one of two things to do, either enter into the fullness of the prayer-life or else quit waving the banner of a "Whole Gospel". For the salvation of lost souls, and for the Love of our Savior, let us rather adopt the former and PRAY.

Grand Rapids, Michigan.

OUR DEVOTIONAL

The Cities of Refuge

By Robert Crees

OUR SCRIPTURE

The Lord also spake unto Joshua, saying, Speak unto the Children of Israel, saying, Appoint out for you cities of refuge, Whereof I spake unto you by the hand of Moses: that the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. And when we that doth flee unto one of those cities shall stand at the entering of the gate of the city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hands; because he smote his neighbor unwittingly and hated him not before that time. And he shall dwell in that city until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return and come into his own city, and into his own house, unto the city from which he fled. And they appointed Hadesh in Galilee in Mount Naphtali, and Shechem, in Mount Ephraim, and Kirjath-Arba, which is Hermon in the mountain of Judah. And on the other side of Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan; out of the tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among, that whosoever killeth any person unawares might flee unto them, and not die by the hand of the avenger of blood, until he stood before the congregation (Joshua 20:1-9.)

Two important parallel references are Num. 35:1-34 and Deut. 19:1-13.

OUR MEDITATION

In searching the Bible one may find many beautiful types of Christ and of his work. It is these types that serve to illustrate and beautify the narrative. Out of many Old Testament stories that serve as types, the account of the Cities of Refuge is perhaps the most unique. Let us look at the Cities of Refuge as compared to Christ.

The cities stood on high eminences, so all could see them.

Christ is to be lifted up, "so that all men may be drawn unto him".

The roads to the cities were to be very wide.

The way to Christ is wide enough for all the world to walk in.

The roads to the cities were to be kept clean and posts were erected which guided the fugitive to them.

The road to Christ and eternal life is clearly and plainly stated in the Bible which is our guide to Christ.

The cities of refuge were so situated that they might be reached from every part of the land in a few hours.

Jesus is always near and one may enter into him at any time.

The gates of the cities stood open night and day.

Christ is ever accessible. The gates of mercy are never closed against the sinner.

The cities were a sure refuge to all who entered.

All who believe in Christ are most surely saved.

The cities of refuge sheltered the innocent offender from judgment.

Christ shelters the sinner from judgment.

If anyone was outside the cities of refuge, no matter how near, they perished. The fugitive must be inside the city to be saved.

If one is outside of Christ, no matter how good he is, he is lost. We, as guilty sinners, must be within Christ to be saved.

The refugees were to abide in the cities until the death of the High Priest.

The believer must abide in Christ until his own death.

OUR PRAYER

Our kind Father in Heaven, our hearts are filled with gratitude for the wonderful way in which thou dost reveal thyself in thy Word. We thank thee that the way of salvation is made plain. We thank thee that thou art ever accessible. We thank thee that all who believe are truly saved. Help us, Father, to be faithful unto death, that we may receive a crown of life. We ask it in the name of Jesus. Amen.

Ashland, Ohio.

Growing Old

(Continued from page 5)

For though, in truth, the outward man must perish and decay,

The inward man shall be renewed by grace from day to day; Those who are planted by the Lord, unshaken in their root, Shall in their old age flourish and bring forth their choicest fruit.

It is not years that make men old; the spirit may be young, Though fully three-score years and ten the wheels of life have run.

God has himself recorded in his blessed word of truth, That they who wait upon the Lord shall e'en renew their youth.

And when the eye now dim shall open to behold the King, And ears now dull with age shall hear the harps of heaven ring;

And on the head now hoary shall be placed the crown of gold,

Then shall be known the lasting joy of never growing old.

—Author Unknown.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 7)

Jesus Heals and Saves a Blind Man

Scripture Lesson—John 9:1-41.

Printed Text—John 9:1-9, 24, 25, 35-38.

Devotional Reading—Isaiah 42:1-7.

Golden Text—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.

LESSON LIGHTS

The importance of the miracle we are to study is seen in the fact that John gives a whole chapter to it. The event was important because it showed Christ's power so marvelously, because the hostility it aroused must have contributed largely to bring about his crucifixion, and because of the noble spiritual truths which it teaches. It is "one of the most remarkable and dramatic passages in the history of our Lord.

He Saw

He did not need the disciples to point out to him the wretched man. Only one of the eight miracles which John records was performed in response to a petition. Jesus was ever looking for some one to help.

"For his hands were always helping,
And his eyes were always kind,
And he never was too busy
To heal the sick and blind."

—Song Stories for the Sunday School.

Jesus wrought several miracles for the blind besides the one in the lesson, on seven men in all. Two blind men at Capernaum (Matt. 9:27-31); two blind men at Jericho (Matt. 20:29-34); Mark 10:46-52; Luke 18:35-43); one blind man at Bethsaida (Mark 8:22-26); one at Capernaum (Matt. 12:22,23).

"Who Sinned?"

The question implies that this man was suffering because of some sin that his parents had committed or that he himself had committed in some pre-existent state. The pre-existence of the soul, usually in some other form, was an ancient Greek idea, become quite prevalent, and is today the belief of the Hindu mystic. Sin does cause suffering, more than many realize, and a great many people are punished for their sins by the suffering they are caused to endure. And such punishment is not an arbitrary visitation, but the result of God's law of cause and effect. But this by no means is a universal explanation of the problem of suffering. Jesus said, "But that the works of God should be made manifest." This, if we grasp the underlying truth of it, is the explanation of the presence of all evil, imperfection and suffering in the world, in so far as man's will is not responsible. God is still at work in his world, completing, perfecting his good purpose. And the imperfections that appear are opportunities for man to observe the working power of God in ways that are marvelous to our eyes. However, Jesus declares that the origin of evil is less important than its removal. And the presence of evil in any form is a constant challenge to

the church to use its divinely given power to eradicate it.

A Type

This man was a type of the spiritually blind—blind to God, blind to his own best good, to the highest ideals, to the greatest spiritual realities, to true holiness, to the possibilities in his soul, to the joys and glories of a religious life, to the highest motives, to eternal life. This blindness leads to spiritual poverty, to helplessness and hopelessness. Great as is the misfortune of physical blindness, that of spiritual blindness is vastly greater.

The spiritually blind are like a savage in a library, a deaf man at a concert, a blind man in a picture gallery or amid the scenery of paradise.

"And They Cast Him Out"

Out of the synagogue, excommunicated him.

"The Jews had three kinds of anathema: (1) Excommunication for thirty days, during which the excommunicated might not come within four cubits of any one. (2) Absolute exclusion from all intercourse and worship for an indefinite period. (3) Absolute exclusion forever; an irrevocable sentence. This third form was very rarely if ever used. It is doubtful whether the second was in use at this time for Jews; but it would be the ban under which all Samaritans were placed. This passage probably refers to the first and mildest kind of anathema."

The Night Cometh

"We must put the wheat into the mill while the water is in the race, for when the water is gone we cannot grind. We must teach the child while it is young. We must visit our sick friend while he is sick. We must show sympathy to those who are in trouble while the trouble is upon them."—J. R. Miller.

The Blind Pharisees

Then Christ, moved by the sight of that
(Continued on page 15)

Sunday School News

"Larger" and "prompter" are the fitting words with which to characterize the recent White Gift offerings. In many instances there has been a substantial increase over last year's gift. And most of the schools have remitted much more promptly. Some have not been heard from as yet. It is earnestly hoped that they will remit without prolonged delay to Dr. Martin Shively, Treasurer of The National Sunday School Association, Ashland, Ohio. Brother Shively has already sent one thousand dollars (\$1,000) to Brother Wm. A. Gearhart for the Kentucky work.

Service Continued

The generous response in the White Gift offering, we are happy to believe, is an expression of the appreciation the fellow workers have of the service rendered by the National Association. Appreciative reports have been received of the very acceptable and decidedly helpful work which is being done by our Field Secretary. He reports a cordial reception and hearty cooperation. After touring Mid West and Illiokota and a part of Indiana Brother Stuckey returned for a brief rest with his parents over Christmas. He then left for Spokane, Washington, and is now in sunny California. He continues to send in book orders. Further requests are being received for the new Workers' Handbook. This useful directory may be obtained from the writer without cost.

The Educator

To avoid duplicating publications and to help to keep the BRETHREN EDUCATOR in circulation the National Association supplies and edits the general matter of the magazine and contributes to the cost of the publication. The latter aid places the magazine at the use of our workers at a much lower figure. Schools whose officers and teachers are not receiving this monthly publication are missing valuable promotional material. The January number number featured Adult and Administrative

work. The February issue is devoted to Young People's work. Among others there is an article on "An Adequate Program for Boys," by W. O. Nish; "The Sunday School As Seen By" a high school sophomore, a college sophomore, a college senior, a working boy, a working girl. These young people speak out courageously. Besides there is a stimulating article on "Vacation Bible Schools," by Dyoil Belote. A post card request will bring you a sample copy.

Birmingham, Alabama

This growing southern city will be the meeting place of thousands of Sunday school workers next spring. On April 12-19 the Triennial International Sunday School Convention will be held at Birmingham. Officers of the International Council have allotted the Brethren Church ten credentials for the use of Brethren delegates. Your officers gladly accepted the quota with the hope of having it completely filled. Any Brethren worker may secure a credential from the undersigned by remitting the registration fee of \$3.50. Arrangements have been made for railroad rates of one and one-third fare. Lodging and breakfast will be provided in homes at a nominal rate. Camps are being provided for tourists. Here is an opportunity that will not come again for at least three years. Individuals are planning to go of their own accord. Are there not churches and church schools that would like to send a faithful pastor, superintendent or teacher as a reward for service rendered? Besides making the heart of such a worker glad, he or she will come back to you with a vision and a message that will help to transform your church and school. What do you say: Johnstown? Dayton? Waterloo? South Bend? Goshen? Elkhart? Nappanee? Conemaugh? Clay City? and others?

J. A. GARBER,
General Secretary.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Young People and College Night

Essay Contest with Valuable Scholarship Prizes

Occasion

College Night is observed in Brethren churches by their young people as the climax of Educational Sunday, June 6.

Subjects

- 1 The Value of Education in a Christian College.
- 2 Why Brethren Young People Should Attend Ashland College.
- 3 Make Ashland a Center of Brethren Idealism and Enthusiasm.
- 4 Ministerial and Missionary Service in the Brethren Church.
- 5 Present Day Life Work Opportunities and Challenges.
- 6 Why Ashland College Should Be Adequately Endowed.

Preparation

Each contestant will choose one of these subjects; master it thoroughly through study and consultation with teachers and pastors; write his resulting thought orderly and clearly, writing legibly on one side of the paper only.

Eligibles

All high school students of senior and junior years.

Length

No essay shall exceed 750 words.

Time

All competing manuscripts must be delivered to the Contest Committee at Ashland, Ohio not later than May 1. The duplicate will be read in the local church on June 6.

Judges

The judges will consist of three distinguished persons at Ashland, who will consider the writer's knowledge of the subject and observance of rhetorical principles.

Awards

1. \$65.00. 2. \$35.00. 3. \$25.00.

Note

1. That is the contestant winning either place will be awarded a credit to the amount stated on a year's tuition in Ashland College.

2. If the winning contestant is a Seminary student, he will be given one year's tuition in the Seminary.

Supplemental Suggestions

1. Though promoted by the Stewardship Department, this is not an exclusive Christian Endeavor affair. It is open to all the young people of each local church throughout the brotherhood.

2. Where there may be only one person of the high school rank indicated, let him or her join the church-wide contest and supplement the program with papers or talks on the other topics by young people of lower or non-high school grade.

3. These parts with suitable devotions and appropriate music will make an inspiring evening's program for the whole church. The pastor may want to give a short talk or address. Let us all share in the offering for this work.

4. Additional material and helps will appear

in both the Brethren Evangelist and Angelus.

5. Send offering and names of Life Work Recruits to the undersigned.

E. M. RIDDLE,
Stewardship Superintendent.

Bryan, Ohio.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for February 7)

How Does Christian Endeavor Help Us to Follow Jesus? Luke 2:40-52

On a long dirty street in one of the big cities of our country, there is a row of high straight buildings. These houses cannot have nice big sunny porches but are built all in a line close to the street. They have never been painted and the sides of the houses are so close together that the sun hardly ever gets between them to give the least appearance of happiness. In one of these houses there once lived a little girl who loved pretty things and pretty colors. She did not have very many of them though, only little scraps of ribbon or bits of colored cloth that she found on the floor of the house where a woman sewed. Do you want me to describe the little girl for you? She was a slender child with a rather round face. She had brown eyes and brown wavy hair. Her name was Estella. When she was six years old she started to school just like all you boys and girls do. As she was the oldest child in the family and did not have an older brother or sister to take her to school that first morning, she went up the street to get with some of the other children who had been to school before. Estella was very excited that first morning and was very interested in all the new children whom she had never seen before. She was not dressed as prettily as most of them, but she was happy to be seeing them anyhow. There was one little girl that Estella particularly liked that first day. This small girl was about Estella's size. She had blue eyes, dark hair and nice pink cheeks, but the thing that caused Estella to notice her at first was the bright red dress the little girl was wearing.

When school was out and the children were starting for home, Estella smiled at this other child and was quite pleased when Betty, for that was her name, smiled back. Now Betty was a little girl like most of you children—she had a nice house to live in and on Sundays she went to Sunday school and Christian Endeavor like you do. The next Sunday after school started the Junior Superintendent told the children that they ought to be friendly to all other children and that it would be nice if they could find other children to bring with them to the Christian Endeavor. This started Betty to thinking and the first person she

thought of was Estella, for somehow most of the children had not played or talked with Estella very much and Betty began to understand that that was not very nice of them. The next day she played with Estella and soon these children became chums. Betty invited Estella to go to Christian Endeavor with her but at first her invitation was not accepted. Betty soon found out that her chum did not have any clothes nicer than the ones she was wearing to school and that she did not want to go to church in them. Then a happy thought came to Betty's mind. She took Estella to her home after school one evening and introduced her to her mother. Betty's mother liked little girls so she was interested in Estella. She and Betty helped this little child. They told her a lot of things about keeping her teeth clean and about washing often. Then they hunted up some of Betty's clothes that she did not want any more, and made Estella very happy by giving them to her.

From that time on Estella attended Christian Endeavor regularly with Betty. Betty kept thinking of ways to help her little friend. She helped her to learn the Christian Endeavor lessons and to memorize the string of pearls. Then she helped her to know Jesus and to know how to love him. Estella became a much happier little girl than she had ever been before. She learned to enjoy helping others like Betty did when she helped her, and used her ideas in helping her own folks and making them happier.

From this little story we, Junior Endeavorers, can see how Christian Endeavor helps us to follow Jesus. It shows us how Christian Endeavor helps us to love Jesus and how it helps us to learn to enjoy doing things for others as Jesus did. Are all of you trying hard to memorize all these chapters and the books of the Bible to get your string complete? That is a good thing to do, I think. All of us know someone who would appreciate our friendship and who would be helped by coming to Christian Endeavor if they do not come as yet. Maybe we do not know of anyone who needs help as badly as Estella did, but there are children who need our kindness. You will find that it will make you yourself much happier if you find others to be happy with you.

Daily Readings

- M., Feb. 1 Its pledge helps. Psalm 50:14.
T., Feb. 2 Quiet Hour Helps. Psalm 1:1, 2.
W., Feb. 3 "Strive to do" his will. Psalm 40:7, 8.
T., Feb. 4 Sunshine work helps. Acts 9:36-40.
F., Feb. 5 Friends help. 1 John 3:11.
S. Feb. 6 Meetings help. Malachi 3:16, 17.
Ashland, Ohio.

Scientists have about come to the conclusion that the mounds in the Middle West were built by the mound-builders.—Florida Times-Union.

Still, your parents know nothing of child psychology, and look how wonderful you are.—Cedar Falls Record.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Member of Our Macedonian Band

"The Sky-Parlor," Long Beach, Calif.,
 January 27, 1926.

Dear Members of the F. M. S.:

The other day, your Treasurer received a letter from one of God's "greatly beloved", enclosing her Easter Offering of \$10. She sent it thus early for fear she would not be able to send it at all, for she was just about to go on the operating table for the sixth time. This dear one of God's saints belong to our "Macedonian" Band, for in the past she has sometimes gone without necessary, warm clothing in order to give to the work of her Lord in far-away lands! She reminds your Office Secretary of our Lord's commendation of the widow who gave her "mite". You will remember he said, "This poor widow hath cast in more than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

You know, some of us ((both as individuals and as churches) sometimes have a feeling that we have done great things for Missions—sort 'o put our right shoulder out of joint patting the left one! But, in the light of this woman's gift, what does our giving amount to? In the light of the Yoder-Sickel-Nielsen-Yett "living sacrifice" (was afraid the Editor wouldn't allow me space enough to list also that noble band in Africa)—how does our "giving" look in the eyes of our God? Remember, we have a God who "seeth not as man seeth, for man looketh on the outward appearance; but the Lord looketh on the heart." And we have a God too who "is not unrighteous to forget your work and labor of love that ye have shewed toward his name." Yes, that is what counts in this world and the next—"your work and labor of love!" With-

out love, even the great Apostle Paul says he would "become as a sounding brass and a tinkling cymbal."

Our Lord Himself says, "Behold I come quickly; hold fast that which thou hast, that no man take thy crown!" O, dear members of the F. M. S., let us not lose the joy of giving the consequent reward, by giving under a wrong motive! Let us not "look on the outward appearance," but let us look, through God's eyes, on our hearts! Are you giving to your God a love gift, or are you congratulating yourself on the amount you have given to Foreign Missions?

Yours in the Master's service,

THAT OFFICE SECRETARY.

The Music on the Roof

Haidar Pasha is a suburb of Constantinople where the wealthy business men and merchants live. The buildings that surround its mission school, which was formerly a German educational center, are massive structures several stories high with large balconies. Some of them were so near the school that an athlete could almost spring from roof to roof. In the cool of the summer evenings Turkish ladies love to emerge from the seclusion of the haremlik and congregate on roof or balcony to while away the time by playing on stringed instruments, singing and chatting together.

One night, writes a correspondent of the London Christian Herald, I had gone to bed, tired and a little homesick. Suddenly I heard some Turkish ladies come out on a neighboring roof, and one of them began to play a guitar. I had often heard them do that, but

this time the tune arrested my attention. She was playing the well-known hymn, "Tell Me the Old, Old Story." Then one of the women began to sing. She had a sweet contralto voice, and her English was perfect. I was charmed, thrilled—and astonished. How was it that this Moslem woman was singing a Christian song? I slipped on my dressing gown and walked out on the roof. The Turkish ladies were just discernible in the darkness.

"That is a Christian hymn which you have been singing, madam," I ventured, scarcely knowing whether to expect a response or not, for it is against the Turkish custom for a woman to uncover her face or even to speak to one of another faith.

"Yes," she replied in soft tones.

"Are you then of the Christian faith?" I queried.

"No," she said. "I am a Mohammedan; but I love some of your hymns."

I bade her good night and retired again. The next day I wrapped up a small New Testament and tossed it on to the roof of the woman's residence.

Some months afterward I received instructions from headquarters to return home. The following morning, while at breakfast, the orderly handed me a letter that he had found on the roof. It ran as follows:

"I found the Bible which you threw on my roof for me, and offer you my thanks. I have read it many times and love it. The reading about Jesus Christ has melted my heart. I have prayed to him to make me like him, and he has filled my heart with joy. I know he is the Savior of the world. I am compelled to be a secret Christian, as we cannot do what we would here; but I am sure Jesus understands and knows that I intend to worship him. Adieu. Aziade."

NEWS FROM THE FIELD

PORTIS, KANSAS

Not having reported for some weeks, we shall endeavor to let the world know we are still on the active list in the Lord's vineyard. Brother Ratliff reported the work some time ago, but we have not reported since early fall. The work in general is going good. We have received two by letter since January first. We lost three members by death during the fall season and one by letter. We are trying to enlist new recruits. At our last business meeting, the church decided to have revival services beginning February 14, lasting over two weeks. They asked the pastor to do the preaching. After getting the consent of most all the members to stand by the work in whatever way they could help, attendance and all, we have decided to do so, and leave the results with the Lord. This will be a heavy task, for we have held one meeting and have been

preaching the unsearchable riches here for over three and a half years, but we are not afraid to tackle a BIG job. We have a faithful membership as a whole who have never failed yet in undertaking big things for our Jesus, whom we love to serve. May we have the prayers of God's people in this undertaking. We shall report later.

The Sunday school is keeping up real well, considering the losses we have sustained in removals and by deaths. We averaged for the whole year of 1925, 103 per Sunday. Three Sundays the attendance was extremely low—largely on account of muddy roads and bad weather. Here in the west folks can't travel much right after a rain—it means "parking in a ditch," or a visit to the garage for repairs.

In December we celebrated our Third Anniversary of the dedication of our new church.

Reports given by the different auxiliaries all showed progress in the last three years. Forty-nine new members have been received into the church; the W. M. S. has added new members with now a total of 38. The S. M. M. reorganized with 18 members. The C. E. is doing good work, with the enlistment of more young folks in active service. The Sunday school average for the first year in the new building was 109, second year, 106, third year, 107. (Ten families moved away from the vicinity since 1922.) We are starting a Teacher Training class soon, also putting on a friendly contest for attendance among all the classes—the men against the women—to last over the period of the first quarter of the year. Brother Dell Lemon is our efficient superintendent.

We are now conducting a Boy Scout School in the city, open to all boys from 9 to 14

years of age. We have 21 enrollments so far. This school will last over six weeks culminating with National Boy Scout Week, February 7-13, at which time honors will be given.

We assist in the Parent-Teacher programs which meet every month, and also conduct chapel services at the high school regularly taking our turn with the other two pastors of the city.

Recently we became a member of a new organization, The Lincoln Park District Ministerial Association, comprising four counties, with a total constituency of 78 ministers. We meet once every three months.

The street to the west of the church has been graveled and curbed—two main highways go along here—and a part of an 8 mile stretch of pike completed last summer. The street to the front has since been graveled so now we have a 'clean front' on two sides of us when it rains.

We have been observing all special days, and in the midst of a severe shortage of resources in a farming community, we are glad to say most all local bills are paid up—the preacher gets his check regularly. This condition is due largely to past training in tithing and teaching on keeping the Lord's work to the foremost in importance.

Praise the Lord, under seemingly hindering conditions, we are making progress, for which we give him the glory.

W. R. DEETER, Pastor.

BEDFORD COUNTY, PENN'A. CIRCUIT

Seeking to comply with the request of the Editor of the Brethren Evangelist, that a quarterly report be submitted of the various fields, we are led to make mention of the following facts.

Yellow Creek

On the Sunday after the Pennsylvania Conference, October 11th, we began a two weeks' revival at the Yellow Creek church. The services were evangelistic and preparatory in character, and resulted in one reconsecration. On the closing night, when thirty members surrounded the Lord's table, we felt that this attendance was attained largely through the interest aroused in the special services. Bad weather was in evidence during more than half of the period, but the loyalty of the membership did not waver. One night only six were in attendance, one family, but the service was held.

On Wednesday night, following the close of the meetings, the church came in a body to the pastor's home at New Enterprise, bringing a generous donation of seasonable and staple provisions. The guests, forty in number, furnished the entertainment for the evening, and the refreshments, and a very enjoyable evening was had. The instance of united good will and generosity has been supplemented many times by individual families sharing their blessings with us.

On Christmas night the Sunday school held its Christmas service, in which the choir, and those who so attractively decorated the church, as well as the children, won great credit. One instance of the spirit of the occasion was the gift to the pastor of a generous purse. Interest in the Sunday school is being sustained during these winter months.

Raystown

The Raystown church began a three weeks' revival on November 15. We enjoyed fine weather conditions, and a very loyal attendance and cooperation on the part of the membership. On Thanksgiving day two boys were baptized. The following Sunday, the second in the meeting, practically every member in attendance at the morning service came forward for reconsecration. And amid this occasion of deep rejoicing, six more young people from the intermediate department of the Sunday school came forward and made the good confession. These six also have been baptized and received into the fellowship of the church. All eight were present at the Communion service, when forty-one participated.

An entertaining playlet was given by the girls of the Senior Department of the Sunday school at Christmas. These same girls also compose an active Sisterhood of Mary and Martha. The following evening, the regular treat was distributed. The Woman's Missionary Society presented Mrs. Crick with a beautiful and serviceable quilt, which represented many, many hours of patient sewing on the part of the membership. At the same time the Sisterhood presented a beautiful silver carving set. These gifts shall ever be highly valued by us. In addition to these gifts, the church gave the pastor a generous purse. Many other gifts have been received from different families, all of which are greatly appreciated.

So real was the spirit of giving that more than one hundred dollars was subscribed by the membership as a Christmas gift to the church, the same to be used in curtailing a note soon due. We have assurances that there are still other substantial subscriptions to be made. The W. M. S., the Christian Endeavor and the Sunday school are making determined efforts to augment the fund when the time comes.

We believe Raystown can truly be called a growing church. While the growth is not so much in numbers, there is in evidence a healthy desire to do more and better work for the Lord. And such intelligent and consecrated desire is the secret of real growth. There is to be seen hunger for information, and for the adoption of methods and organization which assures expansion and efficiency.

New Enterprise

The New Enterprise church decided not to hold its revival until early in the spring, and plans are already being formulated with the special services in view. A very inspirational Communion service was held on November 8th, when fifty surrounded the tables. An interesting fact in connection with the service was that as many men as women were present. Several members of the Martinsburg, Penn'a. church were present, which was an added blessing.

The Sunday school attendance has been sustained. On the last Sunday of the year, with the thermometer at zero, forty-seven were in attendance at the program given by the children's division. One brother went so far as to hitch a horse to his Ford to get it started, so he could bring his family to the service.

The women of the church became inspired with the Christmas spirit early in December.

By using a very clever ruse, they led Mrs. Crick to choose a coat at a local store. Then all unknown to her, they solicited the funds, purchased the coat, and gave it to her for Christmas, much to her surprise and pleasure. Many other gifts have been received from individual families, all of which are highly appreciated.

There was one reconsecration before the Communion service and two have been received into the New Enterprise church by letter since our last report was made.

In General

All three churches on this circuit have complied with the usual requests for offerings for National and District Missions, and for the the White Gift. Knowing the conditions here, we feel that the response has been commendable in every instance. Plans are being made to make the appeals for Publication Day and for benevolences in due time.

Pastor and membership all desire the prayers of the brethren that through our willing submission to the leading of the Holy Spirit, this work may be expanded and developed.

W. S. CRICK.

New Enterprise, Penn'a.

LONG BEACH, CALIFORNIA

According to the date on the corner stone of the First Brethren Church of Long Beach, we are just entering the thirteenth year of our history. You just watch us upset all the calculations and prognostications of the superstitions "calamity howlers", for, according to God's promise, we expect to be living demonstrators of that verse that says: "All things work together for good to them that love God, to them who are called according to his purpose." Rom. 8:28.

We started the New Year right—on our knees in an old-fashioned, powerful, spirit-filled Watch Night service. It was just an extra blessing—one of "God's handfuls of purpose"—a misplaced Wednesday night prayer meeting, so to speak—God giving us two times of refreshing that last week in the old year. For we do have the most wonderful Wednesday night prayer meetings! If you could attend just one, you would understand what a "filling station" along the way they are!

Then we had our annual business meeting a week or so later. The people may have made a few mistakes there (such as electing a new Church Reporter and making the undersigned "it"), but Romans 8:28 is still in the Book! The harder the "all things" are to be worked together, the greater the glory to our all-powerful Lord and Savior Jesus Christ!

Then we wish to praise and thank our Father God that he gave grace to our Official Board (although it was as hard as prying loose a wisdom tooth) to lend our beloved pastor, Dr. L. S. Bauman, to the LaVerne church, for a two weeks' evangelistic service. It is a real deprivation to do without him for three Sunday nights and two Wednesday night prayer meetings, but we have faith to believe we will share a bit in the joy and reward of "much fruit" which will come to the La Verne Brethren. We know that it was according to the Lord's will that he should go, and so we claim the promise that he which began the good work will perform it. Phil. 1:6.

On the first Sunday of February, we expect to dedicate our youngest "child"—even the North Long Beach Mission Church, which the parent church is erecting at the other end of the city. Again, our pastor is to conduct a two weeks' evangelistic campaign there, following the dedication. Pray with us that the Lord will use him mightily there, to the salvation of many souls and the upbuilding of the church.

At the present writing, we know of nothing that is going to "happen" in March, but no doubt our pastor will see that something shall "come to pass," as he doesn't believe in rocking chairs or cozy corners when it comes to church organization!

Then after that comes Easter and its offering to the Lord of the Resurrection Day, through our remembrance of Foreign Missions of our church. We don't wish ourselves any "bad luck," but if you want to excel the Long Beach church in your offering—here is our challenge "to provoke you unto love and good works!" Heb. 10:24.

A. TASTER. Ps. 34:8.

GENERAL HOME MISSION OFFERING

(Continued from last week.)

Report of Receipts for Home Missions from November 15, to December 31, 1925

Note—Names of contributors giving less than \$5.00, are not printed unless the contribution was sent direct to our office. Thanks-giving offering reports sometimes contain the names of those giving less than \$5.00 and it would consume too much space to print smaller contributions.

General Fund	
Br. Ch., Roanoke, Ind.,	\$ 5.00
Mr. & Mrs. C. N. Akens, Mt. Victory, Kentucky,	5.00
Br. Ch., New Troy, Mich.,	5.00
Mr. & Mrs. F. V. Kinzie, Krypton, Kentucky,	5.00
Br. Ch., Milledgeville, Ill.,	\$ 32.16
Mr. & Mrs. W. P. Beard,	12.50
S. Livengood,	20.00
Mr. & Mrs. J. E. Miller,	10.00
Geo. E. Cone,	5.00
Fannie Walker,	5.00
Amanda Livengood,	5.00
W. L. Miller,	5.00
Total, both funds,	\$115.16
Br. Ch., Ashland, Ohio,	\$ 24.65
Mr. & Mrs. E. L. Killhefner,	20.00
Mr. & Mrs. A. L. DeLozier,	10.00
Mr. & Mrs. Frank Zercher,	5.00
B. T. Burnworth & Family,	5.00
Chas. A. Bame,	5.00
Mrs. C. A. Bame,	5.00
Donald Bame,	5.00
Doreas Bame,	5.00
Mr. & Mrs. Alva J. McClain,	5.00
Mrs. Geo. S. Baer,	5.00
Geo. S. Baer,	5.00
Total, both funds,	\$104.65
J. Warren, Angeline and M. W. Eikenberry, Kokomo, Ind.,	\$ 5.00
Br. Ch., Warsaw, Indiana,	\$ 39.19
J. W. Vanator,	5.00
Mrs. Grant Croy,	5.00
Mr. & Mrs. C. H. Bennett,	5.00
W. M. S.,	25.00
Total, both funds,	\$ 79.19
Br. Ch., Gravelton, Ind.,	\$ 17.71
Br. Ch., Maurertown, Va.,	125.48
Br. Ch., (Fairview), Wash. C. H., O.,	27.25
Total, both funds,	\$27.75
Mr. & Mrs. Jacob Thomas, Mt. Etua, Iowa,	\$ 10.00
Br. Ch., Mulvane, Kansas,	16.00
Br. Ch., Oak Hill, W. Va.,	10.00

Freeman Ankrum,	5.00
H. A. Duncan,	5.00
Total,	\$ 20.00
Br. Ch., Conemaugh, Pa.,	\$ 21.52
Geo. H. Jones,	10.00
Grover Snyder,	10.00
Mrs. Grover Snyder,	10.00
F. B. Stutzman,	5.00
Mrs. Chester Albert,	5.00
S. E. Rorabaugh,	5.00
Total,	\$ 66.52
Br. Ch., (Gretna), Bellefontaine, O.,	\$ 47.61
Foye Miller,	10.00
E. F. Miller,	6.00
Ralph Lichty,	5.00
A. J. Neer,	5.00
Total, both funds,	\$ 76.61
Br. Ch., Huntington, Ind.,	\$ 6.50
Gertrude Leedy,	5.00
Susanna Summers,	5.00
Total,	\$ 16.50
3rd Br. Ch., Johnstown, Pa.,	\$ 9.50
Mr. & Mrs. E. Keifer,	5.00
W. M. Keifer,	5.00
H. H. Link,	5.00
Geo. Benshoff & Sisters,	10.00
Total,	\$ 34.50
Br. Ch., N. Manchester, Ind.,	\$229.90
Total, both funds,	\$365.88
Br. Ch., Listie, Pa.,	20.00
Br. Ch., Allentown, Pa.,	\$ 27.00
Mr. & Mrs. Geo. Belles,	5.00
Y. P. S. C. E.,	5.00
Mr. & Mrs. E. Fehnel,	5.00
Mr. & Mrs. A. B. Turner,	10.00
Mrs. Alvin R. Geist,	5.00
Total, both funds,	\$120.00
Br. Ch., New Lebanon, Ohio,	\$ 16.00
Mr. & Mrs. F. J. Weaver,	5.00
Mr. & Mrs. J. C. Eck,	5.00
Total, both funds,	\$ 68.00
Br. Ch., Portis, Kansas,	\$ 41.76
F. C. Ratliff,	5.00
Mr. & Mrs. T. N. Garner,	5.00
Fannie Milheiser,	25.00
Total,	\$ 76.76
Br. Ch., Clay City, Ind.,	\$ 37.70
Br. Ch., Hamlin, Kansas,	\$ 30.18
Mr. & Mrs. N. P. Eglin,	50.00
Mr. & Mrs. G. F. Berkley,	25.00
Virgil D. Hess,	5.00
Mrs. G. W. Dowell,	10.00
Mr. & Mrs. Scott Shannon,	5.00
W. M. S.,	10.00
Mr. & Mrs. S. I. Miller,	5.00
Total,	\$140.18
Br. Mission, Ft. Wayne, Ind.,	\$ 14.50
Mrs. Belle Ham,	10.00
Total,	\$ 24.50
A Sister, Lake Odessa, Mich.,	2.00
2nd Br. Ch., Johnstown, Pa.,	\$ 17.00
D. G. Hildebrand,	5.00
Jos. W. Byers & Family,	5.00
Mrs. J. R. Griffith,	\$ 2.50
J. H. Blough & Family,	5.00
Rev. & Mrs. Dyoll Belote,	5.00
Total, both funds,	\$ 45.00
Micah Hall, Garwin, Iowa,	7.50
Br. Ch., Beaver City, Neb.,	\$101.50
Rev. & Mrs. A. E. Whitted,	
Helen Seibert,	
Mrs. A. T. Nickerson,	
Mary Seibert,	
Anna Manley,	
Note—The above contributed \$5.00 or more.	
Br. S. S., Ridgely, Md.,	\$ 5.00
Br. Ch., Denver, Ind.,	10.00
W. M. S.,	10.00
Total,	\$ 20.00
Br. Ch., Goshen, Ind.,	\$ 59.30

Sunday School,	80.20
Total, both funds,	\$140.00
Br. Ch., Flora, Ind.,	\$ 51.18
J. E. Clingenpeel & Family,	5.00
W. M. S.,	25.00
Bible Class No. 12,	24.78
Bible Class No. 13,	25.00
Bible Class No. 14,	12.20
Bible Class No. 15,	17.75
Total,	\$160.91
Br. S. S. (Bethlehem) Harrisonburg, Va.,	\$ 45.24
Br. Ch., Middlebranch, Ohio,	51.50
W. M. S.,	5.00
Total,	\$ 56.50
Br. Ch., Tiosa, Ind.,	14.50
Br. Ch., New Enterprise, Ind.,	34.00
Br. Ch., (Bethel), Berne, Ind.,	172.00
John Kuhn,	5.00
Bryson C. Fetters,	5.00
Sam Egley,	5.00
Mrs. John Leistner,	2.50
Victor Kuhn,	5.00
G. E. Riesen,	5.00
Viola Riesen,	5.00
Herbert Byer,	15.00
John Sipe,	5.00
George Sipe,	5.00
Clark Sipe,	5.00
Total, both funds,	\$262.00
Br. Ch., Gratis, Ohio,	\$ 33.00
N. G. Kimmel,	6.00
O. C. Starn,	5.00
Mae Smith,	2.50
Chas. Smith,	2.50
J. E. Ulrich,	5.00
Primary Dept. S. S.,	10.00
Total, both funds,	\$ 69.00
Br. Ch., New Enterprise, Pa.,	25.00
Br. Ch., Yellow Creek, Pa.,	16.00
Br. S. S., Washington, D. C.,	43.38
Susan L. Cleaver,	4.00
Guy H. Tamkin,	5.00
Nellie M. Tamkin,	5.00
Jas. D. Boone,	10.00
Total, both funds,	\$ 74.43
Br. Ch., Washington, D. C.,	\$ 28.25
Martha Keller,	5.00
B. F. Newcomer,	5.00
W. M. S.,	5.00
Total, both funds,	\$ 55.25
Grand Total,	\$129.68
Br. Ch., Udell, Iowa,	\$.75
Br. Ch., Ardmore, Ind.,	43.92
Br. Ch., Leon, Iowa,	42.56
Emma Garber,	5.00
C. Studebaker & Wife,	15.00
Wilma Garber,	8.00
R. T. Purcy,	5.00
M. T. Riddle,	5.00
Roscoe Scott,	5.00
Clyde Stevens,	5.00
F. M. Gittinger,	5.00
Geo. Sanger,	5.00
Total,	\$100.56
Br. Ch., Louisville, Ohio,	\$ 54.30
Mrs. Floyd Miller,	5.00
Mr. & Mrs. L. P. Clapper,	5.00
Rev. & Mrs. R. F. Porte,	5.00
Mr. & Mrs. A. S. Knoll,	5.00
Viola Knoll,	5.00
Harrison C. Royer,	15.00
Total,	\$ 94.30
Br. S. S. & New Paris, Ind.,	\$ 42.60
Br. Ch., St. James, Md.,	54.06
Lester King,	5.00
Bessie Suman,	2.50
Total, both funds,	\$ 64.06
Mrs. Jacob S. Swartz, Mt. Clinton, Va.,	\$10.00
Sarah T. Gaines, Brookville, Ohio, ..	5.00
Br. Ch., McKee, Pa., Inc S. S., \$10, ..	44.75
Br. Ch. (Pleasant Grove), N. Eng-lish, Iowa,	6.71

Mark B. Spaecht,	5.00
Total, both funds,	\$ 26.46
1st Br. Ch., Philadelphia, Pa.,	\$ 90.00
Dora Cassel,	5.00
Edna Schell,	5.00
Total,	\$100.00
Br. Ch., Martinsburg, Pa.,	\$ 74.27
Ladies' Bible Class,	5.00
Rose Circle Class,	10.00
W. M. S.,	5.00
Ever Faithful Class,	5.00
Barbara Weidenhammer,	5.00
Young Men's Class,	5.00
J. E. Dilling,	5.00
Total, both funds,	\$124.27
Br. Ch., Glenford, Ohio,	\$ 10.00
Total, all funds,	\$ 24.10
Br. Ch., N. Liberty, Ind.,	\$ 40.00
A Friend, Telford, Tenn.,	25.00
Br. Ch., Elkhart, Ind.,	\$150.00
Br. Ch. (Fair Haven), West Salem, Ohio,	22.75
Chas. Myers, ...	5.00
S. G. Worst,	5.00
Total,	\$ 32.75
Br. Ch., Waterloo, Iowa,	\$168.20
Br. Ch., Cerro Gordo, Ill.,	12.00
Br. Ch., Garwin, Iowa, ..	14.96
Total, both funds,	\$ 35.00
Mr. & Mrs. Frank M. Cooper, Cassopolis, Mich.,	\$ 6.00
Br. Chs., Smithville & Sterling, Ohio, ..	\$ 56.65
I. B. Hostetler,	5.00
Mr. & Mrs. W. G. Foueh,	5.00
Della Lehman,	5.00
Mr. & Mrs. J. O. Dintaman,	5.00
E. L. Steiner, ...	25.00
Mr. & Mrs. H. S. & Beulah Rutt, ..	10.00
Mr. & Mrs. Ulrich Amstutz,	5.00
Mr. & Mrs. R. K. Steiner,	5.00
Total, both funds,	\$122.65
Br. Ch., Pittstown, N. J.,	\$ 32.60
Br. Ch., Fremont, Ohio,	16.50
Mr. & Mrs. D. W. Campbell,	5.00
Total,	\$ 21.50
2nd Br. Ch., Los Angeles, Cal.,	\$173.29
A. E. Neher,	5.00
Elverta Neher,	5.00
Susie Veld,	5.00
Laura Larsen,	5.00
F. I. Runyon,	5.00
Leo Polman & Family,	5.00
Chas. Hay,	5.00
Vernon Metzger,	5.00
G. C. Caldwell & Family,	25.00
T. R. Dooly,	5.00
Mr. & Mrs. J. H. Peek,	5.00
Anna Beebe,	2.50
Jos. R. Dunn,	5.00
Total, both funds,	\$258.29
Br. Ch., Blaneo, Pa.,	\$ 8.35
Wm. H. Miller, Fairview, W. Va., ..	1.00
H. C. Hostetler & Family, Oakland, Maryland,	5.00
Br. Ch., Racket, W. Va.,	2.50
N. D. Wright,	5.00
Total,	\$ 7.50
Interest,	\$ 2.26
Total,	\$5955.18

Kentucky Fund

Lilia McCann, Cameron, W. Va., ...	\$ 10.00
2nd Br. Ch., Los Angeles, Cal.,	75.00
Br. Ch., Miamisburg, O.,	\$ 8.00
Br. Ch., Clayton (Salem), Ohio,	\$ 1.00
H. S. Mikesell,	\$ 5.00
Br. Ch., Dayton, Ohio (partial report), ..	\$ 7.75
Willing Ch. Workers Bible Class, ..	5.00
Flo B. Fogarty,	2.50
Roy & Lydia Macher,	2.50
The O. E. Bowman Family,	15.00
Violet Forsyth,	10.00

L. C. Ehrstine,	5.00
Blanche E. Hamburger & Daughters, ..	10.00
Samuel Kiehl,50
Lizzie Muse,	1.00
Mrs. L. D. Rayner,	1.00
Mrs. Cora Bolander,	2.50
Golden Rule Bible Class,	12.00
Mrs. Verna Ullom, Coldwater, Mich., ..	5.00
B. E. Wise, Middlebranch, Ohio,	2.50
Br. Ch., Sergeantsville, N. J.,	3.00
Ida S. Leigh,	2.50
Margaret H. Wilson,	3.00
Elnora Fike, Terra Alta, W. Va., ...	\$ 10.00
Mr. & Mrs. Pearl Lowry, Garwin, Ia., ..	5.00
Br. Ch., College Corner, Ind.,	9.70
Br. Ch., Bryan, Ohio,	\$ 53.50
Mrs. G. W. Honsaker,	5.00
Chas. Kern,	\$ 5.00
C. C. & Rosa Harry,	\$ 5.00
S. Lowman,	5.00
Br. Ch., Dallas Center, Iowa,	\$ 19.00
Mr. & Mrs. E. B. Robinson,	5.00
Mr. & Mrs. E. B. Studebaker,	5.00
Mr. & Mrs. J. O. Lehman,	5.00
Mr. & Mrs. D. F. Hoover,	5.00
Mrs. Lucy Metz, Sibley, Iowa,	\$ 5.00
Br. Ch., Milledgeville, Ill.,	\$ 3.00
Mr. & Mrs. W. P. Beard,	12.50
Mr. & Mrs. H. R. DeLozier,	\$ 5.00
Br. Ch., (Fairview), Wash. C. H., O., ..	.50
Class No. 5, Middlebranch, Ohio, ...	\$ 25.00
Br. Ch., (Gretna), Bellefontaine, O., ..	3.00
Br. Ch., North Manchester, Ind., ..	\$ 85.83
Children's Div. S. S.,	50.15
Adult Division S. S.,	13.00
Br. Ch., Allentown, Pa.,	5.00
Anson S. Kline,	5.00
Lizzie Kamoie,	5.00
Mrs. W. Knechel,	5.00
Miriam, Elsie & Evelyn Silberman, ..	\$ 10.00
Geo. Silberman & Family,	15.00
Achilles Paolini,	10.00
Br. Ch., New Lebanon, Ohio,	\$ 22.00
Harvey Daffler,	\$ 10.00
Mr. & Mrs. F. J. Weaver,	5.00
Mr. & Mrs. J. C. Eek,	5.00
Mrs. J. R. Griffith,	\$ 2.50
Rev. & Mrs. Dyoll Belote,	3.00
Micah Hall, Garwin, Iowa,	7.50
Br. Ch., Goshen, Ind.,	\$.50
Br. Ch., Tiosa, Ind.,	\$ 3.10
Holman Egly,	\$ 5.00
Elsie Kuhn,	5.00
Mrs. John Leistner,	2.50
Lillie Kuhn,	5.00
Gideon Riesen,	5.00
Iva Fettes,	5.00
Mae Smith,	2.50
Chas. Smith,	2.50
Br. S. S., Washington, D. C.,	\$ 2.00
Willing Workers' Class,	\$ 5.05
Br. Ch., Washington, D. C.,	\$ 2.00
Paul N. Brumbaugh,	\$10.00
Bessie Suman,	2.50
Br. Ch., Udell, Iowa,	\$ 14.50
Br. Ch. (Pleasant Grove), N. Eng-lish, Iowa,	4.75
Ernest Myers,	5.00
Jno. R. Myers,	5.00
Margaret Kyler,	\$ 10.00
Br. Ch., Glenford, Ohio,	\$ 14.10
C. E. Soe, Sergeantsville, N. J., ...	\$ 5.00
Br. Ch., Garwin, Iowa,	\$ 20.04
Br. Chs., Smithville & Sterling, Ohio, ..	\$ 1.00
Anna Beebe,	2.50
Elizabeth Gnagey, Oak Park, Ill., ...	10.00
Wm. H. Miller, Fairview, W. Va., ...	1.00
Total,	\$ 790.47
Grand Total,	\$6745.65

Note—Those giving \$5.00 or more, are enrolled as follows:

Active Member,	\$ 5.00
Home Guard Member,	10.00
Sustaining Member,	25.00
Supporting Member,	50.00
Patron Member,	100.00
Donor Member,	500.00

We are very grateful for the substantial increase in the Thanksgiving offering this year. We trust that all churches will make sure to send us an offering. Members who

were not present at church when the offering was raised, should not neglect to send their contribution to our office any time between now and July 1st.

Respectfully submitted,
WM. A. GEARHART,
Home Mission Secretary,
1106 American Building, Dayton, Ohio.

HOW TO KILL A PRAYER MEETING

1. Forget all about it until the hour arrives.
2. Come ten minutes late and sit near the door.
3. Work so hard during the day that you are so tired when night comes you cannot keep awake.
4. Do not take part in the singing. But if you should make a mistake and sing, be sure and drag. Slow, painfully slow, singing is very appropriate to a dead prayer meeting.
5. When the meeting has begun wait for others to speak and pray. Spend your time in planning your next day's work.
6. When you take part, occupy about twenty minutes. Do this especially when the leader asks for sentence prayers and testimonies.
7. Be sure and bewail the low spiritual condition of the church.
8. When the meeting closes go out as from a funeral. You can speak with your brethren or the stranger at some other time or place.
9. If you mention the meeting during the week, tell how dull it was.
10. If the above rules do not produce the desired effect, try staying away entirely. A sure way to kill the church is to kill the prayer meeting.—Selected.

Notes on the Sunday School Lesson

(Continued from page 10)

whole-hearted convert at his feet, turned to the bystanders, among whom was probably John himself, and declared the lesson he wanted them to draw from the whole event, the lesson of personal decisions. There are two classes of people in the world; those who are conscious of their blindness and come to Christ that they may see, and those that think they see clearly and so will not go to Christ that the eyes of their souls may be opened. The latter were the proud and conceited Pharisees, full of sin just because they were so certain of their own righteousness and so ready to condemn others.

Jesus Christ the Light of the World

"How can faith be developed; how can 'they that see not...see?' By imitating the man born blind; listen to the words of promise which Christ has spoken; obey his commands however strange; have the courage to hold to your convictions in the face of reputed 'wise men'; be willing to suffer for his sake; and your spiritual sight will be strengthened, light will be cast on life's mysteries, and you will find Jesus to be indeed 'the Light of the world.'"—Prof. Charles R. Erdman.

HAPPENINGS AT FIRST CHURCH

Los Angeles, California

In the absence of Sister Stone, the regular correspondent, I venture a few lines which may be of interest to the church generally.

On the evening of December 20, there was a large gathering of the church membership at the parsonage, where all went as merry as

a marriage bell. Few were the absent ones. The assemblage had a previous gathering at the home of Brother Wm. Keller, from whence they proceeded to surprise their popular pastor and wife. The event was the celebration of their silver wedding. This gay company went armed with sterling silverware, seasoned with a bountiful supply of refreshments and a warm Christian fellowship. An excellent program was rendered.

It would be putting it too mildly to say that the company was received with open arms and royally entertained. And surprised they were! All retraced their steps homeward after they had shown their appreciation of the loyal services of the pastor and his estimable wife.

The year was closed by "Decision Day", which was a hearty response to the invitation to follow after the "Blessed Master." Twenty-three men, women and children made the good confession.

New Year's eve was the regular church meeting for the transaction of business, reports and election of officers.

Everything went off harmoniously and all are looking forward to a prosperous year.

Brother Jennings has been preaching excellent sermons to an increased attendance. The morning sermon, January 10th, was on the Transfiguration. Brother Jennings was unusually ardent on this occasion and we believe that many more are counting the cost.

The church membership is meeting one evening a month in which they eat together (break bread) and enjoy the evening church fellowship, after which they meet in the regular audience chamber for the discussion of topics of general church interest.

The Christmas exercises were attended by a large and appreciative audience, and by many was pronounced the most elaborate ever conducted, and certainly had a fine effect on Decision Day.

This is the seventh year of service here of Brother and Sister Jennings. May the Lord spare them to us seven more.

B. F. SCHISLER.

IN THE SHADOW

LOWRY—Florence Hartsell was born near Tama, Iowa, December 22, 1867. She spent her childhood years in Tama County, and her entire life in this state.

On May 1, 1889, she was united in marriage with James Lowry. To this union four children were born: two daughters, Mrs. Perry Lynch and Mrs. Forrest Ambler, and two sons, Claude and Ray Lowry, all of whom are living near Green Mountain, Iowa.

Soon after her marriage, on December 2, 1891, she confessed Jesus as her Savior and Lord and united with the Carlton Brethren church. She was among the first to unite with this church, the organization having been effected just a short time previous to this. An evidence of her faith is attested in the fact that it was necessary to break the ice in order to baptize her. To her church she has remained a true and faithful member. She was a loving mother and a faithful wife. It might be said of her as wrote the poet: "None knew her but to love her or named her but to praise."

Though her sufferings were long, and at times intense, she bore them very patiently. She was ready for the call of her Master, and peacefully fell asleep about 3 A. M., Thursday morning, January 14, at the age of 58 years and 23 days.

Besides her husband, the four children, and eight grandchildren, she is survived by two sisters, Mrs. A. S. Fox of Palmyra, Penna. and Mrs. Lydia Morse of Portland, Oregon, and two brothers, John Hartsell of Bridgeport, Washington, and Eli Hartsell of Portland,

Oregon. All of these we commend to our Heavenly Father, who is abundant in mercy and peace.

The funeral service was conducted at the Carlton Brethren church on Sunday afternoon, January 17, by her pastor, assisted by Rev. G. E. MacCanon of the United Brethren church of Garwin. Interment was made in the Dobson cemetery adjoining the church grounds.

CARL E. HELSER.

HEFFNER—Rosetta (Holmes) Heffner was born in Ashland Nebraska, August 6, 1876, died November 27, 1925. She was married to Charles Heffner at Falls City, Nebraska, October 31, 1898. To this union was born four children, Ambrose Heffner of Hastings, Nebraska, Lowell, Ralph and Pleasant, of Wild Horse, Colorado. Besides the husband and children she leaves four brothers and two sisters. Funeral services were conducted by the writer at the home of a sister, Mrs. Frank Lydick. Interment was made at the Hamlin cemetery.

AUSTIN R. STALEY.

ST. CLAIR—Elizabeth St. Clair, the daughter of Jonas and Catherine Beery, was born in Hocking County, Ohio, April 21, 1850. She departed this life at her home in Columbus, Ohio, December 10, 1925. She was the wife of Samuel C. St. Clair, who preceded her in death a number of years ago. Also two sons and a daughter have passed on to the great beyond. Five sons and a daughter survive her.

Sister St. Clair united with the Brethren church in Hocking County in 1870 and when the Mt. Zion Brethren church was organized became a charter member of that organization. After moving to Columbus she transferred her membership to the Brethren church in that city. She was always loyal to her church and was regular in her attendance until confined to her home on account of infirmities caused by a fall. She was an invalid for about two years and suffered much pain, but she bore her lot with becoming Christian patience.

The funeral services were held in the Mt. Zion Brethren church, near Logan, Ohio and interment was made in the cemetery nearby. The services were conducted by her pastor, the writer, who was assisted by Brother A. E. Thomas. Each gave a brief message of comfort and encouragement.

The following lines, selected by Sister St. Clair and included in her parting words to her family, are expressive of her thought concerning her loved ones that remain:

"Goodbye, goodbye, for God is reaping.

We say it in sorrowful tone,

For safe in the Father's keeping

We surely can trust his own.

Goodbye, it is only but for a moment,

The way to his home lies straight;

We'll enter it, some in the morning,

And some in the evening late."

H. M. OBERHOLTZER.

CARBERRY—Jacob Carberry, a member of the Raystown, Pennsylvania, congregation, departed this life December 13, 1925, after an illness of two weeks, at the age of seventy-three years. He was a son of Daniel and Susan Brumbaugh Carberry, to whom eight children were born. Only two of these children survive, five having departed this life within the last eighteen months. Mr. Carberry is survived by his widow, and six children. According to those who knew him well, Brother Carberry lived a quiet, unobtrusive life, and was held in high esteem. Burial was made in the Liberty cemetery, where for four years the church house in which he worshiped, stood.

W. S. CRICK.

GREAT DICTIONARY BARGAIN

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THE GARBER CO.,
420 College Ave. Ashland, Ohio.

FISHER—Mrs. Kate Fisher, the wife of George Fisher, departed this life December 19, 1925, at the age of 62 years. Her husband and daughter survive her. She was not a member of the Brethren church, but the church of her choice being located in a distant part of the city, she was a faithful attendant of the services of the Brethren church near which she lived, and was an active worker in the Woman's Home Missionary Society, having been the faithful treasurer of that society for several years. Her earnestness and fine Christian spirit was an inspiration to others. She will be greatly missed by all who knew her. Funeral services were conducted by Rev. Bickel of the Methodist church, assisted by the writer.

H. M. OBERHOLTZER.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page

Sunk in the Mire

A marble head of Augustus Caesar, lodged in hard clay under the Hudson River, was drawn up recently by a War Department suction dredge, and was exhibited in a Fifth Avenue gallery. The head is of Carrara marble and weighs fifty pounds. The nose and the rims of the ears were broken, and the neck and chin were knocked loose in its passage through the suction pipe. Many critics are of the opinion the sculpture is the work of a master of the first century.

Many living men and women are as deeply sunk in the miry clay as was this bust of Caesar at the bottom of the Hudson River. These people must know that the mercy and grace of God can reach them if they will lay hold of the life-line. Are you a witness for my Lord?

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLVIII
NUMBER 5

FEBRUARY 3,
1926

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

SUGGESTIONS To Young Christians

1. Trust the Lord fully. He is able to keep you.
2. Read the Bible daily as God's message to you.
3. Keep a daily tryst with God, as you would your lover.
4. Speak to some one daily and helpfully about your Master.
5. Attempt difficult tasks for God. There is joy to the worker.
6. Be happy in the Lord. The devil cannot harm a joyful Christian.
7. Declare your allegiance to Christ openly. It will give added strength.
8. Do something for the aged, helpless or poor. This sweetens soul and character.
9. Cultivate the consciousness of God's presence. He is your strength and life.
10. Live in the light of heaven. Press toward the goal. The best is yet to come.

—Selected.

* * * * *

CHRISTIAN ENDEAVOR FORTY-FIVE YEARS OLD

A movement that has lived so long and has spread so far, has a vital mission to fulfil. And so long as young people are what they are, there will be a need of just such an institution doing just such a work. Be not deceived, our youth of today are as sorely in need of training "for Christ and the Church" as were those of a generation ago.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Necessity is Laid Upon Us

The last Sunday in February is the time for lifting the offering for Benevolences—the support of the superannuated ministers and the maintenance of the Brethren Home. Some churches and individuals have been in the habit of passing this interest over lightly, if indeed they have given it any consideration at all. A little over a year ago there was some flinching and uneasiness manifested because we pointed out the fact that "Sixty-Five Churches" had failed to make any offering whatever to the Superannuated Ministers' Fund and as a result these old and honored servants of the church of former days were going for months without their pay and some of them were suffering want. So far as we have learned, the situation is not so bad this year. We are hoping to learn soon from Board members how our veterans are faring. We are expecting the report that the response on the part of the churches has been decidedly better this year. And surely it should be. It is not a matter to be lightly considered, not a thing that can be taken care of after every other desire has been supplied. It is not a call that we may answer or not, as the notion takes us. There are three considerations that make it imperative that we shall seriously consider and faithfully respond to the claims of those of our number who may be in need of the comforts of life.

First, the Bible enjoins us. Regarding ministers, Paul says, "Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel" (1 Cor. 9:13, 14). Not only the ministers are to be provided for, but the needy among the laity, especially the widows, as the apostle very definitely enjoins in the 5th chapter of First Corinthians. So insistent is he about it that he says, "If any provide not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever" (v. 8). And where this cannot be done individually by relatives, it must be done collectively by the churches. James places the care of widows and orphans as one of the outstanding evidences of "pure religion" (1:27). Paul urges Timothy (6:17, 18) to charge them that are rich in this world's goods to become "rich in good works" and to "be ready to distribute" to those who have need. And to the Romans (12:13) he writes that they be characterized by that love that is in the habit of "communicating unto the necessities of saints." John in his first epistle (3:17) feels the ne-

cessity of such benevolence so strongly that he says, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" And the writer to the Hebrews declares that if this obligation is discharged, God will not forget such labor of love "in that ye ministered unto the saints and still do minister" (Heb. 6:10). In the face of these words, how can we escape the feeling that "necessity is laid upon us" to provide for the physical welfare of those who belong to our household of faith?

Not only are we under the Scriptural injunction to care for the aged ministers and laity of our church, but our natural sense of obligation to provide for our own makes response to the appeal in behalf of those in need a matter of necessity. The heart of the natural man feels this constraint; it is an inherited instinct; it develops with the growing sense of relation. He who crushes the feeling of obligation and turns his back upon the duty is universally looked upon as heartless and cruel, as deficient in natural affection and debased. How can he who professes to be a follower of the Lord Jesus Christ, and especially in the face of the rebuke he administered to the greedy and hypocritical Jews for their pretended generosity to the temple as a cloak for the evasion of their duty to their aged parents, fail to realize a high obligation and bounden duty in making provision for the aged and infirm of the church?

Moreover gratitude impels such concern for the welfare of the saints of God, especially is this true of our relation to the aged ministers. They have labored and sacrificed for the church that we hold dear; they served in a day when service was more difficult and persecution was real; they gave themselves to their ministry with little or no thought of compensation on their part or on the part of those to whom they ministered; they have preserved unto us a rich heritage of faith. Is there a heart so lacking in appreciation, so dead to all sense of gratitude as not to wish to do some kindness in return for all that has been wrought in our behalf? Surely the least we could wish to do is to see that the latter days of these veterans of the cross are comfortable and happy. Pity that soul who feels no obligation to these godly men as he ponders the incomparable treasure of a whole gospel faith, or feeling such, refuses to do what he can to discharge it.

Contrasting Views of Youth and Age

We have been interested to note the contrast in the reaction of the younger and older men (so far as they have expressed themselves) to the Evangelist's attitude on the war problem and its criticism of the government's war propaganda activities. One man, an Elder in the church and advanced far down the sunset side of life, took us severely to task because of our advocacy of the World Court and our criticism of the government's expensive and world-disconcerting naval display and its militarizing "Defense Test Day" and in as strong words as he could decently use called us unpatriotic. We were not ruffled by what he said at all, but we were saddened by the feeling that possibly he and the other elderly men, not ministers, who replied with less fervor but with lack of appreciation of the Evangelist's aggressiveness in this line, represented to a far too great extent the old man's view of war. Others by their ominous silence have tended to increase that feeling.

On the other hand, several young men (ministers and pastors) have written commending our attitude, or criticising it for not being more aggressive. One young minister sends us a noted speech, practically an appeal for pacifism, and gently hints that our opposition to war should be more vigorous. Another sends us a booklet on "Military Training in Schools and Colleges in the United States" and says in part, "I believe that if we as Brethren are to regain (I say 'regain', for it seems to me that we lost much ground during the Great War) our original position concerning war, we must do so by acquainting ourselves with the facts and then acting." And he believes that the use of the Evangelist, "the most effective method for broadcasting our ideals of peace," should be made more of. Another young man, a student, believes thoroughly in pacifism and thinks we ought to refuse to participate in any form of military training in schools or elsewhere and to speak out against military in every form. These again impressed us as being quite representative of the attitude of youth toward war, and we cannot help saying that it seems the one and only source whence we may expect an awakening to our duty as propagators of the spirit and principles of the Prince

of Peace. And the singular thing about these young correspondents is that they got their vision and enthusiasm from other than Brethren sources, which fact confirms our conviction that we are not teaching and preaching our peace principles enough.

We are not ready to believe that the majority, nor even the average, of our older ministers have lost their Brethren convictions against war, notwithstanding the vociferous attitude of a few, but we do fear that they have grown too silent on the subject. And long continued silence tends to give rise to a feeling of indifference. But why the silence and apparent indifference of the older men and the outspoken, and aggressive attitude of youth? The one class seems to have forgotten that the world was recently ravaged by a great war and has no premonitions of a future war, while the other vividly remembers and is fearful of the world drifting again war-ward.

EDITORIAL REVIEW

We learn that Miss Minnie Deeter, returned missionary from Africa, whose address is 11 Albert Apartments, Clemmer Street, Dayton, Ohio, who underwent a successful operation, is enjoying good health again.

Publication Day offerings are not coming in very lively, according to word from the Business Manager. Send them promptly, and when you send them, make them worthy expressions of your interest in the Publishing House.

The church at Vandergrift, Pennsylvania, has experienced a good year under the leadership of Brother and Sister J. A. Remple. The Sunday school has grown to the point where more room was required. Seven confessions were recently received.

Miss Alice Longaker, in reporting concerning a letter received from Miss Tyson, missionary to Africa, makes a suggestion that ought to be heeded by a goodly number of those interested in missionary work,—writing letters to our missionaries and offering to share the burden of their problems in prayer.

Brethren young people of Junior and Senior years in high school should in large numbers avail themselves of the opportunity offered in the Ashland College Night Contest, concerning which Miss Elizabeth Haun writes on the C. E. page this week, and which was outlined in last week's issue.

Brother B. T. Burnworth, who is in the evangelistic field, announces that, due to a change of program, he has an open date for the three weeks preceding Easter. Any church interested may write him at Ashland, Ohio. His notice arrived too late for entrance in the "Announcement" department.

Brother S. E. Christiansen writes of the work at Fairview, near Washington C. H., Ohio, where he is pastor, and where he has received evidences of the loyal support of the faithful. Sunday school and church attendance seem encouraging. The Women's Missionary Society, as is often the case, proves a strong arm to the church. Two confessions were received at a meeting begun in December and postponed on account of conflicting community activities.

Brother Thomas F. Howell writes an interesting letter concerning the transfer of his activities from Mulvane, Kansas to the New Highland church near Washington, Pennsylvania. He did a good work at Mulvane in resurrecting the church and getting it started on a new course. He has been kindly received in his new charge and finds himself among a people who are mindful of the temporal needs of a pastor to a commendable degree.

We are glad to note that the Louisville, Ohio, work is moving forward encouragingly under the able direction of Brother R. F. Porte. One addition to the church is reported and every department and interest active and making good reports. Plans are under way for the enlargement of the Sunday school quarters, as they are cramped for space. If this is carried through it will likely result in a great advantage to the church.

A certain pastor in Coral Gables, Florida, claims to have solved the problem of getting the golfer to church by instituting a "golfer's service" which is held each Sunday afternoon at 5 o'clock, when men and women are on their way home from the Country Club two

blocks away. The innovation is said to have proven popular with the golfers. This pastor is to be given credit for his effort, but if his ingenuity could devise some means of getting the golfer going rather than coming, it would likely be better for the church and the golfer, though it might work to the disadvantage of Sunday golf.

The report from Flora, Indiana, where Brother Frank G. Coleman has recently become pastor, is quite encouraging. The Sunday school attendance is gaining and they are expecting soon to reach their goal of 200. The W. M. S. did a splendid thing last year in raising funds to the amount of \$2,446.92. There may be societies that did better, but they have not been reported through the columns of the Evangelist. Another hopeful sign is the increase in the prayer meeting attendance, which threatens to overflow into the auditorium of the church. They are now in the midst of an evangelistic campaign with their pastor doing the preaching, assisted by singing evangelists.

One faithful correspondent from the Pittsburgh church shares some of their joys with the Evangelist family, and displays a very optimistic spirit regarding this work under the able leadership of Brother A. L. Lynn. A net gain of twenty-nine members is reported for the year. A re-dedication of their improved church was recently held and the service, a copy of the program for which was sent to our office, contained a number of interesting items aside from the address by the pastor. Among them was a historical sketch of the church by the recording secretary, a most fitting number in view of its being the 36th anniversary of the organization of the Pittsburgh church.

We are in receipt of a beautiful souvenir booklet containing the program, the original songs and the address of welcome given on the occasion of the entertainment of the King's Servants class by the Altruists of the Falls City, Nebraska, Sunday school. The former class is taught by the pastor, Brother A. B. Cover, and the latter by Mrs. H. J. Pritchard. Sometimes we neglect the social requirements of our church people, and the adults feel it as well as the young people, then again, the social features are emphasized a plenty, but without any thoughtful direction. It is evident that this social occasion was one of careful planning, and doubtless resulted in inspiration as well as enjoyment.

Brother R. F. Porte does the other pastors a service in reporting the Ohio Pastors' Conference recently held at Columbus. It is to be regretted that not more of our men were there. But Brother Porte's suggestion to the churches—that they make up a purse and send their pastor another year—will solve the problem in many cases. For we personally know that pastors (and editors) are not financially able to spend much money on conventions in addition to the trips we are required to make to our own National and district conferences. But it will pay the churches to enable their pastors to get spiritual refreshment and enlarged vision by sending them to such conferences and conventions occasionally.

Brother Freeman Ankrum, pastor at Oak Hill, West Virginia, reports progress in the Lord's work at that place. Two have been added to the church recently. Two features of special note are the interest taken in the prayer meeting and the effort being put forth to hold the children for the church services, a thing which is too often overlooked. We are glad to note Brother Ankrum's admonition to his fellow-pastors about writing church news. If every pastor would report or have his correspondent report once a quarter or oftener, when occasion demanded, the news department would be kept bristling, the brotherhood would be kept well informed regarding the condition of the Lord's work, and there would not be an occasion for such lengthy letters as are sometimes written when one must recount the work for a whole year. We have been pleased to note an improvement in the matter of writing recently, however.

If you are not at one with Christ, you are not one of Christ's.

Some folks don't like topical preaching because it is inclined to become too practical.

Outward forms are containers of spiritual truths, but the contents cannot be sipped by carnal lips.

Men can quarrel over man-written creeds as well as over the Bible, and in the process both sides are likely to get farther from the truth.

GENERAL ARTICLES

For Christ and the Church

By E. M. Riddle

(This excellent address delivered by Brother Riddle on October 30, at the Ohio Conference held at Smithville, and voted by that body to be published in "The Evangelist," we have purposely held for publication at this time as a fitting celebration of Christian Endeavor Week—Editor.)



E. M. Riddle

The task before me is one of supreme importance. What question is there that should command such attention as how to deal with the youth of today that we may win them for Christ and the church? After eleven years of experience in the Christian ministry, I am still seeking the best way to win and keep the youth who are entrusted to my pastoral care. I believe this to have been the paramount problem of my ministry, how best enlist my young folks for the Kingdom of God.

The Place for Young People

I am persuaded that the young people of every church and community should be linked up with the church program, through some active auxiliary. Their place is in the church. They should never be allowed to feel that they are apart from the program of the church. The time was and not long ago either, when in many churches the young were not to be heard and were not at all encouraged to identify themselves with the church. However I am glad it is different today. In recent years a large influx of young life has been gathered into the church. It is even true in our own denomination. Hence there lies within our arms a large responsibility, that of nurturing, training and enlisting our young people. Enlisting—yes, tying them up with the church. In doing this I take it that every young person should first be won to Jesus Christ, secondly won for the church. That, my friends, is a worthy goal of the worldwide Christian Endeavor program for this year, "win 100,000 boys and girls for Christ and the church during the year."

Consciousness of God

One of the very finest things that can come to us in this convention is a renewed consciousness of the presence of God. With this renewed consciousness of God we ought to go among our young people, fearlessly to face every problem with a note of victory in every action. I like what ex-President Roosevelt once said to some American students; he said, "That character was made up chiefly of three elements: plain honesty, courage, and common sense." I wonder if we parents and officials of the many organizations of the church can face our task with these qualifications. Let us be honest, let us have courage, and dare to venture for God, and let us in a common sense way face the great problem of wedding our young people to the church. It is one thing to have them unite with the church organization or any part of the church program, but it is quite another to keep them.

The Purpose of C. E.

More than forty years ago, our beloved, esteemed and honored Francis E. Clark conceived the idea that his church should do something for the young people. The Bible school was teaching them but he, looking upon their boundless possibilities, saw the need for an organization which would afford opportunity for development and real genuine expression, preparing them for future leadership in the church. The success of the Christian Endeavor organization which has come to be world wide is largely due to the fact that it had a real purpose for existence; in other words, it filled a need. From the moment of its inception it has been a challenging program to young and old alike. This world-

wide organization of Christian Endeavor presents a program that is vital. It is both practical and comprehensive. Any church can adopt all or part of its policy. There is room for all from Juniors to the Alumni. In her matchless Fidelity campaign launched at Portland Oregon in July, 1925, Christian Endeavor has a six-fold program presented as follows, —Worship-Information-Service-Recreation Fellowship and Organization. Christian Endeavor is growing wherever there is a desire to hold up a definite spiritual standard for young people. Christian Endeavor believes that young people need to accept the Lord Jesus Christ as a personal Savior and to witness for him in the home life, the community, the nation and the world. Christian Endeavor believes in the importance of daily prayer and Bible study to equip persons for life's task. Christian Endeavor exalts the church. She challenges young people to a program of Christian living and world service. Only where the church has this ideal for its young people can Christian Endeavor prosper.

Our Part

Now then, you say, what is our part in this large and inviting program. Allow me to say that if you have only a half a dozen young people you ought to harness them with this program. Thousands of churches of America and the world are appealing to the young life through one to four Endeavor societies, actively functioning in the church. Thus they are holding and training thousands, who will be the churches' future leaders. They will be leaders who have cultivated a love for their fellowmen, a prayer life, a passion for soul-winning and a spirit for genuine service. Think of the staggering task that faces these trained leaders,—58 mil-

We unite in celebrating the

Forty-fifth Anniversary

of the

CHRISTIAN ENDEAVOR MOVEMENT

And urge upon our young people cooperation in

"The Campaign for Fidelity to Christian Endeavor Principles".

We also commend to our societies
the claims of the Recognition Fund for

Dr. and Mrs. Francis E. Clark

which will provide a loving recognition for them
while they live, and a perpetual endowment
for Christian Endeavor in the years to come.

lions not affiliated with any religious faith. There are approximately 25 millions below the age of 25 years not enrolled in any Sunday school. These 25 millions represents 25 millions ignorant of the Gospel. Christian Endeavor is the tool at hand to cope with this situation. It is splendidly versatile. The general frame work, the system of officers and committees, prayer meetings, socials and study classes, the closely articulated and comprehensive unions, plans for adult aid and individual strength, denominational, and interdenominational guidance; all this is ideal for any phase of religious education.

In my recent meeting conducted in West Virginia, I found through interrogating a number of young folks, school teachers, a mission worker and others that in all too many of the churches, particularly small town and rural churches, there is nothing done for the young people. Permit me to say that I had one of the exceptional opportunities of my life in preaching day after day to such a large number of fine young people, who are waiting to be trained and won for the church. One man who was more than seventy years of age, said if he could have the desire of his life it would be that he might again be young just for the privilege of teaching and training his family as he now feels they ought to have been trained.

Recognize the Youth

The wise pastor will see to it that his young people are properly recognized. It is a promising and inspiring period of time between mere childhood and manhood. "Rejoice O young man in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these things, God will bring thee to judgment," says Ecclesiastes.

Sympathy! yes they need our sympathy. Far be it from us to ever be out of sympathy with the work of the young people in our midst. Parents, God never gave us a greater duty than the sacred opportunity of training our children. Do you believe it? Youth is the noble seed that springs into flowers of worth. Take an illustration from Conwell's famous lecture. He tells of a boy who bought a mouth organ for twenty-five cents, all the money he had. Unfortunately he broke the mouthpiece in half, and not having any more money, used his own ingenuity to repair the break, and finally succeeded. The result of that and many years of toil, is the Estey organ of today—talent developed. Youth of today are often very loath to hear the counsel of the older;

like Rehoboam of old they rather choose the younger. We should always earnestly pray and seek to lead them by the power of the Spirit to choose the things that are real and vital. Indeed life is very much like the boy with only one arrow for his bow. This life is the one we have to use. We need to plan, aim, deliberately and carefully, else we shoot our arrow in vain.

Conserving

Isn't it a fact, Brethren, that we have laid the emphasis almost entirely upon receiving folks and very little upon some definite plan to conserve them? The young person who is brought into the church and actively engaged, with something to do in the Bible school or the Christian Endeavor may not need to be guarded very heavily. We need to allow the young to know that they can be trusted to do things in the church. They like action. They are full of life. The activity of Christian Endeavor makes it appeal. I believe right here is the leakage in too many churches, in that they have given the young folks nothing to do except sit still, and they are not allowed to make any noise in doing that. Christian Endeavor has been called the training camp where young people are trained, educated, and conserved for the church that she may have stalwart soldiers of the cross to battle with the forces of evil. Follow the churches, my friend, that have had a good lively Christian Endeavor work and you will not find there a dearth of leadership in the community. Neither will you find all the young people sitting back with their arms folded. A work that has stood for more than forty years, an organization that has enlisted tens of thousands in that period, an organization that has reached the uttermost parts of the earth because of its challenging program is worthy of our most sympathetic support, in lieu of the fact that it does so much for the future generation in the name of Christ and the church. Bryan, Ohio.

General Butler is Praised in Sermon on "Law-abiding or Lawless"

From Hagerstown Morning Herald.

General Smedley D. Butler was dismissed from the Philadelphia police department because he "tried to enforce the law without fear of favor," the Rev. G. C. Carpenter told a large congregation at the First Brethren church last night.

The Rev. Dr. Carpenter's statement came in the course of a sermon on prosperity. Speaking under the head, "Law-abiding or Lawless," he said:

"It is the duty of every citizen to obey the law. A good citizen, speaking of policemen getting drunk, said: 'Those men have taken the oath of office and ought to keep their oath. They ought not only enforce the law but they ought to be good examples of law abiding citizens.'

"In Philadelphia during the last two years, General Butler as head of the police force, has tried to enforce the law without fear or favor, knowing no rich or poor. And the result was that just before Christmas Mayor Kendrick dismissed him from office. When General Butler was after small fish all went well but when he got after the seven million dollar hotels and said they must obey the law, the mayor said: 'Hands off, these are my friends, we grew up together, you must not padlock that hotel.'

"Then Butler said: 'If you will not support me as you pledged, I will appeal to Governor Pinchot.' He did appeal and the next day he was dismissed from office.

"Butler said that 16,000 persons were arrested in Philadelphia during the last year for selling liquor but only ten per cent were convicted. The police did their duty, he said, but the magistrates would not do their duty, neither would the district attorney.

"Governor Pinchot said in a great farewell meeting for Butler: 'General Butler, you have not failed; you have only not been allowed to finish. Criminals big and little rejoice at your departure. The friends of law and order throughout Pennsylvania and the nation are hurt just as much as the cause they love is hurt. I speak with your voice as well

as my own when I thank you for what you have done for this commonwealth.' And every law abiding citizen of the United States ought to thank him. We need many more General Butler's.

"A similar condition exists almost everywhere. Only the little fish are caught, now and then, in the net of the law. The big ones escape. The law can be enforced. The majority of the people want the law enforced. But we are too easy. We are asleep at the switch and there will be a wreck one of these days unless we wake up and demand law enforcement without fear or favor.

"We ought to live to make the world better by our living in it, but some men seem to be living so they will make the world better by getting out of it. Maybe a lot of folks could well be spared as we enter the new year. Let nations and individuals so live that they may prosper and have success as the Lord measures prosperity and success.

"The secret of true prosperity and real success," Dr. Carpenter said, "is in Joshua 1. 8: 'This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous.'

"We call the Bible an open book, but to millions it is a closed book as much so as though it were bound with iron bands and locked with Yale locks," he added.

"Too many are living for the outer man and are letting the inward man perish. Millions of dollars for cosmetics to beautify the body, but the best way to beautify the body is by living a godly life. Better throw away the lip sticks and use the beatitudes. Better throw away the paint-box and rejoice in the beauty that comes by keeping the heart pure and the thoughts clean. Better throw away the extreme fashions of the world and adorn with the garments of righteousness. Godliness bringeth true joy and beauty.

(Continued on page 9)

Walks and Talks in Holy Places

(Article No. 4)

Beauty Spots in the Holy Land

By Herbert H. Tay

The entry of the average tourist into the Land of Palestine might appropriately be termed, "The Great Disappointment." One's ideas of the land have been formed by the glowing accounts of the land flowing with milk and honey mentioned in the Bible, which in turn have been more highly colored by a vivid and idealistic imagination, until the plain and prosaic reality is a terrible shock. To be plain, Palestine is very dry and uninteresting from the scenic standpoint. The Philistine plain is tiresome and monotonous. The Hill Country is barren and rocky—even bald in spots. The Sea of Galilee is surrounded by barren heat-baked hills. Those tourists whose idealism is only skin-deep soon tire of the land, and are eager to get away.

But to the devout student of the Word of God,—to the one to whom the history of this land awakens such sacred memories—it is the most interesting and beautiful land on earth.

Nor is it beautiful simply from its historic and sacred associations. There are beauty spots in the Holy Land that are as lovely as any found in lands that are famed for their beauty. The striking contrast between them and the dry, uninteresting surrounding country, only serves to enhance their loveliness. Like the old master, beautified by the surrounding daubs of modern amateurs; like the beautiful gem, glistening in splendor when surrounded by imitations; so the beauty spots of the Holy Land stand out in all their beauty, because they are surrounded by such barrenness and desolation. Let us visit three or four of those spots today, and mark well their loveliness.

We shall visit first, a spot which we came upon, quite unexpectedly, in the mountains south of the Dead Sea. We had been travelling from Kerak, ancient Kir of Moab, in a long caravan, down to the Ghor es Safieh south of the Dead Sea. The country was, for the most part, desert. In order to descend from the plateau of Moab, to the floor of the Dead Sea Valley, it was necessary to negotiate a very rocky and precipitous mountainside, for about three thousand feet. The road consisted of little more than a trail, which was barely wide enough for the pack animals to retain their footing upon. There was practically no soil upon it whatever, it being literally paved with sharp and jagged rocks, which made it exceedingly difficult for man and beast to walk. We let the pack train go first, and as we followed on foot, leading our horses—it was impossible to ride upon such a road—we noticed many a blood-spot on the larger rocks, and often a piece of skin and hair, that had been scraped from the bleeding and bruised feet of the animals which were bearing the packs. So steep, rocky, and dangerous was the descent, that it took us from ten o'clock in the morning until three o'clock in the afternoon to negotiate the three thousand feet.

We were tired and hot, footsore and weary when we reached the bottom. But upon arriving there, we came suddenly upon a stream of clear water. How good it looked after the heat and toil of the day! While the "mukari" or muleteers were pitching the tents and preparing the camp, we followed the stream up, to see where it came from. After

walking about a half mile, we came upon a scene which I shall never forget. Our progress was halted by a high cliff, that rose sheer from the bottom of the canyon a hundred feet or more. At the foot of this cliff was a spring of crystal-clear water. The cool water was dropping everywhere from the fern and moss covered rocks above. This beautiful nook was overshadowed by the drooping fronds of graceful palm-trees, which formed a beautiful bower in which one could lie down and rest. The song of birds was in the air. The fragrance of the retam was wafted to our nostrils occasionally upon the quiet evening air. In the sand at our feet was the footprint of a gazelle, that had come to satisfy her thirst in the cool waters. Beautiful flowers and grass grew along the sides of the stream that flowed from the spring.

We reveled in the cool shade and refreshing water, after our hard tiresome descent of the past five hours. We sat there upon the green grass, drinking in the beauties of sight, sound and fragrance, with nothing to disturb the quietness of the secluded nook, save the songs of the birds, and the quiet dripping of the water from the cool, moss-covered rocks above. What a beautiful spot it was, and its beauty was only heightened by its gray and somber desert surroundings.

We shall now turn our footsteps northward, and go to the other extreme of the Land—to the head of the Jordan river. In the valley north of

the Waters of Merom, the Jordan "divides, and becomes three heads." One of these, rising on the north-west side of Hermon, is called the Hashbeia branch of the Jordan. Another, arising in the midst of the valley, from an enormous spring, is called the Leddan branch. It springs from the ground at the site of Dan, the northern boundary of the Land in Old Testament times. The third head of the Jordan is called the Banias branch, and arises from the foot of Mt. Hermon, on the south, at the village of Banais, or Caesarea-Philippi as it was called in the days of Christ. This spot, and its surroundings is one of the Beauty Spots of the Holy Land.

We approach it from Dan, and even before we get to the village, we seem to be walking through a park. Oak trees are everywhere, and underfoot are all manner of wild flowers. Before we enter the city itself, we hear the roar of waters, and come suddenly upon a rushing stream of crystal-clear water, overhung with willows and alders. We cross it upon an old Roman bridge, and passing through the village, we come to the very foot of Mt. Hermon, where the stream is bursting forth from the rocks, a full born river. The ice-cold water is bubbling from between the rocks in the form of a semi-circle, perhaps two hundred feet long. It splashes over the rocks, its spray glistening in the occasional patches of sunlight which shine through the branches of the overhanging trees, and skirting beds of fragrant mint, it begins its headlong descent through the Sea of Galilee, to the Dead Sea. Time and space forbid our lingering any longer in this beauty spot, though we stayed there for several hours in the cool shade when we visited it.

There is one more spot which we must visit, not only because of its beauty, but because of its sacred associations.



Photo and cut by H. H. Tay

"Beside the Still Waters"

It is called by the Arabs, Ain Fara. Very few tourists visit it, because it requires a long, hard walk, and few are willing to pay the price. Few indeed have ever heard of it. However, it is the traditional spot in which David received the natural imagery that is incorporated in the Twenty-third Psalm—the Shepherd Psalm.

Down in the bottom of a rocky, precipitous gorge, there bursts forth—it seems almost out of the solid rock—a copious stream of water. It tumbles headlong over an overhanging rock in a beautiful, sparkling, cataract, and spreads out into a beautiful, crystal pool, in which the overhanging willows and fig trees are mirrored in all their verdant loveliness. In the pool are numerous fish, darting about like silver shadows. The water is cold and clear, and a long satisfying draught is welcomed by one who has negotiated the tortuous descent from the top of the mountain. Not far below the source of the stream, the canyon widens, and there is a place which is covered with grass. It is here that the shepherds still bring their flocks that they might quench their

thirst in the sparkling stream, nibble the succulent grass, or rest in the shadow of the mighty rock that overhangs the southern side of the canyon.

Surely it is a place of inspiration, and David might well have received his message from God here, when he penned the words of that immortal Shepherd Psalm. At best, words are inadequate to describe the beauty of the place. Human speech is so halting, and the vocabulary so limited, that they fall impotent before the impressive and over-aweing grandeur of this scene.

Let no one disparage the beauty spots of the Holy Land. It has scenes of which many another land might well be proud. But above all else, it is beautiful to the child of God, because of its sacred associations. Even the bare rocks are beautiful and sacred to the Christian, for they might well have been trodden by the feet of the Savior. And any place, and any life, that has enjoyed the presence of the Son of God, cannot help but be beautiful.

La Verne, California.

THE BRETHREN PULPIT

One Who Never Changes

By Homer A. Kent

TEXT: Jesus Christ the same yesterday and today, and forever.—Hebrews 13:8.

One bright day when Brother Tay and I were in the land of Egypt we determined to go to the edge of the Libyan desert to see some of the ancient tombs and pyramids of a bygone civilization. We obtained a typical Egyptian guide who could speak a little broken English and we set out quite early on our tramp. It was an intensely interesting walk that beautiful morning through the rich fields of green verdure in the Nile valley. Everywhere in those fields the natives were cultivating their crops and tilling the land. Camels, donkeys, and oxen were busy serving their masters. Men, women, and children alike were at work in characteristic oriental fashion. The landscape presented a fascinating picture. Here and there were mud villages surrounded by date palms which lift their heads majestically to the heavens. The long Nile valley stretched away to the north and to the south appearing like a huge green plush carpet. And in contrast on each side of the valley arose the bleak and brown cliffs of the desert, forbidding in their aspect. On the western desert could be seen the pyramids which added wonder and romance to our experience.

We journeyed onward with the pyramids and surrounding tombs as our objective. Shortly we approached an unusually large clump of date palm trees. In the midst of them our guide bade us stop, and then began to point out some strange but obscure ruins. We were told that these were the ruins of old Memphis, which at one time was the pride of all Egypt. There was the center of trade and commerce for Egypt in the day of its great civilization. It was a center of learning, of religion, of art and of sculpture. It was the capital of united Egypt and possessed of great glory. But look at it now! Unless we had had a guide to point them out we would have walked right by the ruins of that great ancient city. But we walked among the ruins. We saw where its once massive buildings had been, where its temples had lifted their proud heads and where power was irresistible. But we saw that now not a soul lives there. The situation is given over to the habitation of wild beasts, of creeping things, and of fowls of the air. Lying here and there among the palms were bits of statuary, one especially to be remembered was the broken statue of Rameses II. Until the year 1850 the site of the city had been lost altogether. The sands of the desert had so encroached upon it that its location was a secret.

So that day as we pondered these things we said surely the writer of the Scriptures was right when he said "Here

we have no continuing city, but we seek one to come." Then from these ruins we walked out to the edge of the desert and we looked upon some of the pyramids, tombs of the Pharaohs who ruled in that yonder city. They have been standing there close to five thousand years, but, alas, the civilization which they represent is past and gone and the pyramids themselves are showing signs of ruin and decay. They no longer are objects of beauty, only of wonder and genius. Surely a great change has taken place. A profound lesson lies there for us to learn, namely, things of time are fleeting. Civilizations change, cities fall to ruins, customs alter, the scenes of life are ever shifting. Over the vast gateway of the deserted city of Futtypore Sikri in northern India is an Arabic inscription to this effect. "This world is but a bridge; pass over, build not thy dwelling there." These words are certainly true but as we read them a tinge of sadness comes over us. However the antidote for the sorrow lies in the eternal truths of the Scriptures which tell us that though heaven and earth shall pass away yet the Word of God shall abide forever. And among all the changing, decaying scenes of time remains this immutable fact, which gleams and sparkles like a diamond in the crown of a king, "Jesus Christ the same yesterday, and today and forever." How wonderful that truth! There is one who never changes. He is always the same.

I. He is the same in his power. Earthly kings and potentates rise to great dominion and authority and rule with an iron hand for a while. But sooner or later they fall and their influence is gone. Napoleon and Bismarck are no longer to be reckoned with in world affairs. Men no longer bow to them. But Jesus Christ the King of kings and Lord of lords shall never lose his power. He is the same. He, who was present at the time of creation, who swung the stars into space and set the laws of the ages into operation. He, who has been the preserver of every existing thing throughout the past. He, who came to earth and healed the sick, opened the eyes of the blind, and caused the dead to rise, he, who with resurrection power said "All authority hath been given unto me in heaven and in earth" and gloriously ascended back into heaven from whence he came, he is the same and shall be as long as the eternities roll on. And when some glad day we shall see him not in a body of humiliation but in a glorified body coming down the meadows of the heavens to set up his reign, whose right it is to reign, we shall be glad to know him then for he shall bear upon

his vesture this name "King of kings and Lord of lords." That is Jesus Christ our Lord. To know that he is one of such power and that his power never changes helps us to know we can trust him. He is able to fulfil his every promise for he is the Omnipotent One.

II. This leads us to the consideration that Jesus Christ is the same yesterday, and today and forever in his fidelity. He is faithful to his covenant which he has made with his people. We can trust him to be true to his Word. Our friends sometimes change their minds and do not do as they have promised. Sometimes they disappoint us but never does Jesus Christ. He never changes his mind. When once he promises a thing he makes it good. He is the Rock which cannot be moved. A young man who, one time was a victim of a ship wreck narrowly escaped losing his life but through great effort he succeeded in saving himself. First he got hold of a plank that was floating near him. With this aid he succeeded in reaching a rock which lifted its head above the surging waters. He remained securely upon that rock until he was rescued by a life boat. In relating his experiences to a friend he was asked this question, "Did you shake, Jim, when you were on that rock?" "Yes," replied Jim, "But the rock didn't." Amid all the infidelity of men, amid our own faithlessness and doubting, amid the tempest that surges about us when it seems as though our faith is tested to the breaking point we can still recognize in Christ the Rock of Ages that is never shaken. Upon him our faith is built and man cannot destroy its foundations. They are as immutable as God. Are you safe upon the Rock today?

III. Then we come to the blessed truth that Jesus Christ is the same yesterday, and today and forever in his love. He loves the world, the saved and the unsaved.

"Every human tie may perish,
Friend to friend ungrateful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove—
But no changes
Can attend the Savior's love."

"O, no! It is an ever fixed mark
That looks on tempests and is never shaken;
It is the star to every wandering bark."

Christ has loved us from all eternity and shall love us to all eternity. Away back yonder before the word was spoken that brought creation into existence Jesus Christ looked forward and loved the sons of men. Even then as he saw their fall through sin his heart was touched with love for them and he became "the Lamb slain from the foundation of the world." That infinite love was proved beyond doubt when he left his heavenly home and came to earth to lift us from the sinking sands of sin. It was proved when he became a friend to the outcast and the unlovely. It was proved upon the cross when he prayed for his murderers. "Father, forgive them, for they know not what they do." It was proved that morning of his ascension when he stood on the Mount of Olives and blessed his disciples before he stole away to be with his heavenly Father. No one can doubt that his love has been proven. And in the presence of that love man stands on trial today. Will he appreciate it? Will he receive it into his heart? If he will he shall be possessed of a love that shall keep him throughout time and eternity, for it never changes. And with that love in the heart one can rise up and sing,

I've found a Friend, oh, such a Friend!
He loved me ere I knew him;
He drew me with the cords of love,
And thus he bound me to him.
And round my heart still closely twine
Those ties which naught can sever,
For I am his, and he is mine,
Forever and forever.

IV. As a concluding thought let me remind you that Jesus Christ is the same yesterday and today and forever in his willingness to save. He is not willing that any should perish. He stands today with arms outstretched, pleading

with the wayward to come to the Father's house. He offers himself to all and that means abundant life and joy and peace. Can you not hear him as he says, "Him that cometh unto me I will in no wise cast out," or as he earnestly gives the invitation "Come unto me all ye that labor and are heavy laden and I will give you rest." And as he sees some spurning such an invitation so tenderly given he says, "Ye will not come unto me that ye might have life."

Christ's love for the lost is ever the same and his willingness to save them, unchangeable. A man may repeatedly denounce the callings of the inner voice until finally the ear of the heart is deaf but Christ's yearning attitude for the unsaved is never altered. He, who offered salvation to the outcast woman of Samaria, he, who saved the thief on the cross, will save the "chief among sinners" today. He will give them something to live for, something to die for, something that will make them new creatures. He will place their feet upon the Rock and when the shifting scenes of life have shifted for the last time they will still be upon that Rock for Christ shall endure and he offers to let us be with him forever. THANKS BE UNTO GOD FOR HIM WHO NEVER CHANGES.
Washington, D. C.

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

THE LONE REVELATION OF GOD—Matt. 11:25-30.

In Jesus Christ alone men are able to see the true character of the invisible and otherwise inconceivable God, and then only when their minds are child-like in receptiveness. And it is only that type, too, who are able to find in him their gracious burden-bearer.

TUESDAY

DISCIPLES ACCUSED OF SABBATH DESECRATION—Matt. 12:1-8.

Jewish life was swamped in a mass of petty, senseless prohibitions, especially regarding the Sabbath and the Pharisees were jealous for the enforcement of the last one of them, and in the pursuit of this purpose they had formed the habit of looking for faults in others and of putting the worst construction on what they might say or do.

WEDNESDAY

A WORK OF MERCY ON THE SABBATH—Matt. 12:9-21.

The scrupulous Jews would allow the unfortunates to suffer hunger, or even to perish on the Sabbath rather than break the law by ministering to them, but Jesus at the risk of his life turned it into a day of mercy and service.

THURSDAY

JESUS MALIGNED—Matt. 12:22-32.

Jesus, accused by the Pharisees of being in league with Satan in performing his mighty works, answers them most effectively, and then proceeds to warn them against persisting in their obstinate way until they have committed the fatal sin—the sin against the Holy Spirit.

FRIDAY

WORDS A TEST OF CHARACTER—Matt. 12:33-37.

Jesus, the supreme psychologist, knew how natural and inevitable it is for that which is harbored in the mind to find expression in words, and that whatever the lips give expression to, the heart has first conceived.

SATURDAY

SIGN SEEKERS WARNED—Matt. 12:38-42.

After all that Jesus had wrought and taught, these superficial and unbelieving Jews still treated Jesus as a mere wonder-worker and would be entertained with more signs. And what is more surprising, some professed Christians manifest the same attitude today—they are attracted by the striking, the strange, the sensational, but they have not learned to appreciate the spiritual presence of Christ, nor the practice of his teachings.

SUNDAY

THE INCOMPLETE TRANSACTION—Matt. 12:43-45.

The Jewish effort at righteousness by ceremonial cleansing and the banishing of evil was incomplete and inadequate. "We must empty by filling," said Ellie Hopkins. And said Dr. H. L. Wayland, "The Holy Spirit, by entering the soul, empties it of evil spirits; and, by dwelling in the soul filling it to the utmost, he maintains the exclusion of the bad."—G. S. B.

OUR DEVOTIONAL

The Christian's First Duty

By Dessie M. Hollinger

OUR SCRIPTURE

Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth (2 Tim. 2:15). Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you (Matt. 6:33). Thy word is a lamp unto my feet and a light unto my pathway (Ps. 119:105). All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works (2 Tim. 3:16, 17). If any man will to do his will he shall know of the doctrine (John 7:17). Thy word have I hid in mine heart that I might not sin against thee (Ps. 119:11). And this is the victory that overcometh the world even our faith (1 John 5:4). But grow in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Peter 3:18). He said unto them I have meat to eat ye know not of. My meat is to do the will of him that sent me (John 4:32, 34). If a man love he he will keep my words and my Father will love him and we will come unto him and make our abode with him (John 14:23).

OUR MEDITATION

Man's first duty to his physical body is to feed and clothe and exercise it as to keep it in splendid health so that he is able to perform well the work which he has chosen in life. The Christian's first duty then is to maintain and develop that close relationship with God (vastly more important than the care of the physical body) which is absolutely essential to real Christian living. As well try to grow strong bodily without eating as to grow strong spiritually aside from the word of God. To this end, the Christian needs daily to feed on Christ who is the Word. When Jesus said, "My meat is to do the will of him that sent me," did he not teach us a valuable lesson? How shall we know his will for us except we search the scriptures with a sincere desire to know his plan for our lives? We have the promise that we shall know. Unless our lives are properly connected with God, the great spiritual power house, we are as powerless as the trolley car which is unable to move unless connection with the source of power is complete. If we would teach and preach the gospel of the kingdom we must first live it, for the life we live is the sermon we preach. Our highest aim should be, that one seeing us, sees not us but Christ in us. The only true happiness and satisfaction comes from knowing God. When we really know God our will is surrendered to him. There is a great difference between working for God and allowing God to work through you.

"Letting go is twice possessing,
Would you double every blessing,
Pass it on."

The surest way then, of living close to God is by careful daily study of his Word—the Bible. Someone has said, "It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. It should fill the memory, rule the heart and guide the feet. It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its sacred contents." Another has said the Bible is a gold mine, the richest in the world.

We need to hide his word in our hearts that we might not sin against him, a precious thought. If we memorize portions of God's word we are armed with the sword of the Spirit with which to meet temptation. This was Jesus' method when sorely tempted in the wilderness. Another splendid lesson for us. But we must be alert for the tempter is quick and knows our weaknesses. Would that we might give

ourselves more to the study of the Word and less to the sensational things of this life. Especially do we say this to our young people. There are different ways to study the Bible and if we as Christians desire "To grow in grace and in the knowledge of the Lord" we must study it daily, not merely read it but study it prayerfully and thoughtfully. Dr. R. A. Torrey said a man once asked him to tell him in one word how to study his Bible. He replied, "If I must tell you in one word how to study the Bible that word is **thoughtfully**." Think of what you read. Turn it over in your mind until you fully grasp its meaning.

In conjunction with Bible study, prayer is absolutely necessary, for prayer helps unlock the treasures of God. Prayer is the greatest spiritual instrument in the hands of man. The Bible contains numberless examples and exhortations to prayer. The greatest missionaries of centuries past and present are persons noted for their devotion to the Bible and prayer. Attendance at services of worship and association with strong Christian characters are very important aids in helping us to live close to him who came that we might have abundant life.

"All of us like to hear from the man who has 'been there.' Let any one in a group bring into the general conversation about a distant land the fact that he has been there, and instantly attention turns to him. For surely he knows. He has had a first-hand experience. So it is in our exploration of Bible truth. As Sir William Ramsey has said, 'The man who really knows is the man who has discovered truth for himself and not the man who has been taught results.' If we know what truth we know because we have gone to its source in the Word of God to find it, our message will come to our Sunday school class with the same ringing note of certitude that brings us to full attention when Paul declares, 'I know whom I have believed.' Is your knowledge gained at first hand? Do you really know what you know?"

If we live close to our Master, then are we kept from dangers seen and unseen and when grievous trials and temptations come, our feet are guided and our strength sustained, then do we know the greatest joy of living here and now and "the peace which passeth understanding." Then do our fellowmen find in us that sympathy and confidence and goodwill so noted all about us. This is a silent but powerful testimony to our Lord. And remember, Christ in the heart lived out every day in the home is the mightiest force for righteousness known in the world.

"We've traveled together, my Bible and I,
Through all kinds of weather, with smile or with sigh;
In sorrow or sunshine, in tempest or calm,
Thy friendship's unchanging, my lamp, my psalm."

OUR PRAYER

Oh, loving Savior, we bring to thee our worship of praise and adoration. We thank thee for thy patience with us and ask thy forgiveness for our failure to know thee better through thy Word. We beseech thee to teach us through thy Holy Spirit how to best study thy Word that we may know thee better, be of greater help in winning others to thee and in strengthening thy cause and kingdom for Christ's sake. Amen.

Waynesboro, Pennsylvania.

General Butler is Praised

(Continued from page 5)

"True happiness comes by not the breaking of the law but by the keeping of the law. The thief thinks he is happy when his pockets are full of loot, but he has robbed his soul to fill his pocket. The liar thinks he has won out but he has lost out. The impure thinks he has found happiness but he has sold out to the devil at an awful price.

"The bootlegger thinks himself rich but he is only a low down criminal, maybe rich in dollars, but a pauper in character. He is a law-breaker and deserves to be branded as such, and should pay the penalty."

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 14)

Jesus the Good Shepherd

Scripture Lesson—John 10:1-30.

Printed Text—John 10:1-5, 11-16.

Devotional Reading—Psalm 23.

Golden Text—I am the good shepherd: the good shepherd layeth down his life for the sheep.—John 10:11.

LESSON LIGHTS

Shepherd Life in Palestine was most familiar to those to whom Jesus spoke. "The hills of Palestine were covered with flocks of sheep, and many families had some of their members as caretakers of the sheep. Then, too, their great king, David, had been a shepherd, and their greater lawgiver, Moses, had spent forty years of his life as shepherd near Mount Sinai, so what he said to them about shepherd and sheep had no strange sound. They all know the characteristics of the good shepherd, and the needs of the sheep."

The Shepherd and the Fold

The sheepfolds of the East, while there are sometimes within them low, flat buildings for shelter in severe weather, are "not covered buildings like our stables, but mere enclosures surrounded by a wall of loose stones with thorn bushes upon the top, or a palisade, but usually an effectual barrier against the wolves."—Van Lennep. "One such fold serves for a large district. To this the shepherds lead their flocks at night. When the flocks have been carefully counted, sheep by sheep, as they enter, the door of the fold is fastened, and the fold is guarded all night by the porter. There are prowling Bedouins, whose trade is sheep stealing, but the porter will not let them in. He will only let a shepherd in. In the morning each shepherd calls his own sheep forth. They recognize his voice, and follow him as he goes before them."—Condensed from Canon Tristram, *Eastern Customs in Bible Lands*.

The sheepfold is an emblem of liberty. Once belonging to the flock and to the fold, the disciple can go in and out under the care of the shepherd, and everywhere be safe, and have freedom of activity for all his powers. Exercise is as needful to the Christian as food. Wherever there is help, or blessing, or wider vision, through all the realms of knowledge, literature and science, through the most heavenly transfiguration experiences, through the trials that purify the battle that ennoble by victories, there the sheep may go under the care and protection of the good shepherd.

A Fold and a Door have their double value. They shut in what is good, and they shut out what is bad. This is true of the individual heart; it is true of the home; it is true of the church. The door is an emblem (1) of admitting the right persons; (2) of shutting out enemies and dangers; (3) of protection; (4) of hospitality.

A traveler in Palestine was talking with a shepherd about the fold. "But where is the door?" he asked. "Door?" said the shep-

herd; "I am the door! I lie across the entrance at night. No sheep can pass out, no wolf come in, except over my body."

The Good Shepherd

"1. The good shepherd loves his sheep. In the East there is a kind of personal friendship between shepherd and sheep. He is with them all day, and he learns their peculiarities. He even gives them names, and as he calls them by name they come to him. They are a part of his family and are near his heart. In this respect Jesus is like the shepherd, for he loves those whom he calls his sheep.

"2. The good shepherd will be ready, if need be, to die for his sheep. When David saw the lion and the bear coming down on his flock he gladly risked his life for them. In the East there are many dangers that assail the sheep, and the shepherd always stands ready to fight for his flock. In this respect, too, Jesus is like a good shepherd in that he came to this world to give his life a ransom for his own. He knew when he came that he would have to do this, but that did not make him shrink from his errand of mercy.

"3. The good shepherd seeks out his lost

sheep and carries them safe back to the fold. It may be that he has to go far and search out the poor sheep on the cold mountains, but he goes all the same. Here, too, Jesus is like the good shepherd, for does he not seek out those who are lost?"

Callesh Them by Name

"I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. Passing by a flock of sheep I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hand of the shepherd with signs of pleasure and a prompt obedience. It is also true of the sheep in this country, that a stranger they will not follow, but will flee from him, for they know not the voice of strangers. The shepherd told me that many of his sheep are still wild; for they had not yet learned their names, but that by teaching they would all learn them."

Christ loves us as individuals, not merely as a part of humanity. No one but a divine Savior, omniscient and omnipresent, could know all his disciples by name, and he present everywhere to hear their prayers and grant them aid.—From the *Illustrated Quarterly*.

Current Events in the Sunday Schools of Egypt

The American United Presbyterian Mission in Egypt organized a Summer Training School for Teachers at Assiut. The Sabbath School Committee of the Synod of the Nile requested that one day be devoted to a study of Sabbath school methods and ideals. Experienced leaders were invited to present the various subjects. The General S. S. Committee for Assiut district met at Assiut College and more than 1200 pupils attended a rally meeting which was arranged by the Committee. This series of meetings was addressed by Sheikh Metry S. Dewairy, Field Secretary of the World's Sunday School Association and Associate Editor of the two weekly papers published by the Mission.

The following account is given by Sidky Effendi Hanna, one of the Egyptian College teachers who was present: "On hearing of the coming of Sheikh Metry S. Dewairy for the annual conference, delegates from all districts flooded Assiut. Their purpose was to gain strength from the meetings, to enable them to engage in personal evangelism and change the sad conditions of child life in their villages and towns. On Saturday Rev. Tawfik Salih and Zaki Effendi Fam spoke, the former on the Sunday school movement in America and the latter on Street Sabbath schools in Assiut. These addresses were followed by question-time, when Sheikh Metry gave forceful and interesting replies to all the points raised.

"Later in the day Sheikh Metry delivered inspiring messages to the Students' Union in the Wissa High School, the Assiut College Preparatory and Secondary Schools and in the

Y. M. C. A. If we do not hear another address to the end of the year we have sufficient food for thought and sufficient personal inspiration from this group of meetings."

Daily Vacation Bible Schools in Korea

Two hundred and forty-eight Daily Vacation Bible Schools were conducted in Korea last year. The attendance totaled 23,856. Of these 11,873 were boys and 11,983 were girls. In these schools 1,109 young men and 894 women taught throughout the course. Most of these instructors were young people and many were Christian students from the various schools. The course of study was predominantly the Bible and such schools were conducted in every province of Korea. Already well-laid plans are being matured to have more and even better Daily Vacation Bible Schools during the coming summer.

The schools are conducted under the direct leadership of the Korean Sunday School Association with the cooperation of the World's Sunday School Association and the International Association of Daily Vacation Bible Schools. Mr. Russell Colgate is the President of the latter organization and Mr. Thomas S. Evans, Superintendent. The International Association of Daily Vacation Bible Schools is now affiliated with the World's Sunday School Association in carrying on Bible Vacation schools in what is called the foreign mission field and Mr. Evans has become a member of the World's Association staff.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Why Brethren Young People Should Participate in the Essay Contest

By Elizabeth Haun, '28, Ashland
College

(Note—Miss Haun is one of the prize winners of two years ago, which fact makes her appeal to Brethren young people all the more challenging.—J. A. Garber.)

The Essay Contest, as presented to many of the Brethren young people by students of Ashland College returning home for Christmas, is a contest for Juniors and Senior High School students on various subjects concerning education in a Christian college. Participation in this contest is a great opportunity for the young people of the church.

It is an opportunity for self development. Those who participate are not only presenting new thoughts to others but they are storing away much knowledge for themselves. Their ideas are given opportunity for expression. The manuscripts do not have to be in till the first of May, thus affording the contestants ample time to collect, discriminate, and weigh the subject matter. Then after all available information has been secured and digested, the participants must formulate their ideas expressing them to the best of their ability.

The best of these efforts are to be rewarded. This should have a great significance to all contestants. It should fill them with enthusiasm and should make them eager to do their best and to make their best the best. They should have a burning desire to win. The awards are not small but of great moment. The participant's whole outlook on life may be changed, broadened, and enlarged, for to some the winning may mean a year of college education which otherwise they could not have afforded. The value of a year of college education cannot be overestimated.

Do not forget about this contest. All those who are eligible should feel it their duty as well as their privilege to participate and make the winners real winners. Don't get discouraged and after expending much energy and time fail to enter your manuscript. Get into the spirit and do your best. Remember the importance of participating in this essay contest and make a hard race for the decision.

A CHANGE OF VIEW

"The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the beginning of the nineteenth century.

"In my judgment Christian missionaries have done most lasting good to the people of India than all other agencies combined," was what the British Lieutenant Governor of Bengal said at the close of the nineteenth century.

The Things that Count

Not what we have, what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Clarence Urmy.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for February 14)

Joseph who Carried the Torch to Egypt. Genesis 45: 1-7

This week we have our second lesson about torch bearers. You remember the first lesson concerning torch bearers was a month ago and the man we studied about was Abraham. Do you remember that we thought about the qualities that lighted the torch so brightly when Abraham was carrying it? You know a torch is used to carry light and so we decided that the light of Abraham's torch was his faith and his obedience. This time we are going to think about the torch being carried by Joseph.

I wonder if you are well acquainted with Joseph. Do you know whether Joseph was the only child, or if he had some brothers? Well, he had eleven brothers and all but one of them was older than he was. You would think that he would have had a very happy time being entertained and looked after by that many brothers, wouldn't you? He did not, though, for he did not get along well with his brothers and they did not love him as brothers should. Did you ever see one little boy making fun of another little boy just because he had gotten a higher grade, in spelling? Or did you ever hear one little girl say to another, "The teacher likes me better than she does you, for she let me walk home with her"? We call people who talk like that boasters. Now, that is what Joseph did. He boasted to his brothers because he dreamed that he was going to be greater than they were. We are sorry Joseph acted like that, for he had important work to do when he grew up and we would rather that he had not been a boaster when he was a boy. I suppose you know the story of the way in which his brothers punished him for trying to act important. They took him one

day, when he came to them quite a distance from home and sold him to some people who were passing by. Was not that an awful thing for brothers to do? When they went home, these boys pretended that some wild animal had eaten their little brother and that made their father very sad for he loved Joseph. So, this is the way that Joseph went to Egypt, for that is the place that the people were going, to whom Joseph was sold.

We started out to talk about the things that made Joseph's torch shine so brightly, but so far we have only talked about the things he did that were wrong. I guess you are wondering how anyone that did bad things could carry a torch that is to be lighted by good things. The reason is this, Joseph, just like we boys and girls, was made up of both good and bad qualities. We can be glad we have a Savior to help us overcome our bad points and that as we overcome our bad points we are strengthened in our good points.

In Egypt, Joseph became very important. The king trusted him and gave him important work to do. Joseph was a person who trusted in God and whom people could trust. So, you see trust was one of the qualities that lighted his torch. When he was far away from his family, in the land of strangers who did not believe in God, he still thought a lot about God and trusted in him. If we trust in God and try to do what we think will please him we will be boys and girls that people can trust like Joseph was.

The second quality that lighted Joseph's torch was forgiveness. One day after Joseph had been in Egypt for a long time and had become so important that he was helping the king to sell the food to the people, Joseph's brothers came down to Egypt to buy some food. Joseph recognized them but they did not recognize him. You see it had been a long time since the day that they had sold him. He was just a little boy when that happened, and now he was a man. No wonder that they did not recognize him. At first, he did not tell them who he was. However, after a certain length of time, he told them that he was their brother and then, do you suppose that he remained angry at them for the wicked way that they had treated him? That would have been an easy thing to do, but it is not what Joseph did. Instead, he forgave them and all his family moved down to Egypt and lived near him. Now, you see why I said that Joseph's torch was lighted both by Trust and by Forgiveness.

Shall we light our torches with these two qualities, Trust and Forgiveness? I think that would be a very nice thing for us to do. Let us try it.

Daily Readings

M., Feb. 8 Joseph the boaster. Gen. 37:5-11.
T., Feb. 9 Joseph hated. Gen. 37:12-20.
W., Feb. 10 Joseph's despair. Gen. 37:23-28.
T., Feb. 11 Joseph in prison. Gen. 39:20-23.
F., Feb. 12 Joseph honored. Gen. 41:37-44.
S., Feb. 13 Joseph forgives. Gen. 50:15-21.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Office Secretary's Letter

"The Sky-Parlor," Long Beach, Calif.
 February 3, 1926.

Dear Members of the F. M. S.:

Your Office Secretary has just been reading a letter from Miss Elizabeth Tyson, one of those "called-out" ones from the Philadelphia church. Like all our missionaries to Africa, Miss Tyson is in love with her work, and praises the Lord for the privilege of being his "ambassador" over there. She said in one of her letters that she might some day come back to Philadelphia on a visit, but Africa was her chosen country and the place where she found untold and unbelievable joy and content. You know, there is a verse in our Book somewhere that says, "Strength and gladness are in his place", and that is the reason why one can be filled with "joy unspeakable and full of glory" even though thousands of miles away from home and friends! One is conscious, deep down in her heart of hearts that she is "in his place" for her.

But Miss Tyson says in this letter: "We were out in the brush for one week, and the Lord gave us a blessed time, telling those who had never heard before the wonders of his love. We had the opportunity of speaking to crowds, and many, many of them accepted the Lord Jesus Christ. But the sad part of the story is that perhaps they will not hear the Word again inside of another year. I think this is the hardest part of a missionary's life. One gets out and sees the great need, and then realizes that we are human, and can only do a little. But then, I want to be faithful in the little that I can do, for I know that the Lord alone can give the increase."

Are you, dear Member of the F. M. S. reading these words, burnt up with the desire "to be faithful in the little that I can do," knowing that the Lord alone can give the increase?

Here is a very practical way in which you can be "a home missionary", when the Lord has not called you to a foreign land. Select a missionary (you will find their names and addresses listed on the back of "The Brethren Missionary") and write to that one. Tell her (or him) that you want to be a fellow-helper by prayer. It will not only be an untold blessing to your missionary to receive your letter and be assured of your interest and support, but it will be "joy unspeakable" to you when you see your Father God answer your prayers "according to his riches in glory by Christ Jesus"! Our Lord himself has said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." It is just like having a blank check signed by the only son of a fabulously wealthy father. We can, without doubt or hesitancy, draw on our Father God, in the Name of his Son, for the work of our missionaries and the salvation of the precious souls for whom Christ died, for we know that our missionaries are among "the called according to his

purpose," and we know that "The Lord * * * is not willing that any should perish, but that all should come to repentance."

So do it now! This very day, start your letter on its way! Ask not to be told the pleasant and amusing things, but the "things hard to be understood," the things that bruise and cut to the very heart of

your missionary—that you may be a real fellow-helper together by prayer!

Yours in the Master's Service,
THAT OFFICE SECRETARY.

P. S.—Members of the Board are also requested to read and heed. Your missionaries know you each personally and a letter from a personal friend means so much when one is thousands of miles from home! (From one who knows.)

A Banker's Verdict on Christian Missions

F. W. Stevens is a prominent business man in the Orient whose headquarters were in Peking while he represented international banking interests negotiating for the Consortium loan authorized at the Paris Peace Conference. He had time to study China, with unique opportunities to see the inside, and to study conditions with the eyes and mind of a hard-headed American banker.

When Mr. Stevens addressed the faculty and students of the Peking Union Medical College and all Peking took notice and the "Peking Express" carried a report of it in full. Having evidently been stirred up by anti-religious agitation the speaker devoted his attention to religion as a factor in the development of China, and rendered a clear-cut tribute to the work of the Christian missions.

"I do not speak as a religious man, only as an American business man who has become deeply interested in China. My remarks will be the first I have ever made upon a religious subject," said Mr. Stevens.

After discussing the place of religion in the life of any nation, Mr. Stevens turned to Christian missions and said:

"Now and then I hear reputable foreigners in China—I am not now speaking of the excessively intellectual class—express the opinion that the Christian missions are not helping China. The Christian missionaries have long been about this, I am told, but have allowed the statements to go largely unnoticed. Perhaps it is time that something be said by laymen on the subject.

"These remarks are made by people not particularly interested in nor familiar with mission work. They have not investigated and they draw conclusions from misinformation. When I hear a man express such an opinion, I want to be a lawyer again and have the privilege of asking him questions. I want to ask him:

"What do you really know about the work of the Christian missions in China?"

"How many of their twenty-four Y. M. C. A. city centers or their twelve Y. W. C. A. centers and eighty student associations, how many of their many schools, academies, colleges and universities, workshop and hospitals, churches and Sunday schools and other places of activity have you investigated or even visited?"

"With how many Christian missionaries themselves have you talked seriously about

their work? Or with how many Chinese who know about such activities?"

"Have you read any issue of the China Mission Year Book that tells about them?"

"Do you know what is being done in the cities of China through homes for boys and homes for girls, and otherwise, by the Salvation Army, a great and worthy Christian missionary organization?"

"Do you know of anything more repulsive than Chinese beggar women and do you know that it is educated, genteel Christian missionary women who are little by little getting them and their children off the streets, cleaning them and getting them into self-supporting condition?"

"Do you know that about 80 per cent of the Chinese people are farmers; with about 50,000,000 farm holding; that they are backward in methods; that their position in respect to adequate food supply and articles to be sold in foreign markets is threatened; that about 85 per cent of China's exports are products of the soil; and that Christian mission institutions are doing nearly all that is being at all for their economic as well as their spiritual and social welfare.

"Do you know a single thing about the importance of agriculture in the yearly program of the missionary organizations—about soil fertility, plant diseases, seed selection, animal husbandry, as they relate to Christian missionary efforts in China? Do you know of the missionary work in sanitation and health promotion, or in helping to rid China of the awful narcotic curse?"

"Do you know that there are about 236,000 Chinese children in missionary day schools, not counting the 190,000 in the Roman Catholic schools, and that most of them would have no schooling but for the missionary schools?"

"Do you know that the Chinese modern system of education in China began with the work of the Chinese mission teachers, and that modern medicine was mediated to China by the Christian medical missionaries?"

"Do you know that China was devoid of anything resembling modern hospitals and trained nurses until they resulted from missionary effort; and that now there are over 300 mission hospitals in China, nearly 100 of which are conducted on approximately modern standards with up-to-date equipment and nursing; and that there are few cities in China having even one such Chinese hospital which is of non-missionary origin?"

"Do you know that although leprosy has existed in China from time immemorial and there are now estimated to be 400,000 in China, the first leper hospital or asylum was established by a missionary society?"

"Do you know that there was never in China a hospital or asylum for the insane until one was provided by missionaries?"

"Do you know the missionary type? Do you know with what respect, and confidence the people within the range of the missions have come to regard the missionaries; and

that they are advisers and friends to the whole community in all kinds of trouble?

"Have you some better way than the one followed by the Christian missionaries for implanting into the minds of the Chinese masses ideas of right living that will help uplift China?"

"Do you know of a single organized activity in China, on a scale of importance, that aims at moral improvement or that is calcu-

lated to bring it about, and that is not traceable in its origin to the Christian missions?"

"Careless talkers with little or no learning about Christian mission work in China, go home, and, wishing to seem wise on all things pertaining to China, express their opinions about the ineffectiveness of the Christian missions. It is a common mistake

in foreign lands to regard all firmer residents of China as oracles upon all matters pertaining to China and the Chinese; while in fact there are hundreds of foreigners in China who are as ignorant of the real facts about Christian missions in China as if they had never come to China."—From the Christian Advocate.

NEWS FROM THE FIELD

FLORA, INDIANA

The Burnworths left us the middle of September for Ashland, Ohio. We sure missed all of them, also their talent and ability in leadership. However, after some time we were able to secure Rev. Frank G. Coleman, of Sunnyside, Washington, as our new pastor. He, with his family, moved here the first of November. It was at this time that he preached his initial sermon one evening. He then proceeded with his evangelistic campaign until December 6th, at which time he commenced his regular duties here. On the date mentioned above we held our Rally Day service. A fine program was rendered with a big basket dinner at the noon hour. It was a real get-acquainted meeting for our new pastor and his fine family. Our attendance wasn't as large as we anticipated (225) but considering the stormy day that we had the number that did venture out in spite of the weather, was very commendable.

The Sunday school is steadily gaining under the capable leadership of Lee Myer. We are hoping to soon have an average attendance of 200 and the realization of our hopes seems to be only a matter of time as we are coming very close to the mark.

The W. M. S. is still doing a great work, having this year made something like \$2,446.92. Some may wonder how it was done. If you care to know the secret just write to Flora and we will be glad to inform you of the particulars.

The prayer meetings are increasing in attendance and enthusiasm with each meeting. As a matter of fact, if the increase continues, the class will have to convene in the main auditorium of the church. Any one who knows anything about Flora knows that is saying a great deal. At the present time plans are under way for a big revival beginning Sunday, January 10th. Mr. and Mrs. John Long of Inglewood, California, are to lead us in song. We hope to be able to send a glowing report of this campaign in the near future. Pray for us in the coming weeks that all may do a work in his sight to whom we will give all praise and honor.

CARRIE ZINN, Corresponding Secretary.

OAK HILL, WEST VIRGINIA

"The Switzerland of America"

Our editor is giving us a splendid paper, but it looks as though we pastors will soon expect him to write the field notes. Personally I think that the part of the paper devoted to reports from the field ought to be a thermometer in a way to denote activity in the various congregations. About the only

way to tell whether some congregations are among those still at work is to look in the Annual once a year. A pastor never gets too busy to report occasionally, and whether he really desires to do it or not he owes it to the rest of the brotherhood. Now do not blame the above on the editor, he did not suggest it to the writer.

We are still hammering away here in the mountains of the Southland and not without progress. Since the last report we appointed a program committee to prepare the programs for the prayer meeting. This is quite a help when they do not forget to function. Our prayer meeting is held each Thursday evening for one-half hour preceding our Bible study class. We are studying the Gospel of John with a splendid interest. We have also taken up the study at Salem with a good attendance. We have a total of about seventy-five or eighty present each week at both places for the study. I have been doing the teaching.

Two members have been received into the church since the last report. There are others awaiting baptism. At the Christmas season an offering was taken at Salem for the White gift. An offering was taken at Oak Hill, but instead of sending it to be used elsewhere we used it for needy among the people of Oak Hill.

The work of the Sunday school and church is moving along smoothly with a good interest and attendance. One thing that has bothered other churches in this community has not bothered us quite as much, and that is the Sunday school leaving almost in a body at the close of the session. While we work for the Sunday school, we have not put it ahead of the church. The attendance is increasing for the preaching services, and while the Brethren church has stood well here in the public eye, we are more firmly and substantially grounded than ever before. Expression is common among the outside people regarding the hearty cooperation and spirit of the Brethren of Oak Hill. Our people are already planning for the District conference at Roanoke this summer and the General Conference at Winona. Brother Jim Duncan is teaching singing at Salem and Brother Sam Duncan is teaching a class at Oak Hill. We are planning for the Duncan Brothers' Quartette to attend the Conference at Winona. We have missed one of our regular attendants this winter, our aged Brother A. B. Duncan. He is not able to leave the house and has not been able to be on the street since the meetings last fall. He is approaching his eighty-fourth milestone, but

we are hopeful that when the spring time comes he will be spared to be with us again. While physically weak he is alert mentally and we discuss and plan the work of the church. We occasionally take our prayer meeting to him which he very much appreciates.

We are interested in the work of the brotherhood and are doing what we can to help in this needy field. The Oak Hill Brethren church is not sacrificing one principle of the Old Book, but stands firm for the Whole Gospel when there is a tendency to cut loose in the town.

FREEMAN ANKRUM, Pastor.

NORTH VANDERGRIFF, PENNSYLVANIA

At a recent business meeting of this congregation the writer was chosen correspondent for the Evangelist, so we must get busy.

We united with the local churches in the week of prayer with considerable pleasure and benefit to ourselves.

All the regular services show an increase in attendance and interest.

The Bible school is nearing the one hundred mark, now having three organized senior and adult classes, and what is more, shows real interest and advancement in the study of the Word.

This has increased our need for more room and has been met by a loyal effort on the part of all. One hundred dollars cash and considerable work on the part of our men and we now have room for two classes apart from the main school. This also gives us a room for our Juniors who, under the wise leadership of our good Sister Remple are learning much of God's Word and plan and have become a source of joy and inspiration to all.

Brother and Sister Remple have been with us now a year and have at considerable sacrifice on their part given themselves wholeheartedly to the work here, and now with some help from our District Mission Board are starting on their second year. At the regular morning service recently six persons souls came forward and publicly accepted Christ and another did the same after the Sunday evening service. Our special evangelistic services begin this week with Brother M. O. Witter of Kittanning as evangelist.

We ask the prayers of the Evangelist family that great benefit may result from this effort.

B. F. BUZARD, Correspondent.

**REPORT FROM THE FIRST BRETHREN
CHURCH OF PITTSBURGH FOR PUB-
LICATION IN "THE BRETHREN
EVANGELIST"**

We are happy to once again have the privilege of having another news-letter go forward from the Pittsburgh church to the readers if the "Evangelist."

About two months ago we acquainted the readers of the "Evangelist" through these columns of the improvements in the Pittsburgh church which had been authorized by the membership and which were about to be started. It gives us great pleasure to say that these improvements have been completed and our newly improved church held a Re-dedication Service last Sunday, January 24th. Coincidentally with this occasion, January 23rd marked the 36th anniversary of the organization of our beloved church in Pittsburgh, and the officials of the church deemed it wise that a combination Re-dedication Service and 36th Anniversary of the Organization of the church should be observed.

The occasion last Sunday passed into history recorded as a great success. The excellent program which had been arranged was everything that could be hoped for in the way of impressiveness. I am sure the heart of every member beat a bit faster with the pride of being connected with the Pittsburgh Brethren church. The main auditorium of the church was filled, and every one present was instilled with the spirit of the occasion.

The new entrance is a much-needed improvement. The new lights marking the entrance conspicuously point the church out to the passers-by. The new lighting system in the main auditorium is excellent. The heating system is also much improved.

But, in order not to make this report unduly lengthy, we must pass on: The annual business meeting of the church was held on Wednesday evening, January 13th. Officers to serve our church for the ensuing year were elected. Our own beloved Rev. Lynn was re-called to serve us for another year. No wiser choice could have been made. We repeat here what we said in our last newsletter: No better pastor could have been found. The following excerpt from the minutes of the annual business meeting is eloquent substantiation of the esteem in which we hold Rev. Lynn:

"The calling of a pastor for the ensuing year was held. The judge of the election declared that he would not request Rev. Lynn to retire during the calling of a pastor, as is the usual custom. He further asked all members in favor of electing Rev. Lynn as pastor for the ensuing year to stand. The call was unanimous * * * Rev. Lynn at this point responded to the call of the church with a few well chosen remarks, bespeaking the continued cooperation of the membership, and pledging his best efforts throughout the coming year. Elder Gans with a few remarks stated that we should likewise pledge ourselves to the support of the church and the pastor, and requested every one to stand in a pledge of that character while he made a short prayer."

We also take the liberty of quoting certain remarks from the pastor's annual report

which he made at the annual business meeting above referred to:

"A backward glance over the year shows much activity, earnest campaigning, arduous efforts, consequently some victories.

"The past year says that the church acquitted herself splendidly financially. Moreover, monies for current expenses, salaries and necessary repairs and improvements have been met promptly.

"If each one will do his bit,
The work will not come behind one whit;
But if one fails to do his part,
His neglect hurts the rest at heart."

"We had a net gain of 29 last year. Let me make haste to say when we take into consideration the non-Dunkard element in which we find ourselves, plus the strong Roman Catholic element, which is predominantly in the ascendancy in the Garfield section, a net gain of 29 is mighty good—very good.

"The Brethren church has an enviable position—the only church of its kind in the city—a whole Bible church. If our church has a peculiar distinction, it must be the Lordship of Christ.

"Morning attendance is good. Fondly do I hope, and fervently do I pray, that the year 1926 may record an increase in loyalty, attendance, devotion and growth in every department of the church and Sunday school.

"If the splendid material improvements which are nearing completion in our beloved church are not indicative of our desire to improve, beautify and make our church home more attractive, then I miss my guess.

"Now, Brethren, a similar spirit of interest and cooperation in the spiritual dynamic of our church will solidify our membership, unite and coordinate our departmental efforts, and enable us to do great exploits in the name of Jesus.

"We are able, we are willing,
Let us rise up and build.

"The congregation is certainly indebted to the Board of Trustees and the president of the church for their vision and tireless efforts to make the House of God more inviting; likewise, I am sure these Brethren appreciate the cooperation of the congregation in this worthy project. To the folks in the parsonage, the statement "Wash and be clean" has become delightful poetry since the modern-up-to-date laundry has been installed. Many thanks!"

We are hoping for big things in 1926. May our hopes come true.

G. M. GARLAND.

**FLASHES FROM OHIO PASTORS' CON-
VENTION**

It was the privilege of the writer to sit with 700 pastors from the state of Ohio at Columbus during the week of January 19-21. There were two Brethren ministers there. Our Columbus pastor and the writer. Steps were taken at this convention to urge the churches to pay the expenses of the pastor to the next convention.

The one great impression I received from the convention as a whole was the clear presentation of the world need and ways to meet the need. We listened to such men as Dean Graham of Oberlin, Dr. William Hiram

Foulkes of Cleveland, Bishop Warren Rogers of Cleveland, Sherwood Eddy, the world missionary, Dr. John Timothy Stone of Chicago. These men have recently traveled and are students of the world situation. They are soberly and thoughtfully facing the world task of the church with the one thought that Jesus Christ is the only help for the world need.

Using the story of the march to Canaan in Exodus 14, Dean Graham said, "I am suspicious of the attitude of those who desire to go back to the good old days. It is impossible to go back to things as they were. History justifies the urge of the few to go forward to the better land." One of Dr. Foulkes' great statements was, "In the spirit of Christ may be found the mind of Christ." "Evangelism is not oratorical but atmospherical." "It is not enough to secure the attention of people, we must secure their decision." Mr. R. A. Doan voiced the idea that "If the churches would definitely show that they were doing the will of Christ the gift of money would be forthcoming." He suggested that moneyed people were sometimes doubtful of the trend of the churches. "The church must cleanse herself of un-Christlike things." Bishop Rogers made this statement, "If we can keep the voice we are one, when we attempt to clothe it in form we differ." "Church unity, he said, will not be what I am or what you are." "The church must find herself and her great task."

Bishop A. R. Clippinger voiced the truth when he said, "Because a denomination is small is no reason why its work is not worth much." He voiced the truth that "We are too fragmentary." "There is danger," he said, "when the fragment regards itself as the whole." "We have no right to maintain a church for denominational purposes." Dr. Sherwood Eddy after reviewing the status of the countries of Europe and Asia made an eloquent plea for "men with a spiritual dynamic to preach a gospel for all men and all classes in the whole world." He further said, "We drink once of the fountain of living water and then continuously of the inner spring." Dr. Magill of Chicago, said, "We must have the plus in education, the knowledge of God and our responsibility for the spiritual condition of the world." "The child is not a mere creature of the state. Those who maintain and direct his destiny have a right to prepare him for other responsibilities." Dr. Stone reminded us that God had one view of the world in that he "so loved the world" and Jesus came to save 1600 million people." "Our polity, doctrine, must not take precedence over preaching the cross." "The world's problems will be solved by the cross. We are not responsible for the result but to the command. The command is, 'Go ye', the result is his." "The world wants to know what Christianity is, not our ideas of conditions and religions in the world." Dr. Stone's plea was for a careful presentation of Christ and the Cross in life and word.

The convention closed with a musical concert by the "incomparable" Dayton Westminster Choir under the direction of John Findley Williamson. Brethren pastors in Ohio cannot afford to miss these Pastor's Conventions. The Brethren churches must be taught

that they get large dividends by sending their pastors to religious conventions. The pastors are very small when divided among the members of his church. The members can not go to conventions and institutes, so why not show a good spirit and send the pastor?

R. F. PORTE, Louisville, Ohio.

WASHINGTON C. H., OHIO

For the first time in our life we are a resident of a rural district, surrounded by large farms of up to 900 acres. The change at first made us seem somewhat secluded, but we are enjoying it much at this time. The people here are fine, loyal to the teachings of the Word, and are stayers-by of each of the pastors who preceded us. This is a rare thing, for most every place there are some people who show the pastor their heels, but here they speak well of each man and the work he tried to do.

The Woman's Missionary Society here is active, willing to sacrifice for the church and community. In fact, they have done far above our expectations. They made an increase in pastor's salary of twenty-five percent. They gave \$50.00 for new batteries for our light plant, and have aided in various other ways. These good women are standing by the church in the good old-fashioned way. May our dear Lord bless them for still greater activities.

Our Sunday school under the leadership of Sister J. Finn is going on to what has been the average attendance. Although the highest attendance since we are here is 49, a small number to us, yet the people here think it good. Our morning service reached 54 and our evening service reached 70 in attendance, and these were at regular services. During a special, that is, an attempt to hold a revival meeting during the month of December, one Sunday night we passed the 200 mark. The people that night said, "This looks like old fashioned Fairview." If the pastor had known some of the customs of this section we would not have started a revival at this time of year, as this is the season when the centralized schools, both high schools and grammar grades have their contests and suppers. And as in most places, where there is anything to eat and drink there the crowds gather. Due to the changing of our audience, we thought best to postpone our meeting to a later date. We had two confessions.

We have a young people's service on Sunday evening, at which time we frequently have over 30 in attendance, and 20 of these participating in the service. This young people's service was proposed and started by Sister Christiansen, and the Sisters Junk are heartily cooperating in it as in every other department.

The membership here is small, about forty, a number of which are members of the Home Guard. There are some who cannot get out, but we bring the church to them in the form of prayer meetings.

The undersigned is here serving the church ten months of the year. This leaves two months of evangelistic work. An interest is asked in your prayers for the advancement of the Fairview Brethren church.

S. E. CHRISTIANSEN,

Washington C. H., Ohio. R. F. D. 7.

LOUISVILLE, OHIO

The work of the Louisville church is progressing nicely under the leadership of R. F. Porte, our pastor since June 1st. After arriving on the field he at once acquainted himself with the members living within automobile distance. Rev. Porte, besides being a good "mixer", is a splendid pulpit man, and always has his sermons well prepared. At the present time he is bringing us a series of messages on "Stewardship."

In October the pastor planned a Men's and Boys' Banquet. The attendance at this affair was good and the menu was served by the W. M. S., four of the S. M. M. girls acting in the capacity of waitresses. The Sunday school orchestra played several selections. Rev. F. C. Vanator, pastor of the Canton church, was the speaker of the evening.

During the month of November Rev. Porte conducted a two weeks' meeting, basing his themes on the Book of Revelation. This series was well attended and very good interest manifested. One young man accepted Christ and was received into the church by baptism at the close of the meetings.

Immediately following the series, the pastor got busy on plans for a Christmas pageant, and under his direction the members of the Sunday school presented a White Gift Adoration pageant. The offering at this service was over \$100.00.

The church cooperated with the other churches of Louisville during the special "Week of Prayer" services, held the first week in January.

The Sunday school is doing a good piece of work in presenting the Bible to its scholars through thirteen classes—five in the elementary department, under the leadership of Mrs. Floyd Miller, and eight in the adult department under the leadership of S. F. Essig. Our biggest handicap now is a lack of class rooms and modern equipment to care for the elementary division. The church is awakening to this fact and at a recent meeting appointed a committee to get in touch with a contractor to ascertain the approximate cost to make the needed improvements. A fund for this purpose has already been started and we are all anxiously looking forward to the time—we hope not far in the distance—when our dream will be realized. The members of the Sunday school will render the cantata, "The King Eternal" by Ira B. Wilson, on Easter Sunday night. There will be about thirty-five in the chorus, under the direction of F. E. Clapper.

The W. M. S. is very much alive and are having very interesting meetings. They have pledged \$1,000.00 toward the church remodeling fund and expect to raise said amount before the close of the present year. Mrs. Henry Eshelman is president of the society.

The Sisterhood Girls, under the direction of Mrs. Joseph Wertenberger, patroness, deserve much credit for the splendid work done by that organization. They recently sent a barrel of clothing to the mission at Kentucky and bandages to the African mission field. Their monthly meetings are well attended and are not merely a social gathering, but are real spiritual feasts—stressing the prayer life of the members. Their annual banquet was held

in November at the home of Mrs. Wertenberger and was a grand success.

The Christian Endeavor society is an active organization, and has always been the main training school for future church workers. All of the present titheers in the church received their training while members of the C. E. society. We are observing Christian Endeavor Week this year with special programs outlined by the United Society. We had planned to have the Misses Eleanor and Grace Yoder, of Ashland, with us on the opening night of C. E. Week, but on account of sickness they were not able to be here. We hope to have them at a later date. Glenwood Oyster is president of the society.

LOUIS P. CLAPPER, Secretary.

A SONG OF FAITH

By Josiah Gilbert Holland

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!

Evil is only the slave of Good;
Sorrow the servant of Joy;
And the soul is mad that refuses food
Of the meanest in God's employ.

The fountain of joy is fed by tears,
And love is lit by the breath of sighs;
The deepest griefs and the wildest fears
Have holiest ministries.

Strong grows the oak in the sweeping storm;
Safely the flower sleeps under the snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow.

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!

FROM KANSAS TO PENNSYLVANIA

This report may seem proof of a resurrection, but we have not been dead by any means. It has been said it is better to be seen than heard, and we do not want to be too much heard so as to be an annoyance to the readers of a good paper, or a worry to a busy editor. Yet we know the field news are the first to be read by most people when the Evangelist arrives. So we will do our best and leave the results with God.

About May the first we found ourselves preparing to say good-bye to a goodly number of Brethren and friends with whom we had labored for three years. The experiences of both pastor and people at such times are too strong to be soon erased from memory, and the ties of love and friendship formed by the spirit of the Almighty can never be broken. With the Apostle Paul we can claim many as our own in the Gospel, as we clasped their hands and heard them make confession of their faith in the Lord and Savior, and baptized half a hundred, laying hands on them and pronouncing the blessing of God upon them. For this work we give God all glory and praise.

I am sure that a lasting good was accomplished at Mulvane, especially with those big-hearted young people. We pray that this work may go forward and that their influence

may reach unto the ends of the earth, to the bringing of many souls to the Christ who died to save.

Early in the spring we were called on a trip across the Alleghenies, and on the way we run into some of the results of the little "Wels's Evangelist." The Listic church and community certainly had been stormed and the devil routed. The church is certainly alive. The most remarkable thing was that there were about 76 attended the mid-week prayer meeting, and every one took an active part, from the oldest to the youngest, and some who were deprived of the service sent a report of their absence and their desires for the work. This turned our minds back a decade when the people had the old time religion and love for the Kingdom of God. If Thomas can turn a community upside down with the Gospel, why should we not all put our faith squarely in the Gospel and use it to the accomplishment of great good for Christ? On this trip the Highland church invited us to stop off for a few days, and the results are that we are back with the good people whom we so hurriedly left to go west.

Leaving Mulvane May the 14th, we stopped in Michigan and in Indiana, with our daughter and friends, and arrived at Highland June the 1st, the trip costing us \$40.00. We do not regret the five years we spent in the Sunflower state, but we were sorry to find the Highland church in backward state. We are glad to say however that we find some here who are willing to lay their all on the altar for God. These people received us as the father received the prodigal son. They gave us the best room, prepared the best meal and welcomed us home with joy. Many changes have taken place in five years. Brethren O. P. Burson and Daniel Smith, both old men and mainstays in the church when we left, have gone to their reward. We miss them, as well as others.

They had been without a pastor for some time, and things had happened which caused discouragement. But when we brought the old Gospel, even as when the old prophet cried, what seemed a valley of dry bones, began to move and when spring comes and the new concrete roads, which are now under construction, are finished, we think the sinew and flesh will prove real life.

In November we opened fire on the devil with Rev. A. L. Lynn in the lead as evangelist. He is a real Bible preacher, a man filled with the Holy Ghost and a power in God's hands. His message appeals to the people and draws them out. At the end of one week we were compelled to close because of rain and mud, but the sermons delivered and the calls made had a telling effect. We are planning to make an effort this coming summer by securing a tent and inviting the entire community, churches and all, to take part in an evangelistic campaign. We are going to give Brother Lynn an opportunity to lead us. Also as we are only eight miles from Washington, Pennsylvania, a city of 25,000 population, and that without a Brethren church, we are contemplating a campaign there, as we feel here is a mission field right at home, and this is a good place to spend our mission money.

A move is on foot at present to do some improving on the church building, either by a

balcony, or a basement and redecoration. This is necessary for room, as well as for the repair of the building and the encouragement of the community. At present we have the children of several Catholic families attending our Sunday school. We don't have to go to South America to do mission work among the Catholics, we have them right at our door, and by your prayers and God's help we believe God can and will save.

On his return from Europe Brother Benjamin F. Owen and wife stopped off with us for two days, he giving us one of his real messages which did us all good, and she giving us a well prepared program which was enjoyed by all. We were sorry to have them leave us so soon, but with a promise to return again, we said good-bye.

On a Saturday evening during the month of November we enjoyed a visit from Harry Berkshire and family from Masontown. With Mrs. Berkshire at the piano and Edgar and Clayton, the two boys doing the singing, we had some real talent as the leading part of our musical program. On Sunday Mrs. Berkshire brought us an impressive message well suited to the occasion. We must say this noble family is worth all the space it occupies in a community or church. We would like to have them in our midst. We appreciated their service and welcome them with us again.

We introduced our Thanksgiving service by sending out a letter to each home connected with the church, and the offering was the best ever.

It was the writer's pleasure to visit Terra Alta, West Virginia, recently and conduct services there for the Brethren Sunday morning and evening. This people received us royally and we enjoyed our stay. But it is dead sure this part of the Lord's vineyard needs workmen, and there is another certainty that unless some of our people loosen up and broaden out in their religious activities and give out, there will be a great loss. We should remember the message of John on Patmos—"Hold that which thou hast."

Christmas brought us cheer and gladness, as we had a very good program. The spirit that prevailed was fine. The White Gift offering was very good considering the attendance. The pastor was not forgotten, by any means. A pocketbook well filled with valuable green paper was present at the close of the program. Besides many other useful gifts were presented to us during the holidays—house slippers, socks, handkerchiefs, shirts, bags of potatoes, pork, lard, beef, chickens, sugar, flour, fruit, canned goods, etc. These commodities have been coming to our hands since our arrival. We can never do enough to prove the gratitude of our hearts for these loving acts. We have a comfortable home with modern conveniences in a village called Long Pine, on a hard surfaced road, eight miles from Washington, Pennsylvania. We shall be glad to have any of the Brethren stop with us as they pass through.

We have been called upon to assist in more funerals in the past seven months than in seven years previous. There is still some sickness among our people and we ask the brotherhood to remember them in prayer. We covet your prayers for our work.

THOMAS F. HOWELL.

ANNOUNCEMENTS

OPEN FOR EVANGELISM

I am open for evangelistic work for two months in the year. Traveling expenses to place of service and care while there. No set salary, but free will offerings are asked.

S. E. CHRISTIANSEN,

R. F. D. No. 7,

Washington Court House, Ohio.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



An Alligator or a Messenger

Two young girls were looking over the stock of an alligator farm where they were raising the ugly, snappy things for sale. At last one girl said: "Did you ever see anything that seemed so absolutely lifeless? They are the most inanimate creatures that I have ever seen. Think of living for eighteen hundred years, and during all that time accomplishing absolutely nothing! They eat and sleep, sleep and eat again. I certainly should not want to be an alligator!"

You doubtless know many churches and Christians who are earnest messengers for God, but sad it is when churches and professed disciples of Christ are like alligators, sleeping and eating and then looking for more to eat and more sleep with little or no thought of their duty to God. Get busy folks with some good tracts if you are afraid to talk to your unsaved friends.

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rench, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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FEBRUARY 10,
1926

THE BRETHREN EVANGELIST



Take Another Affectionate Look At the only Brethren Home for the Aged and Infirm Located at Flora, Indiana

The only chance many an aged brother or sister will have of spending the closing years in a Home with Brethren influences will be furnished by an adequate endowment of this institution to the point where its doors can be opened freely to all who are worthy. It will take big gifts, but it can be done. Think on it. But for the present all that is asked is an average of 40 cents per member.

THE BRETHREN EVANGELIST

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EDITORIAL

Facing the Growing Movie Peril

Perhaps some do not realize we have a movie peril. Practically everybody knows that we have some sort of a peril, that something is radically wrong with the moral life of our day, that its tone and temper are at a decidedly low ebb. But many do not seem to have related this condition with the movie in any very definite way.

Of course, we all know something is wrong, very much wrong. We are hearing that on every hand, and from leaders in every sphere of activity. Judges, law enforcement officers, reform associations and newspaper writers are pointing out that youth is on a rampage and crime on the increase. They tell us that parents have lost control of their children; that youth in revolting against parental rule, has set itself against all law; that crime is growing at an astonishing rate, especially among the young, not only in America but throughout the world; that 80 per cent of all murders and burglaries of the last quarter of a century have been committed by boys and girls under 25 years of age; that 75 per cent of persons now in jail are under 25. The Cleveland Association for Criminal Justice in its semi-annual report ending June 30, 1925, opened its report as follows:

"Crime continues to increase in Cleveland at an alarming rate. For the semi-annual period ending June 30, 1925, major crime has increased over the corresponding period of the year 1924. Robbery, 15 per cent; house-breaking and larceny 59 per cent; automobile stealing 61 per cent; burglary and larceny 75 per cent; murder 95 per cent; assault to kill 100 per cent; manslaughter 139 per cent."

This is a fair sample of the statements being made throughout the country by those who are being brought in touch with the ragged edges of humanity. But few, however, have had the vision or the courage to point out the large and definite way in which the movie is responsible for this lamentable condition, and so very little effective public sentiment has been focused against it. This has been due largely to two facts: first, that too many people have become enamored with the motion picture, and second, that many have been deceived by maneuvering of the Movie Trust to give the people the impression of its high purpose and respectability. Will H. Hays with all his talk about cleaning up the movie is but a smoke screen behind which this powerful law-breaking corporation has gone on

making merchandise of the baser passions of men, at the same time "throttling good pictures, terrorizing the better elements of the industry and corrupting politics," as is affirmed by Dr. Wm. Sheafe Chase, general secretary of the Federal Motion Picture Council, which is now in conference in Chicago. Those who expected Mr. Hays to be clothed with power that would enable him to improve the character of the movie against the will of the more powerful movie magnates, who pay him his princely salary, have been disillusioned by the fact that crime inciting pictures are on the increase.

The Film Daily for October 9, 1925, says,

"The British rulings make their censorship more severe because of increase in crime films."

Again on October 22 it reported: "The Australian commonwealth has imposed a number of more severe censorship restrictions against American and other imported pictures. 'Production', the theme of which deals with the adventure of female crooks, will not be permitted to enter the country under any circumstances."

The Film Daily for November 1, 1925, gave the following forecast for movie productions in the United States:

"Crook pictures seem to be in demand, or at least coast producers are thinking that way and looking for such material. So if you have one up your sleeve, dig it out. Female crook stories also wanted."

Says Dr. Chase: "Judges all over the land are declaring in language no intelligent person can fail to understand, or afford to ignore, that motion pictures are responsible for the alarming increase of juvenile crime . . . The records of the Chicago Board of Censorship and of the New York State Movie Commission shows that the moral character of the motion picture has been steadily growing worse in the last three years."

What shall we do about it? We should like to see, if we consulted merely our feelings, the Christian take a stand of aloofness, leave the movie entirely alone, and so keep himself pure from its contaminating influence. And we cannot escape the conviction that such an attitude toward the movie shows, so far as the individual Christian is concerned, is about the only consistently Christian way of dealing with them. If the church membership would rise to that position, it would doubtless be greatly increased in power in every way, and the movie business would not be nearly so profitable as it is. But we are well aware of the fact that the rank and file of the church membership does not take that attitude either in spirit or practice, but that great hosts of them are movie attendants. Nor could the Christian discharge the whole of his duty in relation to the peril by merely adopting that attitude. He would save himself from contamination, but he would not help to solve the problem, and thus save others.

The fact is that the movie must be cleaned up, if the peril is to be warded off. It is very probable that the large majority of movie goers are not church members and could not be appealed to from a Christian motive. And a still larger per cent are children and could not possibly be kept away from movie entertainments in any large numbers under the present condition of parental indulgence and lack of control. The Federal Trade Commission which has been investigating the movie since 1921 says in its brief against the Trust issued in October, 1925:

"Of the 20,000,000 daily movie goers, 75 per cent are under 24 years of age. The actual daily attendance in schools is 10,000,000; a greater potential power to influence the character, habits, dress, morals and general conduct of our youth than our public school system."

It is on our children that the movie is getting in its worst influence. It is the teen aged folks who are being transformed into criminals, or if not so bad, into frivolous, insincere, irreverent, Godless throngs, who avoid the church, and find no enjoyment in the higher and finer things of life. In view of this fact it is evident that the situation cannot be ignored. If we care for our children, if we care for our national welfare, if we care for the church and for our duty, we must do something to stop this steady stream of corrupting influence.

With so difficult a task facing us squarely it is encouraging to note that there is arising a leadership that is not only fully convinced of the demoralizing influence of the movie, but at the same time promises to be able to mobilize and direct public sentiment in a way that will make possible that moral protection that is so much needed. This leadership is heading up in the Federal Motion Picture Council, which was organized as a result of four National Motion Picture Councils held in Washington, D. C., in 1923, 1924, and 1925, and purposes to be the organized agent and servant of the churches in bringing about a national crusade for clean movies.

When Writing for Publication

Follow any new-fangled ideas you wish in writing your personal letters, but please observe the long-established rules for preparing proper manuscripts for the printer. Fads do not make for efficiency anywhere, least of all in a printing office where speed and accuracy are secured by learning the proper way of doing things and then doing them by habit. For example, when beginning a paragraph it is still proper to indicate it by indentation; there are difficulties with the fad which some follow of making the first line flush. We are not particularly anxious to see your fancy box-stationery, and less so to have you write on all four sides of such fancy folders; use just plain paper, and write on one side of the sheet only. When you have written what you thought was your last page and you have a line or two to write yet, do not turn the sheet over and write on the other side; get a new one. Do not write single spaced when using a typewriter, as it is hard for the operator to follow the lines and allows no space for the editor to make any needed corrections. When writing with a pen, do not crowd your lines, and when you have finished your manuscript, read it over and insert any possible omissions and determine whether your copy is likely to be readable after it has gotten cold. That is all for this time, thank you, and we hope you are still smiling.

EDITORIAL REVIEW

Read the "Tract Corner", and buy and use tracts, especially those setting forth the teachings and advantages of the Brethren church.

This week we feature the Brethren Home on page one; next week it will be the Superannuated and pioneer ministers.

Our friend, Brother M. E. Horner, who was some years ago our correspondent for the Goshen church, writes an interesting record of his trip to southern Texas.

From the communications of the "Office Secretary of the Foreign Board, it has been evident that she is well fitted for her place, and from her letter this week it is to be seen that she is happy in it.

The railroads are offering fare and one-half rates to registered delegates to the convention of the International Council of Religious Education to be held at Birmingham, Alabama, April 12 to 19, 1926.

The Religious Education Association has announced its twenty-third annual convention to be held at Toronto, Canada, March 9 to 12, 1926. The theme of the convention is to be "Religious Education for Participation in World Affairs."

The Christian Endeavorers will find an interesting letter in this issue from Brother Charles W. Mayes, Citizenship Superintendent. See the Christian Endeavor page, you will want to read it. We shall be glad to hear from other department superintendents. Use your page, Endeavorers. Keep it alive with news and helpful suggestions.

The church at Flora, Indiana, is rejoicing in a splendid revival conducted by their pastor, Brother Frank G. Coleman, assisted by a Mr. and Mrs. Long, evangelist singers. Fifty confessions were received and with the number who are coming by relation the church will be re-enforced by about sixty. With this added strength and enthusiasm the Flora church will doubtless press on to greater things.

President E. E. Jacobs supplies us with another installment of "College News" and among other items of interest is the one concerning the recent generous gifts of Mr. John C. Myers in the form of a radio set and a hundred dollars to buy platinum for the chemistry department. Mr. Myers is the son of the late F. E. Myers, who with his brother, P. A. Myers, a College trustee, built up the widely known F. E. Myers & Brother Company, makers of pumps and hay tools.

Dr. W. S. Bell, pastor of the Dayton church was in Ashland this week laying plans for the beginning of his work as director of the College Endowment campaign among the churches. He also called upon the force at the Publishing House, in which he has a vital interest, being president of the Publishing House Board of Trustees.

He recently closed an evangelistic campaign in his church at Dayton with Brother C. H. Ashman as evangelist, resulting in about ninety confessions, sixty-six of which will unite with the Brethren church.

Our correspondent from Sunnyside, Washington, reports three additions to the church, and the Sunday school doing excellent work. Dr. J. C. Beal is the able pastor of this church, having recently entered upon his second pastorate at this place. It is hoped that his health, which he told us recently had been quite indifferent, will soon be much improved. It is evident that the young people of this congregation are being well cared for by organizations adapted to proper ages, and no doubt the church will in the days to come find itself abundantly repaid for this wise course.

Brother Lester V. King writes "From St. James, Maryland, to New Lebanon, Ohio," and naturally such a record contains many things of interest. The church he recently left was his first pastorate, and though he puts his accomplishments very modestly, we think he did a splendid work there. The parish is widely scattered, and Brother Thoburn C. Lyon, the new pastor, will have plenty of work to do, but we understand that Brother King realized a commendable improvement during his stay there. He has been well received in his new pastorate and the outlook is bright for an encouraging growth under his leadership.

Dr. Martin Shively, treasurer of the National Sunday School Association, makes his second report of the White Gift offering, and an encouraging report it is. Much interest has been shown in the work that the Association is doing in Kentucky missions, College support and the promotion of Sunday school work through its field secretary, Brother M. A. Stuckey. It is evident, however, that there are many schools who have not yet reported, and it must be remembered that the budget is only about two-thirds covered. Let others "do their bit."

FEBRUARY 28 IS BENEVOLENCE DAY WHEN EVERY CHURCH is requested to lift an offering for the Superannuated Minister's Fund, which is to be sent to the new secretary, J. J. Wolf, of North Manchester, Indiana, and also an offering for the Brethren Home to be sent to Henry Rinehart, treasurer, Flora, Indiana. No church has a right, neither can it afford to neglect this worthy cause. The Superannuated Minister's Fund officers say they must have \$4,000, this year to meet the Board's obligations to all those to whom the General Conference voted to give aid. The Brethren Home officers have not yet named their goal, but we suppose it is the usual 40 cents per member.

Dr. Charles A. Bame reports a very successful evangelistic campaign closed at Johnstown, Pennsylvania, in which our Third church (in Morrellville) and the Church of the Brethren in the same locality, cooperated. The revival spirit ran high and almost eighty confessions were received. This rejoices the heart, but there is a sorry side to the situation in view of the fact that two Dunker churches within a stone's throw of each other are trying to occupy the same field. The revival was a fine example of cooperation, but unless it is carried farther and they work out some way of cooperating permanently, they will eventually become competitors, which is a situation neither denomination can justify anywhere.

English newspapers are launching an attack on psychoanalysts following the suicide of a young barrister as a result of being psychoanalyzed. No one can safely be dogmatic as to what may or may not be discovered about the operation of the human mind, but of this we may be sure, that no good will come that can in any measure atone for the evil resulting from a preposterous theory that arrogantly denies "the claims of morality as being irrelevant to scientific research," as does the Freudian school, according to the London Post. The minds of boys and girls are debased by ruthless exposures, and men and women are oppressed and made despondent by having their minds exploited by so-called psychological examinations and treatment. After all, the best place to go for an examination of the bent of one's inner life and a treatment of the mind and heart is to the Gospel of Christ. There is pointed out the cure and the examination is safe and free. The Holy Spirit will convict every one who will submit to the penetrating light of divine truth,—he will convict of sin, of righteousness and judgment, but he will not leave the mind distracted and despondent. Instead he brings strength and victory through the grace of our Lord Jesus Christ.

GENERAL ARTICLES

Jesus and the Throne of David

By Charles A. Bame, D.D.

King, Throne, Scepter, Reign—these words may seem strange to the careless student of the Word of God in relation to Jesus. But they have all been made about him and of him. In this paper, I wish to call attention to a single line of prophecies concerning him that, until this present moment, must mean just nothing; and unless there is a fulfillment of them later, they must nullify faith in both the Old and New Testament Scriptures. All through the Old Testament there are prophecies which I believe may be headed up in Isaiah 9:6, 7. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his GOVERNMENT and peace, there shall be no end ON THE THRONE OF DAVID to order it and to establish it, with JUSTICE and JUDGMENT from henceforth, EVEN FOREVER. The zeal of the Lord of hosts will perform this." Note the words "government" and "power" in caps. The New Testament, beginning with Matthew 1:1, starts with "The book of the generation of Jesus Christ, the SON OF DAVID", and continues with the proclamation of the kingdom of heaven by John, Matt. 3:2, and by Jesus, Matt. 4:17, 23; giving the principles of that Kingdom in the sermon on the mount, Matt. 5-7, his rejection at Nazareth, his unbidding of the cities of Capernaum, Chorazin and Bethsaida, because they repented not. Then, the explanation of the Kingdom in the mystery form of parables so that his disciples might understand and others might not, and much more on this "gospel of the kingdom." Turning to Luke, again the kingly character of the Man of Galilee, is faithfully set forth. How royal is the annunciation to Mary! Luke 1:30, 33. And the angel said unto Mary, "Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. HE SHALL BE GREAT, and shall be called the Son of the Highest; and the Lord God shall GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID; and HE SHALL REIGN OVER THE HOUSE OF JACOB FOREVER; and of HIS KINGDOM THERE SHALL BE NO END." Note that very much of this annunciation to the virgin applies to the KINGDOM side of his life. Both of these prophecies—the one from Isaiah and from Luke are very often partly quoted but alas! too often only PARTLY.

How strangely silent are many preachers about the very prominent part of both these texts concerning the kingship of Jesus on the THRONE OF DAVID. But how can the Bible be the Word of God concerning the Saviorhood of Jesus and that concerning his Kingship be untrue? If one is to be believed and stressed, why not both? If both lines are true, then something is yet to happen in the earth, and that something concerns Jesus' Kingship ON THE THRONE OF DAVID. The prophecies concerning the suffering Messiah have been fulfilled but those concerning the Reigning King have not; they must yet be fulfilled; so may it be. To this bear all the prophets witness. The Jews did not recognize the suffering Messiah when he came, and only this week, Rabbi Wise in New York, said that he has not yet come. Now the danger is that the careless, negligent church of today will not be ready for the kingly Christ

when he comes again TO SIT ON THE THRONE OF HIS FATHER DAVID. That this is the design of the Great Jehovah, seems clear from the study of the Scriptures, if we allow them to say what they say. It is most assuredly set forth in the Word, that God has been attempting to set up a kingdom on the earth from the first: "Have dominion," said he to Adam, "over every living thing." But like a drunken lion-tamer loses his power over the ferocious beast, so Adam through sin lost his dominion and man has not yet recovered it; nor will he until the sin has been eradicated from the hearts of men, and lost power restored. Again, in the call of Abraham, in the republic under Moses, under the rule of the Judges, and then, through the rule of his people by a king, under David and Solomon, and their successor,

who followed after idolatry and brought on the Dispersion and the Babylonish captivity, God was trying to make ready a people for his kingdom on the earth where his will might be done and righteousness might come.

Just as clear, it can be seen through all these dealings with a rebellious people, he was telling of the man of our text under whom his will would finally be done; who, when he came, said, "It is written in the volume of the Book, I came to do thy will, O God." But they killed him whom they should have crowned and still his will on earth was delayed. The first of these indications is in Genesis 3:15, in the promise, "The seed of Woman shall bruise the serpent's head." Note, too that this is the only reference to the "seed" as belonging to the woman, a possible and probable forecast of the Virgin birth of the Lord. The next reference is that the promise of restitution is to come through the line of



Charles A. Bame

Seth, Genesis 9:26, 27. Then, "My Covenant will I establish with Isaac" (Not Ishmael) is the next word, Genesis 17:18-21. Here again the line is limited—no Ishmaelite will occupy David's throne. Next, of the sons of Jacob, not Reuben the oldest, nor Joseph the favorite, but "Judah, thou art he whom thy brethren shall praise: thine hand shall be in the neck of thine enemies; thy father's children shall bow down before thee * * * the SCEPTER shall not depart from Judah, nor a law-giver from between his feet till SHILOH COME; and to him shall the gathering of the people be. Note here the word SCEPTER denoting power and SHILOH referring to the Messiah; Savior and King, to come out of Judah. Next comes the assurance that was afterward to be sworn to by the oath of Jehovah, that David's throne was to be FOREVER. Through Nathan as God's spokesman, David was told with the warning, 2 Samuel 7:16, that "if he commit iniquity, I will chasten him with the rod of men," v. 14, but with unrestricted and unlimited promises that his throne should never cease. "Thine house and thine kingdom shall be established FOREVER before thee and thy throne shall be established FOREVER." Again, in the 89th Psalm, 35-37, God says, "Once have I sworn in my holiness that I will not lie unto David. His SEED shall ENDURE FOREVER and his THRONE as the sun before me."

But God did not forget and in Jeremiah 33:20, 21, long after David was dead, we read, "Thus saith the Lord, if ye can break the covenant of the day and my covenant of the night, and that there should not be day and night in their seasons, then, may also my covenant be broken with David

my servant, that he should not have a son to REIGN UPON HIS THRONE. "Here God makes the succession as sure as that of day and night. But it will be replied that the line has been broken. But be careful lest we mistake. Matthew and Luke both trace the genealogy of Jesus to David. He was of the royal line and had a right to David's throne, had the King not been crucified. That the line was not to be a succession, is also clear from the prophecies concerning the Branch. Says Jeremiah 23:5, 6, "Behold the days come, saith the Lord, that I will RAISE UP UNTO DAVID A RIGHTEOUS BRANCH and a KING SHALL REIGN AND PROSPER and shall execute justice and judgment IN THE EARTH. IN HIS DAYS JUDAH SHALL BE SAVED AND ISRAEL SHALL DWELL SAFELY and this is the name whereby he shall be called, "THE LORD OUR RIGHTEOUSNESS." See also, Isaiah 11:1, 2 "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of knowledge and the fear of the Lord." Now, it would seem that there could be no doubt of the identification of the Branch. But lest there should be, it is written, Luke 2:40, 52, "The child grew and waxed strong IN SPIRIT, filled with WISDOM and the grace of God was upon him * * * and Jesus increased in WISDOM and stature and in favor with God and man." Let it now be said that how these prophecies could have been fulfilled in any human being and how many others concerning the land of Palestine and the city of David could come to pass must have taxed mightily the faith of the prophets even, who foretold them. Indeed, had they known their scriptures they would have known that he was not to be a human, for it was said, Isaiah 7:14, "A Virgin shall bear a Son and shall call his name IMMANUEL, or "GOD WITH US." The God-Man was the only hope of such a wonderful reign as that. FOREVER, could not be predicated of any human. No more could there have been a righteous reign of any human ON THE EARTH ON THE THRONE OF DAVID, for David himself had failed awfully in righteousness. Either these prophecies were to be fulfilled by a more than human or they were enigmatic and phantasmal.

But in the fullness of God's time, came the assurance to the Virgin that she should be the mother of the IMMANUEL. The angels sang at his birth; the wise men came to witness to his Royal greatness with gifts for the "born King of the Jews." Jealous Herod made it possible that "out of Egypt have I called my Son." John came preaching "The Kingdom of heaven is AT HAND," and then, after the baptism of Jesus and the witness of Heaven to his heavenly Sonship, he himself went forth, preaching, "The Kingdom of heaven is at hand." The King was here and in the Royal line of David for God's chosen Israel, but they could not recognize him because they did not know their scriptures or could not rightly divide the Word of Truth." He gave them the principles of the Kingdom in the sermon on the mount; and when he yet sits on the throne of David we will see the golden rule of that sermon administered. Peace on earth. He returned to the city of his boyhood at Nazareth and they led the king out to the brow of the hill and would have cast him over, but he escaped through their midst and then he said to his disciples, "Unto you it is given to know the mysteries of the KINGDOM; but unto them it is not given" and in mystery form he revealed in many parables that the kingdom could not come now; the King would "go far into a far country AND RETURN." That his faithful ones would rule and reign with him when he came back in Royal splendor. "After a long time the lord of those servants will return and reckon;" and woe to them that are foolish and not ready and watching.

Now, behold the workings of the wonder-working God. In the evening of the sixth, thousand-year day, the Jews returning to their native country, now in the hands of friends, at an amazing rate and wealthy Jews pouring out their money so that it may be so. Dreams of again populating their native land with the suffering of their race from all the countries where they have been persecuted ever since they crucified their King and cried out "his blood be

upon us and our children." Returning to where the King shall sit on the THRONE OF HIS FATHER DAVID to rule the nations in righteousness and they, there, ready for the King through whom they will rule the world. "A nation born in a day" is beginning to be forecast as a possibility. Behold, also, how the world is thinking in terms of a world kingdom; never before have the nations tried to form a world power. Never before, a League of Nations. Never before a World Court.

May I conclude this paper with the words of an Israelite? I quote from Paul in Romans 11. "I say then, hath God cast away his people? God forbid. * * * God hath not cast away his people * * * there is a remnant according to the election of grace. I say then, have they stumbled that they should fall? God forbid. But rather through their fall, salvation has come to the Gentiles. * * * If their fall be the riches of the world * * * how much more their fulness? * * * Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion a Deliverer and SHALL TURN UNGODLINESS AWAY FROM JACOB. FOR THIS IS MY COVENANT when I SHALL TAKE AWAY THEIR SINS * * * FOR THE GIFTS AND THE CALLINGS OF GOD ARE WITHOUT REPENTANCE." And once more from the Annunciation: "Fear not Mary; for thou hast found favor with God; Thou shalt bring forth a son, and shalt call his name Jesus." And Matthew adds "for he shall save the people from their sins". (Back to the annunciation) "He shall be great, and shall be called the Son of the Highest and the Lord God shall give unto him the THRONE of his FATHER DAVID; and HE SHALL REIGN over the HOUSE OF JACOB FOREVER and of his KINGDOM THERE SHALL BE NO END."

Now, I know that it is objected that this is not a necessary part of the gospel; that God will take care of the Throne of David and therefore, we need not concern ourselves about the details of the Divine Plan. But it is a part of the Gospel and therefore the whole gospel is not preached unless we preach this. Personally, I know that it is attractive to the people. More than that, I know that it has an appeal to the Jew. Certainly, that Christian who can tell the Jew that all these glorious promises of the Old Testament Scriptures are yet in the plan of God, has a message that will beget hope and faith. Perhaps, the reason so many Jews are infidel and hopeless today, is because so few teachers and preachers pay attention to this other half of the gospel of the Son of God. If we preach that the suffering Messiah has come to "save the people from their sins," let us also preach that "He shall sit on the throne of David and rule over the House of Jacob FOREVER."

Ashland, Ohio.

AN OPEN DOOR

The life that is lived in steady contemplation of God is not only firm and roomy, but is characterized by daily enlargement. Every day the Lord opens doors to the consecrated life. Words that hitherto had no meaning throw open their doors and unveil their wealth. Promises, that have hitherto been under lock and key, fling their doors ajar, and invite us to partake of their treasure. We don't know just where we shall find the open door. Sometimes a lowly service confronts us. We discharge the humble task, and in the act of obedience we find we have passed through an open door into an enlarged conception of "the inheritance of the saints in light." In the old castle at Edinburgh, the way of the Crown Jewels leads through a very humble doorway and through a very dingy and circuitous passage. The humble doorways of common duties are frequently the way to the room where God keeps his jewels. The Lord is ever giving us new opportunities, fresh chances, that day by day we may grow in grace and in the knowledge of him. It is his will that we should grow daily in finer discernment, richer affection, and more brilliant hope.—Dr. John H. Jowett, in "Books by the Traveler's Way."

"The Slanderer"

By Edythe R. Hall

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool—Proverbs 10:18.

I think the slanderer is well represented as a serpent with a characteristic human head, coiled in the grass, striking with an arrow-tipped tongue into the bleeding heart of its victim.

Jealousy and envy are the sac of poison under the slanderer's tongue. Love and honor never engage in this vile business. Truly does a great poet, style slander, by way of personification:

"Slander,

Whose edge is sharper than the sword; whose tongue Outvenoms all the worms of Nile."

The victim of slander truly suffers more than the victim of theft, as, with a consciousness of innocence, he endures a lifetime of shame without the power of defense. Our friends may hold us innocent and stand by us, but the world will think of the dove as soiled and the lamb as spotted. Our enemies especially will keep the skeleton of a dead slander upon our track, and but a few of them are generous enough to grant, much less prove, our innocence.

There are even churches, where some of the members gossip, scandalize and slander each other, and sometimes slander their pastor, thereby making his way hard. Churches that engage in this sort of thing are bound to lose their prestige and will never regain it. Such a feeling should not exist among Christians. Think of the effect it has on people outside the church. There should be a marked difference between Christian people and people of the world. Slander is an evil genius, a cunning fiend which stalks its prey at noonday and springs upon its victims at midnight. Deep down in the hottest hell, where dwells the foulest devil, will be the eternal abode of the serpent-tongued slanderer.

There is a lot of jealousy and envy in our churches today. The Bible says, "Jealousy is as cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame." Shenstone has well defined jealousy as the "fear of apprehension of superiority;" and envy, "our uneasiness under it." Shakespeare called jealousy "the green-eyed monster which doth mock the meat it feeds on." In fact, jealousy and envy are the product of small minds. It is always an inferior jealous of its superior, you never find a superior jealous of its inferior. Do not be jealous, if someone can do a certain thing better than you can. All people are not talented along the same lines. The church should let and encourage its members to do the things that they can do the best, and no one should feel jealous and envious because certain persons can do certain things better than others and should not try to push and vote them down, but should give encouragement so they can develop their talent still more and be of greater service to the Lord.

Of all the vices to which nature is subject, slandering and jealousy are the most detestable, being compounded by fraud, cowardice and revenge. It destroys those principles of mutual confidence and security.

Slandering and jealousy are cowardly. They soon find their crowd and then spend their time in scandalizing some innocent person. A bit of scandal is to them a sugar-plum which they roll in their mouth and divide with each other; and the plum grows as it rolls from mouth to mouth. They find a fiendish delight in the spread of neighborhood gossip. Slanderers have a reckless disregard for truth and honest reputation. We are often astonished at some of the people that engage in this sort of thing, for truly it is the vilest business of mankind.

The treatment of slander is an important consideration. The slandered man or woman occupies a difficult position. He needs most of all the grace of patience and forbearance, or fortitude and bravery. The question then arises, "How shall I treat scandal and slander?" We should never be in

too big a hurry, or too hasty, and never pay any attention unless dignity and duty demands defense, and when defense is impossible, wait on God. Slander will run its course after a while, and though the one slandered may never be pronounced innocent by all, yet character untainted will shine again like the sun through the clouds, even if the sky never becomes altogether clear. Socrates said: "Slanders do not hurt me, because they do not hit me," but we do not all have the rugged mountain grandeur of Socrates. Slanders do hit and hurt some innocent people, sometimes rend families, churches and neighborhoods, leaving for awhile the desolation of the cyclone on its track; and it takes manhood and Christianity to await until the storm passes over. The surest method against scandal is to live it down by perseverance in well-doing, and by prayer to God. After all, God and time and well-doing are the best remedies for slander, so far as the effect of it may ever be cured. Slander, is one of the Christian's crosses and if well borne will lead to a higher Christian life. It is comforting to know that the birds pick at the best and highest fruit upon the tree. The best people in the world are slandered; and only the good and useful can be. Of course there is a negative, good-for-nothing good of which none speak evil. To such Jesus spake when he said, "Woe unto you when all men speak well of you."

Slander makes the true man examine himself to see whether or not the things said of him be true. A great writer once said, "that he never grew angry at slanders and scandals; for if they were true, he tried to improve his life above them; if false, he would ultimately shine all the brighter by them." This is true that the result of a slander lived down will purify and brighten the character of the slandered, though he may never regain his lost reputation or position in the eyes of everybody. Tupper gives us good advice when he says:

"If a liar accuseth thee of evil, be not swift to answer, You give him the license for awhile; it shall be thine honor afterward."

Let us therefore drive all slandering, envy and jealousy out of our churches and practice the law of kindness. Nothing pays so well in return, and nothing is so easy in its investment.

Harrisonburg, Virginia.

WHAT THE BIBLE MEANS TO SOME CHILDREN

During December a request was received by the Society from the Week-day School of Religion, Dayton, Ohio, for a number of copies of the booklet entitled "John 3:16," containing some specimens of the 770 languages and dialects into which the Bible verse has been translated. The booklets were supplied free of charge, and were distributed during the "Own Your Own Bible" campaign conducted by the school.

A letter was received in due time thanking the Society for the booklets and telling of the delight with which the boys and girls received them.

It was especially interesting to learn some of the responses which came from fifth grade children in answer to the question: "Why should an American boy or girl study the Bible?" A few of the answers given follow:

"If we didn't study the Bible, the earth wouldn't progress, and the people would form bad habits, and there should be fighting."

"American boys should study the Bible, because it gives them the spirit to be good and to mind their parents and to help others at all times."

"I want to study the Bible because I want to learn about God and be directed on the right road. If I see anyone, I will tell them to read the Bible and help our country to be the leading country in civilization."

My Bible and I in 1926

By G. C. Carpenter, D.D.

"Do you know your Bible, my little child?" was the question asked of a little girl who had come to a certain Sunday school for the first time. At once she thought of the large unread family Bible in her home and made this quick reply to her teacher's question: "Oh, yes, I know everything that's in it; sister's young man's photo is in it, an' ma's recipe for face cream, an' a lock of my hair cut off when I was a baby, an' the ticket for pa's watch."

"Do you know your Bible? How can you live it if you do not know it? Not what is in it, but what it is. Why is it that the safest place on earth for storing keepsakes is the large family Bible? Perhaps it is because it is too large for convenient use, but it is more likely that it is because the Book in any size is seldom used in the home. Nobody bothers hence it becomes the family safety box.

The greatest need in the world today is that many more people know what is in the Bible and then live that truth in daily life. A general disregard for the law of God and the law of man characterizes the present generation. And the serious results are patent to every thinking person. What the end will be if the present reign of lawlessness continues is alarming.

What an opportunity these three months to know what is in the Gospel according to John, as this book is studied in our Sunday schools. John says that he wrote the book "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Life itself is serious. A Philadelphia preacher, not of the Brethren church, used as the subject of a New Year sermon: "Life is a Joke, so Laugh." Multitudes take that attitude

toward the Bible, the principles of righteousness and the soul's destiny, but blessed and thrice blessed are they who know the Bible that they may know and do the will of God.

Let every one walk with Jesus and live his life in 1926.

May his Word be a Lamp unto our feet and a Light unto our pathway.

Hagerstown, Maryland.

A NEW FORM BUT THE OLD SPIRIT

It cannot have been intended that the Church of Christ should remain forever in her primitive condition in all respects. It is the nature of a seed to grow, to attack its surroundings, to absorb and transform them, and thus to become all that lay within it to be. To become, for example, a tree whose roots pierce more and more deeply into the nature of things, whose branches spread upwards and outwards to the sun and the sky. It is in the nature of all spirit to take to itself a body or form—a body which at once defends the spirit from assault and enables the spirit to express itself. But the church, though she may never again return to her first pattern, just as she will never return to her first numbers, may and must retain as her one dear treasure that spirit, that idea, that grace, that outlook upon things and up into God, which at first was all her glory. She may and must show forth the primitive generosity and fellow-feeling amongst her members, the indubitable reflection also of her only Lord.—John A. Hatton, in "As at the First."

THE BRETHREN PULPIT

The Mission and Method of the Master

By L. G. Wood

TEXT: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Timothy 1:15.

There is much being said and written these days about Methods, Missions, Plans and Programs, and these are all useless, except as they center in a person and direct the mind and the heart of man toward that Person. It is very significant, that the great Apostle, who is the author of our text, always found the personal Savior at the heart of every message of good news, even describe him as the Personality of all TRUTH. "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus" (Eph. 4:21).

The text lends itself to a most beautiful outline of six great propositions, which we will try to notice briefly in their order.

I. "This is a faithful saying." These words certainly represents a sure declaration, concerning the Mission and Method of the Master. The Bible contains more than three thousand promises, and these stand out as the unanswered challenge of God to man. Inspiration also tells us that we "have also a more sure word of prophecy" than the audible voice from heaven (2 Peter 1:18-19). We understand that to mean simply this: Fulfilled prophecy, is "more sure" as a permanent evidence to man of the Inspiration of the Scriptures, and this is based on a clear statement as to the source of inspiration: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were MOVED by the Holy Ghost" (2 Peter 1:21). In the last book of the Old Testament God, through the prophet, lays down a challenge to man in these words: "Prove me and see if I will not pour you out a blessing" (Mal. 3:10).

"Faithful is he that calleth you, who also will do it" (1 Thes. 5:24). "Nevertheless the foundation of God standeth sure" (2 Tim. 2:19). "These sayings are faithful and true" (Rev. 22:6).

II. "Worthy of all acceptance." "This is not only worthy, but is a safe investment of that which is most precious of life. This investment not only means the transformation of our lives but also our participation in the divine nature. "Whereby are given to us exceedingly great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). This is the means by which we make our "calling and election sure," and shall receive an 'abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.'

It is frequently said that "Christianity is worth all that it costs" which is indeed true, for Christ-likeness is the real demand of our manhood. No one can pay too much for an infinite relationship. "And every one that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life" (Matt. 19:29).

III. "Jesus Christ came." Those three words involve all there is in a Divine mission. A mission regarded by angels as sublime, and of everlasting interest.

At his incarnation, angels accounted it their highest honor to announce HIM. Yes, the angelic dream was one

of peace, and the Judean hills rang clear that night, by the angel choir, "Glory to God in the highest, on earth peace and good will to man." His entire earthly life seemed to be accompanied by an angelic host. In the wilderness of temptation, in the garden, on the cross and at the tomb, then they furnished his escort to Glory. The apostolic Peter writing about the great Mission of the Master, said: "Which things the angels desired to look into."

If the angels, who did not need salvation, were so much interested in this great mission, surely we who are so vitally concerned, should hail HIM with rapture.

IV. "Into the world," This is certainly a needy place. The natural trend of this old world (world order) is away from God. There is a great deal of carnality in the world today, and sometimes a bit of it creeps into the church, and what ever the "carnal mind" is, it is at "enmity against God" (Rom. 8:7).

The Bible not only describes this present world order Son of God. "Who gave himself for our sins, that he might as evil, but also reveals the deliverer in the person of the deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). The friendship of the world does not promote the work of the Kingdom of Christ. "Know ye not that the friendship of the world is enmity of God" (Jas. 4:4).

John also describes the world by its works, as "lusts of the flesh," "lusts of the eyes", and "the pride of life." These are the "ear marks" of worldliness, and not worthy of the Christian's affection because "the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever" (1 John 2:15-17).

O Christian! Rejoice that Christ Jesus came into this sin-blighted world; then rejoice again, that he has called you and me to be his representatives in this needy place. May we so live and so serve that his call to us may not have been in vain.

V. "To save sinners". This is the greatest proposition that can engage human thought, because it implies the exercise of Infinite power, in behalf of unworthy sinners, with but one promoting motive: "GOD SO LOVED."

This is an infinite task, which came by a heavenly birth, and while we can not perform it, we can lead a soul into the presence of the ONE who can save. When Christians LIVE the Gospel as well as teach it by word of mouth, they too can say with the Apostle: "For I am not ashamed of the Gospel of Christ, for it is the POWER of God unto salvation" (Rom. 1:16). Salvation is through, and by, the WORD and not independent of it. The WORD of the Gospel is backed up by HIM who sealed his testimony with his own blood. One can not be born of the Spirit, until he is begotten of the WORD. "Of his own will begat he us with the WORD of TRUTH, for it is the POWER of God unto salvation... Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the INGRAFTED WORD, which is able to save your souls" (Jas. 1:18-21).

When the writer to the Hebrews declares "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8), he not only presents the changeless CHRIST, but also recognizes the world's three dates in the divine economy. On Sinai, God asked for Holiness, spelled with a "W" (Wholiness). On Calvary God provided for that same type of Wholiness, and at the Judgment he will require that same type of completeness in Christ. The Mission and Method of the Master has given the church a redemptive work to do, therefore it must stem the tide of modern ideas to maintain its proper place and dignity. The church of Jesus Christ is not a play house; it is not a social club; it is not a banqueting hall; it is not a hotel lobby, a fire escape, nor a side-show. But are not these absorbing too much of the church's time and activity today?

May we ever remember the wonderful words of the Master: "As Father hath sent me into the world, even so SEND I YOU." As the "Pillar and ground of the truth" it is the representative of Christ on earth, passive in the

hands of the Holy Spirit, and the conservator of grace and purity. I don't think Luther Burbank's recent infidel statements should be dignified with any comments from Christian intelligence.

When a man tries to make-believe that Christianity is a delusion and that the Bible is out of date; and that it has been left behind in the onward march of human knowledge and progress; IT ONLY PROVES THAT HIS OWN BRAIN HAS BECOME MUDDLED AND THAT HE HAS LOST HIS BEARINGS. We thank God that the old Star of hope still shines brightly, and that HE is the unchangeable guide out of time into eternity, out of sin into holiness, out of death into life. We still have with us that true scholarship, which pauses in reverence at the threshold of REVELATION.

In whatever age or country, there is a spiritual modesty, which always accompanies the highest intellectual achievements. Newton, after his epoch-making discovery of the process of gravitation, when praised for this great achievement, said modestly, "I feel like a little child who has only picked up a few pebbles, beside the great ocean of unexplored truth." May we labor and pray for the increase of that scholarship, which finds its chief delight, in following the blood prints of the feet of the man of Galilee.

The greatest thing in the mission of the Christ, was that of offering himself as the world's Savior, and the greatest thing his church can do is to make him known to the world. All of the opposers of the Christ will one day reach that place of confessed defeat, that the defeated Emperor Julian of the fourth century reached in his death struggle when

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

THE TRUE BROTHERHOOD—Matt. 12:46-50.

Jesus places spiritual relationships far above the ties of blood and makes obedience to the will of God the qualifications for sharing in that blessed relationship.

TUESDAY

RECEPTION OF THE WORD—Matt. 13:1-9.

How many barren souls, in which the noises of the world have drowned the voice of God! How many a response is but a bit of shallow emotion! How many are only partially surrendered! But give the Word of God a chance, and behold, how abundant and satisfying are the results!

WEDNESDAY

THE LAW OF DISCERNMENT—Matt. 13:10-17.

He who has an open mind is ever receiving new and more glorious truth, but he whose mind is prejudiced and unreceptive is living in self-imposed darkness.

THURSDAY

THE MASTER EXPLAINS—Matt. 13:18-23.

It is always so—Jesus makes plain the mysteries of the Kingdom to those who earnestly and humbly seek the larger truth.

FRIDAY

GOOD AND EVIL SEED—Matt. 13:24-30.

The same soil that grows wheat will also grow tares, and the more carefully the heart is prepared for the good the more earnestly the devil will contend for a place in it.

SATURDAY

AN UNFOLDING OF TRUTH—Matt. 13:35-43.

Two warnings are here: first, against hasty and summary action against the false in the kingdom lest the good be injured; and second, against discouragement in the presence of the evil, for it will surely be detected and destroyed, but the righteous shall share the glory of heaven's brightness.

SUNDAY

GROWING AND SPREADING—Matt. 13:31-35.

The Kingdom of heaven in its beginning is small like the mustard seed, and like it also it has life and is destined to grow and become strong and great. It is also like leaven, for it is to grow quietly, unobtrusively, pervasively, until it has spread throughout the whole earth.
—G. S. B.

he exclaimed, "THOU HAST CONQUERED, NAZARENE!" Obedience to the truth purifies the soul. "Seeing we have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the WORD of God, which liveth and abideth forever" (1 Pet. 1:23). There is also an awful consequence of not believing the truth. "That they all might be damned who believe not the truth, but had pleasure in unrighteousness . . . God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the TRUTH" (2 Thes. 2:12-13).

These are my only pleas for a Whole Bible doctrine in faith, in practice and in service, and upon this basis rests all of those beautiful doctrines, which distinguish us as a people. The Brethren church furnishes an opportunity to to each of its members, to pay full honor to the TRUTH, and also to enlist the full measure of heart devotion in the service of him who is TRUTH. Therefore we seek untarnished truth in baptism, feet-washing, Lord's Supper, Communion, confirmation, anointing and salutation. How much these assist the believer in the interpretation of the will of our Master.

VI. "Of whom I am chief." This is a personal confession and necessary in order to claim our part in his great Mission. He is the Son of God because he transforms human lives, even to this day. It is our high privilege to crown him Lord of our lives here and now. The Mission and the Method of the Master is demanding more of us than toleration or respect, it is demanding a real, personal relationship.

This vital relationship has been experienced by some in every age of the world history. Behold that sweet gleam of hope and faith in the eyes of dying legions, whose last words have been: "My Jesus I love thee, I know thou art mine."

Our Master will never be satisfied with our admiration of him, but his great heart is longing for our identification with him. May we thus partake of that great inheritance of the Saints in Light.

One With Him

One when he died
One when he rose,
One when he triumphed over his foes,
One when in heaven he took his seat
And heaven rejoiced over hell's defeat."

Fort Scott, Kansas.

Christ on Calvary

The strangest thing in all the history of the universe is the Cross, and yet the divinest thing. It pours contempt over the glory of material things. It makes the glory of God in the heavens and in the firmament, which are his own handiwork, pale away into insignificance. Yet it was a cross, a bloody cross; it had all its sorrow, yet God was on it. It is through Christ crucified that God is known. He is the power of God and the wisdom of God; and if ever the demonstration of the truth that God is a Spirit was furnished to the world, it was by the Christ on Calvary. If the opposite were true, that God is not spiritual, then we should have wanted pomp and state and ceremony to accompany the Son of God. But such was not, and is not, the case. The crucified and risen Savior is the supreme revelation of God.

He breaks down every barrier between us and God and leads us into the holy of holies. All may now come near in full assurance of faith, and they that come shall find that God is nearer than they ever dreamed, nearer than anything else in the universe, so near that, if they will but hold on to him, he and they will grow together into one—"they all shall be one"—perfected and cemented in eternal union with him, now and hereafter, even forevermore.—"Sermons, Lectures, and Addresses," by Alpheus Waters, Wilson, D.D., L.L.D., The Cokesbury Press, Nashville, Tennessee.

OUR DEVOTIONAL

Man's Reward

By Mrs. Leslie Lindower

OUR SCRIPTURE

Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father, who seeth in secret shall recompense thee. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee (Matt. 6: 1-6).

OUR MEDITATION

In these six verses we are exhorted to do our alms without ostentation and display; not to be lauded of men, thus gaining worldly prestige, but to be as secretive as possible, receiving no commendation from men, but an everlasting reward from the Father. There are some magnanimous people, no doubt, who, if known for their beneficence, would be eulogized to the extent of human satisfaction. However, they wisely understand the truth in Jesus' teaching that if rewarded by men, it is the only reward, and justly so, for the Father does not reward such giving. The figure Jesus so clearly sets forth explains that secrecy the Christian should maintain concerning his benevolence. The hypocrites, he said, sounded a trumpet before them to gain favor in man's eye. Yet we who call ourselves Christians must beware of display. Though we "sound not our trumpets," we are very prone to forget or disregard the admonition to secrecy. The Father's reward will take place on the judgment day when the secrets of all hearts shall be disclosed. Yet even in this life there is the reward of a good conscience and of God's approval.

This appeal for private worship or "praying in the closet" does not disparage public prayers and worship, because Christ commended this emphatically, both in precept and practice. But private prayer offers a test of sincerity which public worship does not.

It is an important truth that some prayers are merely a recital of eloquent words and phrases, which reach no higher than the ceiling overhead. There are also, for which we are thankful, those unpretentious prayers that fall from the lips of Christians, scarcely audible to man but clear and beautiful to the Father.

The Christian can be, and generally is, inspired and comforted by this passage which shows that regardless of how small may be our gifts or how unpolished or faulty our prayers, if we are sincere, our efforts will surely be rewarded. So we may rejoice at man's disregard or ignorance of our bravest efforts, while our hearts within us sing because "Thy Father which seeth in secret shall recompense thee."

OUR PRAYER

Our loving Father, may we ever be sincere in serving thee. Help us to remember that thy commendation is worth infinitely more than men's praise. Be our guide throughout this life and guide us into that future life of perfection.

Ashland, Ohio.

The church began its working life on the day on which one young man said to another, "Come and see."—Charles E. Jefferson.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 21)

Jesus Raises Lazarus from the Dead

Scripture Lesson—John 11:1 to 12:11.

Printed Text—John 11:32-44.

Devotional Reading—1 Cor. 15:50-58.

Golden Text—I am the resurrection and the life; he that believeth on me, though he die, yet shall he live.—John 11:25.

LESSON LIGHTS

(From the Illustrated Quarterly).

Lazarus is the Greek form of Hebrew Eleazar, which means "God is my help." He was not the Lazarus of the parable (Luke 16:20), nor is there any evidence that he was the rich young man of Matthew 19:16. He was probably younger than Mary, and Martha was probably the oldest of the three. He must have been a young man of fine character to be so loved by Jesus.

The Mysterious Delay

(1) It may have been necessary in order to complete some work in which he was engaged; and it was to the glory of God and his Son that he should place duty before all considerations of personal feeling. The brightest stars in the crown of some of the greatest characters, stars which shine down the ages when almost all else is forgotten are the deeds of duty and patriotism at the cost of help for one nearest and dearest. (2) "This delay was necessary to the consummation of the miracle of the resurrection of Lazarus in such form as to forever prohibit the impression that death had not really taken place." (3) It was needful to develop and increase the faith and love of the Bethany family and his disciples, and give them a vision of the future life and their Savior's power, such as can be seen only from the depth of sorrow. (4) It would lead many to believe on Jesus, and thus glorify the Son (v. 45). (5) Jesus himself was soon to lie three days in the grave; if, therefore, he was able to raise up Lazarus after four days' burial, they would have stronger faith in the resurrection of Jesus from his three days' burial. (6) It has been to the glory of the Son of God, in that it has shown to all generations that Jesus is the resurrection and the life.

Christ did not come to the help of the disciples, storm tossed on the Sea of Galilee, till the fourth watch of the night, when they were nearly worn out with rowing; and even then "he would have passed by them."

Christ does not shield his followers from sickness and sorrow and death. "As if a general in the army would, because of his faltering heart, refuse to let his son take the post of danger; as if he would not rather wish for that son—aye, with a great pang in his own soul—that he should be the bravest, the most daring, the one most exposed to the deadliest hazard."

Lazarus' Grave

The traditional grave of Lazarus now shown at Bethany is an excavation dug in the ground, and steps lead down to it;

"cave," however, points rather to a natural or artificial hollow in a cliff, with an upright entrance against which a stone slab was placed to keep out the wild beasts—such a cave-tomb as was soon to receive the body of the Crucified. "This, like many other touches in the narrative, indicates the social position of the Bethany family. It was not a common burial-place among many, but like what we call a family vault."—Prof. John Laidlaw.

The Prudent Withdrawal

The Sanhedrin decree was published—not the sentence of death, but the decree for his arrest, and the command for information as to his whereabouts to be given. Christ knew that his death was inevitable, and had freely foretold it for months, but he would not needlessly hasten it, and probably realized that it should take place at the coming passover.

Therefore he cut short his public addresses and his working of miracles, and withdrew into the wild region east of Jerusalem which had been the refuge of so many fugitives, and where John the Baptist had lived and preached. A town was there called Ephraim, and there Jesus lodged. Its location is unknown. Eusebius placed it eight miles north-east of Jerusalem and Jerome twenty miles from the city in the same direction. There our Lord remained, awaiting the sacred feast which meant so much to the Jews and to himself.

Inspires Deeper Devotion

Another result of this miracle was the still deeper love of the sisters to their Master—if that was possible. On Jesus' return to Judea for the Passover, a few weeks after the raising of Lazarus, he stayed as he often had, at the Bethany home. But this time Mary did not content herself with sitting at his feet and listening to his words. The supper which was made in the Master's honor may have been the thought of Martha, (Continued on page 15)

The White Gift Offering--Second Report

My last report was written on January 8, and as you will see below, quite a number of Sunday schools have sent in their offering, as it will appear below. If the name of your Sunday school or church does not appear, it might be a good thing for you to make inquiry of the proper officers, as to why it is not included in this report.

The amount announced on January 8 was \$2,199.87

Since then, offerings have been as follows:

Wooster, W. M. S., for Fairhaven, \$	5.00
Salem, W. Va.,	11.00
Raystown, Pa.,	5.25
Paul Studebaker family,	5.00
Nappanee, Indiana,	68.50
Middlebranch, Ohio,	32.62
Udell, Iowa,	10.00
Canton, Ohio,	67.27
Warsaw, Indiana,	32.15
Lanark, Ill., additional,	118.62
Dutchtown, Indiana,	5.00
Denver, Indiana,	6.03
Philadelphia, Pa., 3rd Ch.,	33.00
Mrs. Jacob Swartz,	5.00
Teegarden, Indiana,85
Waterloo, Iowa,	194.48
Calvary, New Jersey,	5.00
Mexico, Indiana,	66.00
Milledgeville, Illinois,	50.73
Gretna, Ohio,	32.00
Roanoke, Indiana,	4.00
Limestone, Tennessee,	23.50
Isaac Murray family,	5.00
Myersdale, Pa.,	100.00
Oakville, Ind., additional,	1.00
Roann, Indiana,	51.12
Campbell, Michigan,	34.00
Martinsburg, Pennsylvania,	22.00
Pleasant Grove, Iowa,	13.87
Milford, Indiana,	15.50
Hagerstown, Maryland,	150.00

Lathrop, California,	12.02
Maurertown, Virginia,	59.20
Center Chapel, Indiana,	17.70
Smithville, Ohio,	13.00
Glenford, Ohio,	20.85
Terra Alta, West Virginia,	14.50
Leon, Iowa,	8.90
Ardmore, Indiana,	25.00
Dayton, Ohio, additional,	5.00
Sterling, Ohio,	19.25
Sunnyside, Washington,	91.11
J. S. C. Spickerman,	5.00
Johnstown, Pa., 3rd Church,	22.02
Uniontown, Pennsylvania,	39.00
Hagerstown, Md., additional,	12.50
Peru, Indiana,	14.00
Mrs. H. D. Engle,	1.00
Mt. Pleasant, Pennsylvania,	14.43
J. W. Beer,	5.00
Morrill, Kansas,	28.60
North Liberty, Indiana,	19.51
Elkhart, Indiana,	50.00
Beaver City, Nebraska,	15.00

Total to February 4, \$3,885.95

It will thus be seen that we are yet \$2,000.00 below the requirements of the budget for this year, but we know that there are a large number of our Sunday schools which have not reported, and we feel confident that when the last report is in, the entire amount shall have been provided. This is one of the few offerings to which practically every Sunday school in the brotherhood makes a contribution, and because of that fact, your executive officers felt led to plan for unusually big things for this year. We are very confident that we shall not be disappointed.

MARTIN SHIVELY, Treasurer,

National Sunday School Association of
the Brethren Church, Ashland, Ohio.

J. A. GARBBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor and the World and Citizenship

By Charles W. Mayes

Dear Christian Endeavorers:

As I write doubtless some of you are twisting the dials on your radio, hoping to hear the voice of another tongue. Some of you will probably be fortunate enough to "get Europe." Isn't it great? Doesn't it inspire you with wonder? What does it mean?

We are face to face today with many evidences of the fact that the "world is a neighborhood." At the time America was discovered there was an almost insurmountable barrier between one side of the world and the other. But not so today. Thoughts fly around the world indeed in the twinkling of an eye. Europe is just a good sized honeymoon trip.

Now there is one thing in particular which every young American Christian ought to know. It is this: **THIS WORLD NEIGHBORHOOD SHOULD BE CONVERTED INTO A BROTHERHOOD IN CHRIST JESUS.** You should have a part in this great brotherhood effort. The Christian must remember these things. God is the true Father of the true Christian. The true Christian is the true child of the true God. Jesus Christ is the true Son of the true God. We are joint heirs with Christ. A happy thought indeed it is to know that we are joint heirs with our Lord. But we should not be narrow. Christ belongs to the world. He did not die for the United States alone. He did not die for the white race alone. He gave himself for the world.

Do not worry that your vision of Christianity will be too big. Worry that it may be too small. If your vision does not include the world, expand it. "God hath made of ONE every nation to dwell on the earth." The color of your skin and the wave in your hair make you no more precious in God's eye than your brother on the other side of the globe.

Now what makes a good citizen? Think awhile. The person who is a good citizen in the Kingdom of God will be a good American citizen also. You should already be a citizen of the Kingdom of which Jesus Christ is King of Kings and Lord of Lords. You have entered that Kingdom by making Christ, Savior and Lord. When your life is surrendered fully to the way, the truth, and the life, as revealed in the Son of God He is your Lord. Your surrender day is your commencement day. It is a day when you commence to be a subject to the true King.

If one person surrenders himself to the complete program of Christ here in America and another person does the same thing in Africa, these two will be of the same mind, one toward the other even though thousands of miles separate them. The same Christ will be Lord over all. "Things equal to the same thing are equal to each other" is surely not a mathematical truth only.

Let every Endeavorer say, "What would

Jesus have me do?" He will then be an enterprising and forward looking citizen. He will not be satisfied in allowing the horizon of his vision to rest upon himself. He will have the attitude of heart which will make for perfect relationship with men. Let the Christian ask, "What would Jesus have me do?" and the writer questions whether he will trot off to war at the first blow of the bugle. Ask the question and your heart will be filled with love. Answer the question and you make a good citizen.

Let it be repeated that the Citizen of the Kingdom is the best American citizen. Get
(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for February 21)

Every-Day Heroes. Heb. 11:2-34

We can all be heroes if we want to. Did you ever think of that? Some people think that there are only a few people who ever get a chance to do heroic things. Did you ever feel that you wished that something would happen so that you could do some act that everyone would praise? Maybe you even wished that there might be a fire or an accident somewhere near you so that you could show your bravery by rescuing someone or something valuable. It is very fine to do this kind of heroic acts but just now we are going to talk about a different type of heroic deed. We are going to see if we can not think of some heroic things that we can do without waiting for a fire to give us an opportunity.

A boy of nine was just starting forth to have a big time playing ball with his chums. As he reached the door he heard someone behind him and looking about found that his four year old sister was behind him. She smiled at him and said, "I want to go along, brother." He knew that he could not take her along to play ball for she might get hurt and was tempted to tell her to go in and stay with their mother. Then he remembered that mother was not feeling very good, and he gave up his own plans with a smile. Soon they were off to find playmates that both could have a good time with, where there would be no danger for the little girl. I consider that a really heroic act, don't you? It is hard to give up doing a thing when we have planned it. This little boy gave in willingly and with a smile. I wonder if everyone of us Juniors can not find a chance like this to be kind to a little brother or sister. If we do, we shall show our heroic spirit.

Another kind of hero is one who obeys his parents and teachers even in the face of dif-

ficulties. Did you ever find it hard to do the thing you were told to do? Sometimes we are given tasks just when we want most to do something else. We shall be heroes if we learn to always obey when we are told to do a bit of work even though we feel like whining and trying to get out of doing it. Sometimes when we have been doing a lot of things and feel that we should be allowed to stop and play, there comes a word from mother or father asking us to do some other work. It begins then to look like we are going to have to work all the time and never have any time to play. Did you ever feel like that? Well, next time you do, just say to yourself, Here is my chance to be a hero, and hurry right into the job. You will find that the job will not seem so big or so hard if you do it willingly without stopping to object first. Then let us all remember to be heroes by being obedient.

Sometimes we are heroes when we just remember to be kind to someone. A little newsboy fell down on the side of the street one time and a lady who wondered if he might have hurt himself, smiled at him as he got up and collected his papers. The smile of the lady made the boy so happy that he ran and caught up with her and thanked her. He told her that no one had ever smiled at him like that before. This little boy did not have a mother and he needed just the friendship of someone to make him happy. It is easy to be nice to others. In fact, it not only makes them happy but it makes us feel happier ourselves when we are friendly and kind, don't you think so? The time when it takes real heroism to be kind to someone is when that person is not as well known and liked as you are. When some little boy or girl who is poor and does not have very nice clothes comes to your school, remember that he or she wants friends, and if the children who are playing do not make this new one feel at home, then say to yourself, here is a chance for me to be a hero. It will not always be easy, for someone may say to you, "Come on and play and let her take care of herself." But remember that you can be a hero by being kind to those who need friends and that will help you to do the right thing.

Shall we remember these things and try hard to find chances to be heroes? There are other ways beside the ones that I have mentioned. See if you can think of some of them. We shall be heroes if we remember to do our bit of work, and all that we do, with a smile on our faces. Shall we, Juniors, learn to be heroes? We can, if we try, so let us try.

M., Feb. 15 Noah, who obeyed. Heb. 11:7.

T., Feb. 16 David and the lion.

1 Sam. 17:34-37.

W., Feb. 17 The boy that saved Paul.

Acts 23:12-18.

T., Feb. 18 Peter, who overcame prejudice

Acts 10:44-48.

F., Feb. 19 Martha, who served.

Luke 10:38-42.

S., Feb. 20 A little slave girl. 2 Kings 5:14.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Donald Fraser--"One Who Smiles with Any One"

"Chisekeseke," the African name given to the Rev. Donald Fraser, D.D., means "one who smiles with any one." After many years in Nyasaland, Dr. Fraser has become Home Organization Secretary of the Foreign Mission Committee of the United Free Church of Scotland. The following address was presented to Dr. Fraser by the African Christians on his departure from the field:

"We as members of the Mombasa Native Association, have heard with deep regret that you have received a call from the Home Church to leave your post here for ever that you may serve God in another noble work in Scotland. As by God's grace our eyes have been opened, we must frankly say that we have observed the following things in your long and blessed service:

"1. The people among whom you came were utterly lost, so that their spiritual life was uncared for; but you, with your care for the salvation of souls, proved yourself an earnest follower of Christ's Gospel by preaching and by opening schools in very many villages, so that people in these villages might be redeemed from sin and its consequences. As the result of your preaching and opening of schools there is today many a saved soul. These are the crown of your ceaseless activities.

"2. Your heart, which was full of compassion for the unsaved, was restless and unsatisfied in spite of many conversions, and so you resolved to hold annual conventions for the following reasons: (a) to deepen Christian truths in those already converted; (b) to bring to the Light those who were still in spiritual darkness. These conventions have been the means of salvation to hundreds of souls in Angoniland.

"3. On the day when you first left Scotland you had only English music in your mind, but, after you lived among the Ngoni here, you drew very sweet music out of the native mind by encouraging us to sing praises to God in purely native tunes, and now Ngoni tunes are sung in many languages in and outside Ngoniland. Our Ngoni and Tumbuka hymn books are rich in native hymns, which today are another means of spreading the Gospel.

"4. As you saw a Christian church forming in Ngoniland, you resolved to teach the infant church that a church that is sympathetic with the unsaved is a church that is blessed and that grows strong within itself, and so you sent teachers to Marambo and Usena to make Christ known to those far-away lands. Glory be to God that you did not only send teachers to Marambo, but yourself went there constantly, preaching, teaching, baptizing, celebrating Communion, organizing the church, opening and inspecting schools...

"5. Many of those who had the opportunity of understanding you have found in you a passion for winning souls for Christ, as you

have again and again been found pleading with backsliders and infidels to come to Christ. Your study was ever open to those who came to you for spiritual help, and you, in turn, have visited many a hut to teach and plead for Christ in the individual home.

"6. Through God's grace and help your intellectual powers have been a great store out of which new and helpful ideas and plans have come from time to time to feed and nourish the infant church of the Ngoni, and those who are spiritually minded will never forget you in this.

"7. In 1915 the Ngoni learned something new from you—that you did not come from Scotland simply for the redemption of men's souls, but for the redemption of their bodies as well. We remember when the Boma wished to punish some parts of Ngoniland because of the chief's unwillingness to lend a hand in the Great War, you were the man

who encouraged the Ngoni to go and take their share in that War. We must never forget that memorable day when, at your word, hundreds of men, with teachers among them, thronged to the Boma at Mzimba, offering themselves for service in the Great War. Chiefs and Indunas have always found in you a great and sympathetic helper in political matters.

"8. In difficult circumstances, both spiritual and physical, you have stood firm in faith and hope for brighter days. Surely you have proved yourself a real optimist; and your encouragement to us in many dark times has put new life in us. We admit that on the part of the people you came to help there have been ingratitude, disappointment, sin, and apostasies from the Christian faith, but amid all these you have been found faithful to them. Hence, many love you dearly, and call you a father who has begotten them through forbearance and sympathy."—Missionary Review of the World.

"My Cup Runneth Over!"

"The Sky-Parlor," Long Beach, Cal.

Dear Members of the F. M. S.:

This is not Thanksgiving Day according to the calendar, but nevertheless the Office Secretary feels like singing the 13th Psalm, which starts out:

"O, Give thanks unto the Lord,
 For he is good!
 For his mercy endureth forever!"

and every verse ends, "For his mercy endureth forever!"

But she cannot sing! And then comes to mind that admonition: "Let the redeemed of the Lord say so!" But she cannot make a speech! So she has decided to "Say it with a typewriter."

Out here in the Long Beach Sunday School, we sing that song, "Count your blessings—Name them one by one," but we change the verses like this:

"Count your blessings—
 Name them two by two!
 Count your blessings—
 See what God will do!"

and then we sing:

"Count your blessings—
 Name them four by four!
 Count your blessings—
 God will give you more!"

And that is proving so true in the life of the Office Secretary. God just seems to be heaping joy and gladness upon her unworthy head! Your Treasurer said the other day that he feared the Lord was too good to him just permitting him to live in Southern California. If he, so used and blessed of the Lord, feels that way about it, how do you think "That O. S." must feel, with the additional privilege of working for and with

such a pastor, chief and dictator as she has? Truly, "My cup runneth over!" Will you pray for your Office Secretary—that she may prove worthy of the Lord's trust confided to her in the Foreign Missionary work? Just pray that she may be kept faithful to every duty, and will not fail in strength or body or keenness of mind to grasp every opportunity of service, and that she may ever keep in mind that she serves the Lord Christ.

Then, if you yourself can stand a blessing, "permit me to say," as the dictator is ever dictating, that God has given you a recipe—a recipe that is guaranteed never to fail, if you will but follow it. Here it is:

"Bring ye all the tithes into the storehouse,
 That there may be meat in my house;
 And prove me now herewith, saith the Lord
 of Hosts,
 If I will not open you the windows of heaven,
 And pour you out a blessing
 That there shall not be room enough to receive it!"

And at the present writing that spells F-o-r-e-i-g-n M-i-s-s-i-o-n-s to

THAT OFFICE SECRETARY.

We scatter seeds with careless hand
 And dream we ne'er shall see them more:
 But for a thousand years
 Their fruit appears
 In weeds that mar the land,
 Or healthful store.

The deeds we do, the words we say,
 Into still air they seem to fleet,
 We count them ever past;
 But they shall last,
 In the dread judgment they
 And we shall meet.—Keble.

NEWS FROM THE FIELD

TRAVEL FLASHES

Johnstown-Morrellville

For the fifth time I was called for a revival in this good city. My first one was with the Walnut Grove Church of the Brethren in 1905, and some of the converts of that meeting attended this one. I had served three different Brethren churches in and near and when a call came to hold a union meeting of a Brethren church and a Church of the Brethren the very names distinguished like tweedle dee and tweedle dum, I was anxious to go. My Official Board was willing and granted the leave of absence. The situation here was very peculiar and very wonderful. Four years ago, both churches were in different locations and then bought lots within one square of each other in a new location; at that time in a meeting of the ministers of both denominations, I said, "Somebody ought to be hung" for this sort of conduct. Nevertheless, both peoples went on and erected places of worship. Our church has a very neat and complete building seating 350, crowded. The Church of the Brethren have the basement story of their projected building finished—a very complete and commodious building that far. Blue prints for an upper story of a \$50,000 building are already finished. Let it be known, also that many meetings have been held by committees looking to some sort of a Working Agreement so that the anomaly of two churches with the same message will not seem to be opposing each other and costing almost double what it ought to get that message across. It was at one of these meetings that this Union Revival was proposed and launched, and after deliberation, myself chosen to lead the meeting. We began January 10 with the Brethren church well filled and what was called a wonderful service. In the afternoon the thought was "That they may be one as we are one." Unity, love and service were our watchwords as to our relations. Prayer and the whole message of the gospel, our weapons. The power of God seemed to settle down upon us from the first meeting. The first drawing of the net gave us some 30. Gathering power and publicity, we drew people from many churches at once, and from Brethren peoples in both churches very regularly. Scarcely a night that strange preachers did not lead in prayer. Brother W. S. Baker, now, unfortunately without a regular pastorate, was very regular for being a working man ten hours of the day. (Some church ought to use him full time) Brother F. B. Statler, the Church of the Brethren pastor was platform man. (by the way, a Princeton Theological graduate of the class with Quinter M. Lyon. He was a good loyal promoter and a fine yoke fellow, ready to follow the plans of the evangelist, to a dot. The United Choirs of the churches made a wonderful chorus of fifty voices and they were there to sing. Allen Davis, a Welshman, gave us rare leadership, and great solos. Churches there, ought to use him much. The crowd was small only one night. Cold and rain did not seem to affect

us save when the thermometer dropped like lightning in a single day, from rain to below zero.

The Results

No one can measure the results. A revival was started and, I am sure, not finished. The last day with rain falling all day gave us three great audiences, and more confessions than on any day; I stayed Monday, and people came for baptism that had not made the confession in the meeting. One was taken after the farewell song had been sung. Scores—maybe 200 people witnessed that they had a new confidence in God, believing more than ever in answered prayer. There was much praying, personal work, and the finest Christian spirit in all, that I have seen in many months. It was the most "old-time" revival that I have enjoyed for years. The fellowship and love manifested despite denominational affiliations, was the most delightful imaginable. We proved that at one place Evangelism—"a Working Agreement"—is possible, workable, economical, Christian and winsome. Near the end, we almost lost track of the number of confessions, coming as they did, but it was near 80. Publicity was larger; the sympathy of the public was greater; I believe that God gave added blessing because we tried to work together. The future of these two congregations with the same message and the same practice, almost, is problematical unless they find a way to further work out their destiny in harmony. One thing is sure, if they both continue in their present locations, neither will grow as they ought for, in the first place, their population is growing foreign very fast, limiting the field in that way. If they both go on as they are now organized, they must divide their prospects, even as they did in this meeting. If either fails to live harmoniously among themselves, the other stands to win out. It is a most difficult situation from any angle save a well-worked-out AGREEMENT. Also, I am sure that this is possible. A few "carpers" still remain but if they could not go along at all, with the new arrangement, they could in this Dunker city, go to one of the other churches of either denomination. I trust that the churches shall not now surrender to prejudice and bigotry and break away from this fine spirit. I trust also, that many of our small churches will try out a union evangelistic campaign with their brothers of the Brethren fraternity. Both of our groups are too small and the overhead too great for us to get the message even to our own country alone. It is my prayer that many moons shall not pass until other Brethren groups prove that we are trying to be one, as the Master prayed.

The next work I have for the Kingdom is a Union Meeting with three churches just outside of our city, six miles at Savannah.

The New Church

The new church is slowed up a bit by the rigid weather.

CHARLES A. BAME.

FLORA, INDIANA

(The following is a clipping from the "Carroll County Press", Indiana).

"Brethren Revival Success"

"The three weeks' meeting at the First Brethren church closed last Sunday evening, (January 31) with one of the largest crowds of the entire meeting. The Longs proved themselves as artists in their line. Never have we worked with gospel singers who were as willing to carry their share of the burden or more willing to fit in to the program of the evangelist. The Lord wonderfully blessed our work together, to the extent that fifty people took a stand for the Lord. There are still others who will come by relation which will make the total around sixty. We give thanks and praise to the one to whom praise is due. Baptismal services were held each evening during the close of the meeting and some forty were baptized together with their Lord in the likeness of his death. We welcome these into full fellowship with the church and pray God's richest blessing upon them as they find their place among us. The church has been strengthened and built up spiritually and have a vision of greater things. Many of the good people in and out of the church expressed themselves as well pleased with the messages from night to night for which we are glad and again give the one credit and praise who made it all possible. We wish to thank again all who had a part in making this meeting a success, pastors, editors, and good people of Flora in general. We gladly invite you to any future service in our church when your own church does not make demands upon your time."

"The Church with a Cordial Welcome."

"FRANK G. COLEMAN, Pastor."

SUNNYSIDE, WASHINGTON

The Sunnyside Brethren church held her annual business meeting on January first. This is always a get-together day when all come prepared to spend a social time around the "family" table and to consider seriously the business of the coming year.

During the business session a letter was read to us from our recent pastor, Brother Coleman. We were very sorry to lose the Coleman family, for we had learned to love and admire them during their five years of service here. We pray that both they and the Flora church may be blessed because of their work there.

Brother J. C. Beal, recently of the Spokane church, is to be our pastor for the ensuing year. We feel very fortunate indeed, in being able to secure a man of such ability and a man of such sound gospel. He is working very zealously and is already accomplishing much. Three have been added to the church.

A Junior church has been organized with competent young people as leaders. Since last September the group has grown to a membership of thirty-seven children. They are trained in memory work, singing and pray-

ing and each Sunday, some one tells them a story from the Bible.

Harold Mackey, who served so faithfully and well last year, was re-elected as Sunday school Superintendent for the ensuing year. We have a fine school, with an average attendance, last year of two hundred twenty-eight. The highest attendance being three hundred twenty.

Rev. Stuckey, Field Secretary of Brethren Sunday school work, was with us for two evenings. We were glad to welcome Brother Stuckey and greatly enjoyed his talks. In speaking on the subject, "Winning our Brethren Youth," Rev. Stuckey emphasized the necessity of indoctrinating our children in the Sunday school; that they may know why they are Brethren and be able to stand fast when testing times come.

Willis Belcher is our Senior Endeavor president for this year, and Grace Allhouse and Harold Mackey have charge of the Intermediates. However, the first ten minutes of the Intermediate hour is given over to the pastor. Both Endeavor societies are quite well attended. In addition to these a Volunteer Band has been organized, which is composed chiefly of young people. They have been doing a good work, using Sunday afternoon as their visiting day to bring cheer to shut-ins.

May we ever be watching for his Coming.

OPAL HEATH BAILL.

COLLEGE NEWS

The gift of three comforters which was recently credited to the Gratis congregation should have been credited to the Gretna Women's Missionary Society and to the Sisterhood of Gretna. The former organization sent two comforters and the girls one. I am glad to make this correction and also to extend the thanks of the College to these organizations for this useful and much appreciated gift.

Professor and Mrs. J. A. Garber are expecting to attend the meeting of the National Sunday School Association to be held at Birmingham, Alabama, early in April of this year. They will represent the county work of which Dean Garber has long been the secretary.

Our Athletic teams have taken a winning streak, winning the last four games against strong college teams.

Monday, February 15, Dean Miller expects to leave Ashland for his trip to the Holy Land and Europe, returning some time in May.

The College has recently come into the possession of a very fine radio set, through the generosity of Mr. J. C. Myers of Ashland. Mr. Myers also recently gave the College about \$100.00 with which to buy some platinum which Professor Puterbaugh uses in the Chemistry department. This is more valuable than gold and when not in use is kept in the College vault.

Charles Mayes, Weldon Hoot, and Charles Deffenbaugh, all graduates of Ashland, were visitors here recently.

Professor Anspach has given addresses before Parent-Teachers Associations recently as follows: Perrysville, Savannah and Huntington.

Miss Harriett, a member of our church at Middlebranch, Ohio, expects to teach Domestic science in our Summer school.

I was in Columbus one day last week in the interest of the coming Endowment campaign.

EDWIN E. JACOBS.

FROM ST. JAMES, MARYLAND TO NEW LEBANON, OHIO

Already several months have passed since we packed our goods and started for our new field in Ohio. On December 1st, with our goods on the way, we started with our Ford, for the fourth time over the beautiful and famous National Highway. On the other three trips we left Maryland for the purpose of visiting home and friends in Northern Ohio. But this time to take up our new charge in Southern Ohio. For 400 miles we stayed on this splendid highway, luckily, no one bumping us off. We reached our field the next day at four o'clock. And to our surprise our goods arrived at the station the next day. We were not long in getting settled in our new home, neighbors helping us with truck and labor.

However happy we are in our new home, we have left behind friends we have made during our three and a half years stay we shall never forget. St. James being our first charge, mistakes have been made. We assume the responsibility for these. However, we believe some progress has also been realized.

There are two services I would like to mention in commendation for these people. On October 25th, we held our first Homecoming day. This proved to be a great success in spite of the rain. In the afternoon and evening service the house was full.

The morning service was designated as Homecoming Day for the Sunday school. Mr. O. T. Kaylor, a former officer of the Sunday school, now a successful Christian attorney from Hagerstown, spoke on the subject: "The value of Bible Instruction in the Day School."

In the afternoon, Rev. B. T. Burnworth, who was then conducting an evangelistic service at Waynesboro, Pennsylvania, spoke very effectively upon the subject of the Home. His sermon was much appreciated. A history of the church was given by the pastor. The report showed that about 1000 members have been taken into her membership during her 40 years of growth. The church was organized by Rev. John Duke McFaden in the year 1886. Rev. J. I. Hall served the church for 13 years and received into her membership about 250 members. Others serving were Revs. I. D. Bowman, J. C. Mackey, E. B. Shaver, Joshua Long, Garvin Smith, L. G. Smith, H. W. Nowag, Willis Ronk and Marcus Spacht. Rev. E. B. Shaver and Rev. Joshua Long were the only former pastors present. Both gave reminiscences of its early history. Rev. Long is in Pennsylvania, has been connected with the church from her beginnings. Several charter members were present. Brother H. N.

Cross, 83, was the oldest male member present. Mrs. Elizabeth Beechley, the oldest female member, was also present at all three services. Words of praise were given by the pastor for these and others.

The church of Hagerstown showed a splendid missionary spirit by sending their Sunday school orchestra and the Men's Chorus for the afternoon program. Their pastor, Dr. G. C. Carpenter and wife were also present. The Hagerstown church is to be congratulated upon their splendid orchestra and chorus.

In the evening greetings from former pastors and friends were read, bringing back many fond recollections to the older members of the church. The message was brought by Rev. E. B. Shaver, the father of the missionary work of Brethernism in the Shenandoah Valley. He used as a text the words in Matthew 28:18, "All power is given unto me in heaven and in earth." Although not young in years, he spoke with the enthusiasm of youth and ably handled his message. I want to take this opportunity of again thanking those who helped in making this day a spiritual blessing to the church.

Our farewell message was given Sunday, November 29th, to the largest crowd the pastor saw at a regular Sunday morning service. As a farewell message a copy of the Gospel of John was given to each person present by the pastor.

Rev. Thornburn Lyon has accepted the charge at this place and is already on the field. We wish him the best of success and trust the church shall stand back of him in the work he undertakes to do for the Kingdom. We will remember Brother Lyon and these good people in our daily prayers.

And now a word for New Lebanon, which is situated just 10 miles west of Dayton on the main thoroughfare leading to Indianapolis, route 11. There are three Brethren churches on this route within a distance of 15 miles. All tourists traveling the National Highway from Coast to Coast take the route through New Lebanon.

New Lebanon itself is a small village of 445 people and is quite a little progressive town. We have here nearly all the conveniences of the city, with the noise, rush and jam eliminated. The homes in the village and surrounding community are well kept. The farms are small, making a thickly settled farming district. The village is growing. Folks are moving out from Dayton and building here. Our church is the only church located in the village.

New Lebanon is located in the center of Brethren churches. We need but go 9 miles to the east and we come to our beautiful structure at Dayton. Or should we desire to journey westward we need but go seven miles and we reach West Alexandria. If the weather perchance is warm, we travel northward but 8 miles and reach Salem. Or during these cold zero days, we can travel southward and come to Miamisburg, but 15 miles to the southeast, or Gratis but 18 miles to the southwest. We are therefore in the center of things, geographically, in the rich Miami Valley, and doctrinally in the center of Dunkardism.

A warm welcome has been extended us and we already feel at home. The people are

cooperating in a splendid way. We have here a splendid group of praying and working people. Rev. George Kinzie, who has labored here so faithfully for the last six years, deserves a great deal of credit for the work he has done. During these years he has trained a corps of talented and consecrated leaders and teachers which will mean much to the work of both Sunday school and church. Unlike so many places the pastor is not compelled to teach in the Sunday school as there are sufficient teachers to take care of the work. This is as it should be. This gives him an opportunity to study the work of the Sunday school and serve as pastor superintendent.

During the two months we have been here the highest Sunday school attendance was 168 up until last Sunday, when without any special effort, the record showed 208 present. There is a wonderful opportunity for growth here and we believe the field is already white for a great ingathering of precious souls. We are making preparation for our evangelistic services some time in the month of March. We hope to be able to have Rev. W. C. Benshoff to conduct the meeting for us.

Pray for the meeting and pray for us and the work here, that we might prove faithful and worthy of the work to which we have been called. We trust that you will pardon oftener in the future. We want to welcome this long letter. We will promise to write our friends who are traveling from East to West through New Lebanon to stop off with us when ever they can.

L. V. KING.

LAFERIA, TEXAS

About five years ago we were elected corresponding secretary for the Goshen Brethren church and tried to do our best to fill the office, but for some cause the office passed into oblivion. Since then there has been no corresponding secretary, so no doubt it is the privilege of any one to write. I do not intend to give the news of the church at Goshen, but will try and give a few items of interest of our trip and stay in the Rio Grande Valley of southern Texas. Having had a desire for several years to spend a winter in a warm climate, my wife having a brother and sister living here, we decided to go to southern Texas. We left Goshen November 16, enroute for East Lynne, Missouri, spent several weeks with our friends, Mr. and Mrs. S. P. Hartzler. Mrs. Hartzler was formerly Miss Emma Kauffman of near Middlebury, Indiana. They are good musicians and often sing for Gospel meetings.

From East Lynne we made a trip by auto to Nevada, Missouri, to call on my brother-in-law, Charles Phelps. From here we made a trip to Fall River, Kansas, to see my brother and spent Thanksgiving week. Then returned to East Lynne, the roads were fine and the weather delightful. Wife and I in company with Hartzler expected to make the trip to Texas by auto, but on December 5th there came a western snow blizzard, and blocked the roads for a time. So we went by rail, but before we got through Kansas the snow had disappeared, and the roads looked

good along the way. When we got to San Antonio we realized a big change—palms and all kind of tropical shrubs. It is a city of southern type population, around one hundred and eighty thousand, a great many Mexicans and Negroes. Things surely seemed out of place to us when the sun arose; it made its appearance in the northwest. We left here for Sinton, near the Gulf. Our liking for Texas was not very great on this trip, we passed sand hills and rocks all along the way, but as we drew near to Sinton the scene changed to a level, fertile country, well improved. This scene continued for many miles. We landed here at 10:30 P. M. It had been raining and there was plenty of mud. But in this country when the sun shines and the wind blows a few hours the mud disappears, and it seems like walking on rubber. From what they tell us, this valley has made a wonderful advance the past five years; and if the Good Lord spares this world the next five years will show a greater advance, as tourists are coming to the Valley in great numbers. There is a railroad and paved road running parallel east to west, ninety miles and there are already fourteen towns and cities on the line. The soil is a rich black loam and the soil reaches to the water bed, 25 to 30 feet. We have not been over the valley much as yet, but the water here at La Feria is good. The soil produces nearly all kinds of vegetables, cabbage, carrots, potatoes, beets, and tomatoes are the specials. Corn does well, cotton is raised extensively, cabbage is being marketed now at \$45.00 per ton. At the same time they are planting cabbage and potatoes. This valley is dotted all over with some very nice grape fruit and orange orchards. We are having daily grape fruit, oranges, vegetables and greens from the patch and trees. There is yet some land in its native state, covered with ebony, and mesquite and wild cactus and held by wealthy owners. The greatest drawback to this country is that land is too high for the poor man, and lack of outlet market for their product. The climate is fine, only when the north has a cold snow-blizzard and the wind continues from the north for several days, they get what is called a "Northerner" here. Temperature was as low as 28 degrees once, and up to 84, averages about 60. There is a fine balmy air when the wind blows from the Gulf. Churches and schools are up to the standard in the valley; This town of 1500 population, only six years old, has five churches, three school buildings and will build two more this year. We have been attending Methodist and Baptist Sunday school and church. They are very much in earnest for the plain preaching of the Word and make strangers feel at home. The Christian or Disciples are having evangelistic services at present.

We enjoy the Evangelist in this sunny south.

M. E. HORNER.

C. E. and Citizenship

(Continued from page 11)

the Gospel viewpoint and your mind will be free from filth. America needs clean minds. Get the Gospel viewpoint and you will forget yourself. America needs folks who put others

first. Surrender your life to the Lord, and your life will be filled with righteousness. America knows that "righteousness exalteth a nation." Surrender your life and you will believe that the ideals and spirit of Jesus Christ should pervade society. America needs those folks.

At the present time Christian Endeavorers can render acceptable service in keeping our country dry. Once it was the task of Christians to put the saloon out. Now it is the task of the Christians to keep it out. Before many moons our country will have to express herself on the matter of drink. Some are saying that America wants booze back. Christians don't believe that. This is no time for resting on the oars. If you can vote, vote right. If you are too young, get everybody else stirred to vote right, around you. Maybe grandfather thinks he is too old to get out to vote. Cheer him up. Help him to take another blow at the enemy of all mankind. And remember, citizens of the Kingdom make the best American citizens.

It is my purpose as the Citizenship Superintendent of the Christian Endeavor to write you another letter before so long. It will probably be personal to each society. If there are any questions or suggestions from any society in the brotherhood, communications will be gladly received.

Sincerely yours,

Lanark, Illinois.

Notes on the Sunday School Lesson

(Continued from page 10)

but there is no indication that Mary did not do her part. But more than that, Mary is known down the ages as one of the two who honored Jesus by the anointing of his feet with precious ointment. Note that this is not the same anointing which is recorded in Luke 7, nor is the Mary the sister of Lazarus either that "woman who was a sinner", whose name is not known, nor Mary Magdalene, Mary of Magdala, yet another friend of Jesus.

THE TIE THAT BINDS

FAGERBURG-SHUMAN—At the home of the bride's mother, Mrs. Nina Fagerburg, of 416 Osburn Street, Fort Scott, Kansas, on Sunday afternoon of January 24, 1926, occurred the marriage of Miss Eda Fagerberg and Mr. Ted R. Shuman, both of Fort Scott, Kansas.

About thirty were present, consisting of relatives and several invited guests. It was a very beautiful home wedding and the impressive ring ceremony was used. After congratulations, dainty refreshments were served and an enjoyable social hour was spent.

Mr. and Mrs. Shuman were the recipients of many beautiful and useful presents. They have the highest respect and the best wishes of a large circle of friends. Mr. Shuman has a position in Kansas City, Missouri, where they will make their home. Ceremony by the writer.

L. G. WOOD.

DESHONG-RITCHEY—At the home of the writer, at New Enterprise, Pennsylvania, on the evening of December twenty-third, was solemnized the marriage of Miss Roxie Ritchey and Mr. Sherd C. Deshong. Both are well known young people of the Yellow Creek congregation. The bride is a daughter of Mr. and Mrs. Harry W. Ritchey, of Yellow Creek, and is the church organist. Mr. Deshong is a son of Mr. and Mrs. John C. Deshong, of Cypher, Pennsylvania. The best wishes of a host of friends bespeak for them godspeed, happiness and usefulness in their life together.

W. S. CRICK.

IN THE SHADOW

GARVER—Our Brother Jesse A. Garver, was a native son of Ohio, being born in Wayne County, December 5th, 1840. He was married to Lucinda Brower in 1866 and they were permitted to live together in wedlock for 59 years.

Brother Garver was well known not only in Dayton and its vicinity, but throughout southern Ohio, where for many years he was a stock buyer. He was a man of estimable character, one who would rather suffer wrong than be harsh. Quiet and unassuming in manner, he avoided publicity and praise. He had a reputation for honesty in dealing, with kindness and consideration for all. He moved to Dayton in 1894, where he was held in high regard by neighbors, friends and business associates.

Our Brother united with the First Brethren church of this city in 1912. He was one of the most devoted and loyal members of the congregation, his life and service was an inspiration and his aid a great factor in the wonderful growth of this congregation. The church feels that it has lost one of its best and most influential members. He was more than an ordinary church member—he was a devoted Christian. His faith in Jesus Christ as Lord grew only stronger with time and when realizing his stay here on earth was short, called for the anointing service and with a full committal of his body, soul and spirit into the hands of the Lord, in his quiet way, he said, "Not my will but his be done."

W. S. BELL.

MURR—Our Brother Henry Murr was born in Montgomery county, February 17th, 1859, and was called from this life January 21st, 1926, at the age of 66 years, 11 months and 4 days. He was united in marriage to Lannie Fohrney, May 12th, 1881, to which union four children were born, three of whom survive the father. Brother Murr was born and spent his entire life in Montgomery county and was widely known. He was always interested in promoting educational work. He taught school in Madison township for 21 years, assisted in grading the township schools and was one of the first examiners appointed. He held the office of the Clerk for the Township for nine years, during which time he was influential in securing the organization and establishment of a high school, which was the second Township High School to be established in Montgomery County.

During the latter part of his teaching career he held the office of Secretary of the Farmers' Mutual Insurance Company of Montgomery County, Ohio, for a period of ten years. After retiring from this office he gave his entire attention to his farms. However he never lost interest in furthering the progress of education. He was industrious, progressive and faithful to his responsibilities and trust.

Early in life Brother Murr embraced the Christian faith and united with the Brethren church. For years he was actively associated with the Bear Creek congregation. At the time of his death he was an esteemed member of the First Brethren church of Dayton, Ohio. His illness was of short duration of only one week and was caused by cerebral hemorrhages and for the past few days was in an unconscious state.

W. S. BELL.

HUFFORD—Thomas M. Hufford, son of Wm. A. and Julia Hufford, died at the home of his parents on November the 20th. He was twenty-two years of age, had become a member of the Highland Brethren church when but a child, and was a highly respected Christian young man, loved by all who knew him. The end came after an illness of three weeks, suffering with meningitis, yet conscious near the last, telling the father that he was ready to go to be with Jesus. Besides father and mother, he leaves to mourn their loss the following brothers and sisters—Harold, Charles, David, Olive, and Essie Hufford and Mrs. H. L. McCullough.

Funeral services conducted by the writer, assisted by Rev. Greenlee, of the M. E. church, Brownsville. Interment was in the Bealsville cemetery. THOS. F. HOWELL.

CARBARRY—Samuel Carbary was born in Bedford County, Pa., and was aged 78 years, 5 months, and 1 day at his passing. Brother Carbary was never married, and had lived in and around Portis, Kansas for a great number of years. He was known as "innocent Sam." We used as a text, "Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at last."

Burial in Garrett cemetery northwest of town. Ceremony by the writer, assisted by G. J. Wolters. W. R. DEETER.

STRAYER—Elizabeth Strayer was born in Pennsylvania, died in Norton, Kansas, in November, 1925, aged 78 years. A charter member of the Maple Grove Brethren church. Ceremony by Rev. A. E. Whitted, assisted by the writer. W. R. DEETER.

HARRIMAN—Jennie Harriman was born in Wisconsin, died near Portis, Kansas, December 10, 1925, aged 65 years, 10 months and 27 days. She was baptized some 30 years ago by G. J. Wolters and renewed her covenant, and was anointed some weeks prior to her departure. Burial in Crystal Plains cemetery. Ceremony by the writer, assisted by Rev. Wolters. W. R. DEETER.

PRESNELL—William Presnell was born in Henry County, Indiana, died in Beloit, Kansas, January 13, 1926, aged 76 years, 6 months and 2 days. He has lived in, and in the vicinity of Portis for over 40 years. He had made the good confession some years ago, but never formally belonged to any church. He has been a widower for nearly nine years. Burial in Hammond cemetery. Funeral at the Brethren church in charge of the writer, assisted by G. J. Wolters. W. R. DEETER.

SIMMONS—Lena Winifred Simmons, infant daughter of George and Rachel Simmons of Rich Patch, Virginia.

The Lord gave her to the home January 18, 1925 and called her to her heavenly home December 13, 1925, so blessed be the name of the Lord. She was a great sufferer and finally succumbed to her dreaded disease, spinal meningitis. Funeral service was conducted at Mountain Valley church by Rev. J. S. Bowman, after which her body was interred in the cemetery on the hill near the home, there to await the resurrection morn. Her sister Buby, preceded her to the glory world. She leaves a father, mother and one brother, Emette. She was a member of the Cradle roll of the Mountain Valley Sunday school. This is the only break in our Sunday school in 1925. We feel our loss is heaven's gain. She is another gem for the Savior's crown, and we humbly bow in submission to God's will.

MRS. ALLIE HUMPHRIES AND MRS. LEE SIMMONS.

IN MEMORIAM

Ernest Linwood Johnson

He has gone to his heavenly mansion.
The dear Lord has led him away,
To glory by mortal undreamed of,
Where no night ends the beautiful day,
And we are lonely.

We miss his dear voice and his smiling,
His sympathy sweet and his love,
Our hearts are nigh broken with grieving,
As we scatter fair blossoms above
Where he lies sleeping.

What wonder he left us for heaven,
The dear Lord had need of him there,
His soul had attained its full stature,
Pure, noble and wondrously fair,
And Jesus took him.

His labors among us are ended,
But the work is still to be done,
We must take up the threads as he left them.
For weaving must still go on,
Though hearts are heavy.

We know he is safe with his Savior,
He is one of the glorified throng;
We must trust him for light in our darkness,
And lean on the strength of his arm.
He will not fail.

His devoted wife,

L. BERNIE JOHNSON.

ANNOUNCEMENTS

AN OPEN DATE

For the fourth time I have a date, the best in the year, left open by change of program, the three weeks leading up to Easter. The date is open to the first church wanting it.

B. T. BURNWORTH, Ashland, Ohio.

READY FOR PASTORATE

It is a pleasure to introduce to the churches one of our younger men, Brother Kenneth M. Monroe, who will finish his theological training this spring and be ready to accept a pastorate. Brother Monroe is well prepared for his life work, being a graduate of the regular four-year Liberal Arts course in the University of Southern California; and this spring he will complete the three year course in the Xenia Theological Seminary of St. Louis, Missouri, taking his graduate de-

gree at the same time. He has had considerable experience in the pastorate, having held regular preaching charges during the greater part of the past two years. Both Brother and Sister Monroe are members of the Second Brethren church of Los Angeles, California.

Any church desiring to communicate with Brother Monroe should do so if possible before March, addressing him at 6834 Washington Avenue, St. Louis, Missouri.

ALVA J. McCAIN,
Ashland, Ohio.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



A Tract Table in Church

It has become universal in the Church of England to have a small table standing in some convenient place in the vestibule of the church. Prices are marked, the subject dealt with some aspects of the church's life and thought. We have noticed the same provisions made in nearly all the large Roman Catholic churches of America. Christian Scientists are inveterate tract distributors. A few churches have book tables.

Wisdom would seem to dictate the use of such a method. Before communion seasons, a supply of literature dealing with the sacraments could be placed in the vestibule, and an announcement made of its presence and use would make for more intelligent Christians in our pews."—The Presbyterian Banner.

R. F. PORTE, Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLVIII
NUMBER 7

FEBRUARY 17,
1926

THE BRETHREN EVANGELIST



The Ministers at the Famous Dayton Convention of 1882

They "looked unto the recompense of reward"—

Not the reward of silver and gold,

Rather "accounting the reproach of Christ greater riches than the treasures of Egypt,"

"For they endured as seeing him who is invisible."

Only a few of these pioneers remain, but these few and their successors and their widows and dependents, who served without regard for material reward, and so were unable to lay by in store sufficient to provide for their declining days, must not be neglected in their time of need by those who enjoy the benefits of their toil.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, - - - - - Editor
R. R. Teeter, - - - - - Business Manager

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EDITORIAL

Where the Chief Responsibility Rests

We believe our people are loyal and will meet the demands made of them by the general interests of the church if rightly presented, and that among the other appeals, the Benevolences of our church will not go without response. We believe also that they will not be unmindful of the service rendered by, and the heritage come down to them through, the aged servants of God in our fraternity, but will show their gratitude in proper and substantial ways, if opportunity is offered. We have faith in them, too, that they are not uncompassionate or inconsiderate of those who have been unable to lay by in store for the season of enfeebled health and unproductivity and so find themselves denied the bare necessities of life, but will let their sympathy flow out in benevolent deeds, if the appeal is sincerely presented to them. And because they are loyal, grateful and sympathetic we may be assured of their adequate support of this vital interest, if the situation is presented to them. But people cannot be expected to give to that cause about which they have not been properly informed, or concerning which they have been allowed to grow indifferent and forgetful through lack of proper agitation. Those who expect response from the people, therefore, owe it to them to keep them informed and aroused as to the urgency of the situation.

To the accomplishment of this end the responsibility rests heavily upon the pastor; he is the key to the problem of enlisting the sympathetic cooperation of the members of the congregation. The executive officers of the boards charged with the direction of our Benevolent work have a responsibility for widely informing and enlisting the interest of the people, as also has "The Evangelist", both of which have been seeking in every proper way to bring the message to the people. But after all is said and done, a congregation's sympathy, or lack of it, for a particular cause is largely determined by the attitude of the pastor. If he is indifferent or lukewarm about it, the membership will very generally take that attitude. If he makes no preparation for the offering and no announcement of it until the day arrives for receiving the offering and then shows himself satisfied to take just what the people happen to have with them, he will find his people feeling themselves to have discharged their responsibility with giving nothing more than that. But if the pastor is keenly conscious of the stewardship of his influence, if he believes thoroughly in the cause that he is called upon to support,

if he is desirous that his people shall do their full share and that every member shall measure up to what is expected of him, if he feels himself honor-bound by the claims of denominational loyalty and Christian fidelity to give the cause his full and sincere support, his people will in the main adopt his attitude and give in a manner that will merit commendation. He is first in responsibility for the success or failure of the cause among his people. And because of this fact nothing is more important than that every one whom God hath clothed with the mantle of ministerial leadership should be fully persuaded in his own mind that the care of our superannuated ministers, or their widows and orphans, is the church's bounden duty, and that the provision of a home for the aged and infirm of our denomination is the mark of a truly Christian brotherhood.

Let no pastor look lightly on this matter. It is serious. Neglect causes disappointment and suffering on the part of the needy and a heavy burden of anxiety and nights of sleepless planning on the part of those whom General Conference has entrusted with the direction of this work. While the pastors have shown a much more wholesome loyalty to our Benevolence work this year than last, yet there is still much to be desired, according to information received from the treasurer, Rev. J. L. Kimmel, who says, "Our offering last year was \$3,671.69, but we owe quite a number of those on our superannuated list for January and February." It is a pity that the deserving men and women who are dependent on this support should be allowed to go without their checks in the very midst of a heavy winter. But the treasurer cannot write checks on an empty treasury. It is a most worthy thing to build and maintain churches, but they who tell the aged ministers, That wherewith thou mightest have been honored and supported, we have given for the building of elaborate churches, for the purchase of cushioned pews, for the installation of costly pipe organs and for many other things that the fashions of our day demand, will deserve the rebuke of our Lord spoken to the Jews, for making the word of God of none effect by their tradition. He who thinks more of the religious display he is able to make than of the discharging of his primary Christian obligations to those of his own household of faith, is far enough off the track of vital godliness that it stands him in hands to stop and make a realignment of his ideals and aims.

It is not a burdensome thing that is asked of us—only \$4,000.00. The treasurer says, "At forty cents per member it would take just ten thousand members to do the giving, and would still leave twenty thousand to give nothing—for I know we have 30,000, if not 35,000 members." Even if we should not have that many members, but should consider only the very conservative figures that our pastors have been willing to report to our statistician, and which are supposedly active, after the 10,000 members had given the \$4,000.00 for the Superannuated Ministers' Fund, at 40 cents per member from the next 10,000 we could give the Brethren Home Board an equal amount and still have 5,000 active members whose contribution would not be essential to success. So it is a small thing we are asked to do, and we ought surely to measure up to expectations. The Ministers' Fund must have not less than \$4,000.00, or 40 cents per member, allowing for a three-fifth shrinkage, and the Home Board is asking for a like amount. Let us make good.

At the Annual Meeting of the New York Bible Society, held in January, the general secretary, Dr. George William Carter, reported the largest distribution of Scriptures ever made by that society. During the year 1925, 958,461 copies of the Scriptures in 67 different languages were circulated. A large part of this distribution was free and the rest sold at cost or less. Over 58,000 volumes were distributed to immigrants arriving at Ellis Island and 120,000 distributed to sailors and seamen from all parts of the world. The missionaries of the society visited the hospitals, the prisons and the institutions for the poor and helpless. There were foreign speaking workers who carried the Scriptures to the Italians, Greeks, Germans, Russians, Scandinavians, and those of other nationalities. All this offers a suggestion to our people who are interested in the distribution of tracts, especially to those living in the centers of population. One of the finest tracts you can distribute is a portion of the Scriptures, or the entire New Testament if you refer, which can be gotten as cheaply as a penny a volume. In every city there are hospitals, prisons, institutions for the poor and helpless and groups of foreigners, where a distribution of the Scriptures would be welcomed and prove a real ser-

vice. Also some well chosen tracts, setting forth some special truth of the Gospel, or its claims upon life, might be used to good advantage.

EDITORIAL REVIEW

Send money for Superannuated Ministers' Fund to J. J. Wolfe, Secretary, North Manchester, Indiana, and for the Brethren Home to Henry Rinehart, Treasurer, Florá, Indiana.

Has your Christian Endeavor society gotten in on the Forward Movement campaign fund yet? The General Secretary, Miss Gladys Spice, reports some new ones on Christian Endeavor page.

President Jacobs continues to keep the brotherhood informed about the things of interest relating to our college. We are indebted to Dr. Jacobs for this service.

Brother W. R. Deeter, pastor at Portis, Kansas, informs us that he is now engaged in a two weeks' evangelistic campaign in his own church, he himself doing the preaching and Prof. H. L. Wimmer assisting in song. The meetings began February 14th, and he requests prayer in their behalf.

Long Beach's new church year book, a copy of which has reached us, has this year, in addition to the regular officary, membership roll, reports and messages and statement of the financial system, a very complete constitution and by-laws. It is a very neatly printed booklet of 52 pages.

Dean J. Allen Miller left Ashland, February 16th, on his trip to the Holy Land and to Egypt. He has kindly promised us an occasional report along the way, which, we are sure, will be greatly appreciated. We are publishing in this issue the addresses where he may be reached by correspondence at various times and places on the journey.

The General Secretary, Prof. J. A. Garber, has a number of things of interest to church school workers in this issue, among them being his mention of the fact that March calls for special effort along the line of Sunday school evangelism and training for church membership. Articles of special interest and helpfulness will be found in the March EDUCATOR.

We are in receipt of a letter from Brother W. T. Lytle, which tells us of an evangelistic campaign in which he is engaged at Bryan, Ohio, where Brother E. M. Riddle is the faithful pastor. The meetings were still in progress and we were not informed as to any results, but he speaks highly of Brother Riddle as a pastor and of the fine relationship that exists between him and his people.

We are in receipt of a program for a "Community Training School" at Warsaw, Indiana, February 15, to 19, arranged by the Warsaw-Winona Council of Religious Education and purposed "to give an opportunity to Sunday school workers to train for greater efficiency in Christian service." Evening sessions only are held. Brother C. C. Grisso, pastor of the Brethren church, is dean of the school.

Dr. W. S. Bell, pastor of the largest church in the brotherhood, the First church of Dayton, makes report of the evangelistic campaign recently held with Brother Charles H. Ashman as evangelist and which resulted in such great success, concerning which we made mention in last week's paper. One important element in the success aside from the strong preaching of the evangelist, was the fine preparatory work of the "Seventy."

We are pleased to have reported the work of the Center Chapel church, near Roann, Indiana, where Brother George Swihart is conducting a successful evangelistic campaign, at which fifteen souls had already responded. We are grateful to Brother O. C. Lemert for this report, and we want to assure Brother Swihart, who recently came among us, that we shall be glad to have him make personal use of the Evangelist columns at any time he may desire.

We are glad to note the continued loyalty to the Evangelist on the part of so many of our churches as evidenced in a special way by the maintenance of a place on the Honor Roll, some for as long as eight years. We also welcome the new churches reported this week, namely, Washington, D. C.; Mulvane, Kansas, and Pleasant Grove, Iowa, and we congratulate their pastors on this achievement. We hope they will enjoy the fellowship of the Evangelist family so much that they will never allow their membership to lapse.

Miss Longaker makes the point that disposing of one's estate by process of will is not always a safe and sure way, for wills are often broken by greedy relatives. And true it is, about the only way to be certain that one's accumulations (large or small) will go where he desires, is to have them legally distributed before his death. Wills cannot be depended on, generally; there is one that can however. The last Will and Testament of our Lord cannot be broken; we can depend on that; no one can deprive us of the heritage we have received from him.

We have an interesting letter from Brother G. C. Carpenter, pastor at Hagerstown, Maryland, and we are glad to note his enthusiasm and loyalty in regard to the church paper, and we are informed by Dr. Teeter in his Business Manager's Corner that Hagerstown stands among the five highest in numbers of Evangelist subscriptions. We are grateful for such expressions of satisfaction and confidence. Brother Carpenter calls attention to a proposed trip to Egypt and the Holy Land. It is a trip that all who can afford it would find abundantly worth while.

We were recently in receipt of a novel invitation in the form of a large red heart, inviting us to a Christian Endeavor program for Valentine Sunday at Louisville, Ohio. The printed message properly arranged, read as follows: "Have a heart! Come to Christian Endeavor on Heart Sunday, February 14th, at the First Brethren church, 6:00 P. M. Topic: 'What is Faith, and What Does It Do for Us?' Louis Clapper, Leader." Taking advantage of special days and seasons in fitting ways helps to maintain interest among young people. Louisville's resourcefulness has played an important part in her success in Christian Endeavor.

Brother W. C. Benshoff, pastor at Berlin, Pennsylvania, and his good people have wrought a great work in their field in that a beautiful new church stands ready to be dedicated. It is a church of sacred memories to Brethren people, and the old church house was particularly thus enshrined for the local membership, and it speaks well for their vision and courage that they were thus willing to press forward and take leave of their hallowed but inadequate quarters. Fourteen members are reported added to the church during the year just closed. We will all, no doubt, be given an opportunity to see their beautiful building through the columns of "The Evangelist" when dedication has taken place.

Brother Frank G. Coleman, pastor at Flora, Indiana, reports his evangelistic campaign directly to the Evangelist, concerning which campaign we had a brief report last week clipped from the Flora paper that was sent us. But this report is much fuller and also contains a number of other items of interest. In addition to the large number of additions already received, the outlook is the more encouraging in that the pastor informs us that the revival is not yet closed. And that is as it should be. Why should a revival always close as soon as a series of meetings is concluded? It does not appear as though it would at Flora.

Brother B. T. Burnworth writes of his evangelistic campaigns conducted at Masontown and Conemaugh, Pennsylvania. At the former place, where Brother J. L. Gingrich is pastor, there were forty-seven confessions and additions to the church. It was a great victory for the substantial church at Masontown. And the number fourteen seems to have been an equally great victory for Conemaugh where the community situation is difficult. These splendid people have done a fine work under the leadership of their pastor, Brother G. H. Jones, against great odds. And may they not grow discouraged and leave the field in the days to come, notwithstanding the obstacles. It is to be regretted that they are to lose their good pastor, but what will be their loss will be Muncie's gain, and Muncie needs his leadership.

GENERAL ARTICLES

"And I Sat where They Sat".--Ezekiel 3:15

By H. F. E. O'Neill, President Board of Benevolences

The last Sabbath of February has been set aside by the National Conference as the day for the offering for Benevolence Work of the church; both that of the Superannuated Ministers' Fund and the Brethren Home.

There are at the present time for 1926 about eighteen (18) persons who are receiving monthly payments from the Superannuated Ministers' Fund. It will require a minimum of Four Thousand Dollars to adequately meet the demands for this year. The amount may seem large when you think of it in one lump sum, but when you think of it divided among the individual membership of the brotherhood to raise this amount, certainly none of us will need to go hungry to supply the needs of those dependent upon it; and I say honestly, can we do less than help meet the needs of these worthy folks?

I believe it would help if we would sit down for a few minutes and imagine ourselves in the circumstances of these people. Those who have either given their own lives in the public service of the church or who have stood by their husbands and have had no small part in making possible the success of those who have given their lives in this work, or yet those who have been a part of the minister's family and because of very meager remuneration on the part of their father many times they were seriously handicapped in the necessities of life, not even daring to mention any pleasures or luxuries.

It makes all the difference in the world when we can quietly sit and at least imagine ourselves in their place. It gives us a different perspective and I believe if each member of the Brethren church who reads this article will sit down and visualize himself in the other person's place, he will rise up to be more enthusiastic and to give more liberally to the support of this work.

The best possible way to show your sympathy for them and your interest in them is by making a liberal offering for this work on the last Sabbath of February. In addition to those who give in the regular offering of the churches, there are literally hundreds of members who "OUGHT" to make individual subscriptions of from \$5.00 to \$100 and until many of such individuals really get this on their hearts, this work will have to go begging, or as we say, "living from hand to mouth."

There is one other phase of this work that is sadly neglected and that is that many of our folks have made their wills and many more ought to and include in them from \$100 to \$10,000, payable to the Board of Benevolences for the Superannuated Ministers' Fund. Think this over and if you have made a will and have not included this interest of the church, make a codicil and add it to the will already made. If you have not already made your will, make one now and include the Superannuated Ministers' Fund. Making a will is like becoming a Christian, not a thing to be put off until you are ready to die, but should

be attended to now while you are enjoying good health and the right use of your intellect and your soul will be blessed and happier as it approaches the death experience.

If we will put legs under our prayers all phases of Christian work will progress more rapidly. Do it Now.

New Brighton, Pennsylvania.

How Others View It

It would be a reflection on our twentieth century Christianity to leave these brave veterans in cold neglect while the evening shadows are thickening around them. They should have a large place in the heart of the church and an ample score in her budget. No other cause should have priority over that of ministerial relief.—Dr. E. P. Herbruck.

The Reformed Church

But the day has not yet come when pastors' salaries will permit for the future. It is not likely that laying up a generous surplus sum such ideal state will bless the ministers of the present generation. This being true, the churches do well to make provision otherwise for their faithful servants. It is a happy circumstance that the Reformed church sees the need of this form of benevolence, and is beginning to meet the situation most creditably. The response has been quite generous within the last several years, and we cherish the reasonable hope that soon the sum of \$500 annually will be available for every minister at the age of 70 years or at prior disability.—Dr. J. C. Leonard.

The Evangelical Church

The laity of the Evangelical church has said it is right and just that our faithful and loyal ministers, the men who have helped us to find our place in the favor of God

and his church, shall be pensioned when the time of their disability and retirement will come. A fund approaching the One Million Dollar mark has been consecrated to this noble purpose. While our faithful people have given, and are continuing to give, we want them all to know that at this writing there are one hundred and forty retired ministers' families receiving help from this great fund and their appreciation of this help cannot be put into print, but can best be realized in the mind of the thoughtful who will consider for a moment what it must mean to have spent your energy and life in a cause that has afforded a living on the basis of strictest economy and then in the days of age and failing strength to have that meager income cut off.—J. R. Mergurth.

A drunken man driving an automobile is the demonstration of the failure of civilization to protect its citizenship. And yet the frogs in the pond are croaking for liberty—liberty for what? to get drunk.

The Vet'ran Preacher

There's a work of love and duty
That devolves upon us all;
There's a tender, pleading message,
And its tones like music fall:
Help our weary vet'ran preachers;
Scatter roses o'er their way;
Rally round them, hasten quickly—
Not tomorrow, but today.
From the wells of deep affection
Now their hearts with gladness fill;
Do not wait their names to honor
Till the pulse of life is still:
Break the box of alabaster,
Pour its oil upon them now,
Make their dwellings bright and happy,
Wreath in smiles each furrowed brow.
They have borne the royal standard,
They have preached his Holy Word;
But their strength has lost its vigor,
And their cheek its youthful glow,
For the frost of age has touched them,
And their locks are white as snow.
Watchmen on the walls of Zion,
Though their feet no more shall stand,
From the top of Pisgah's mountain
Faith beholds the promised land:
Soon triumphant like an army
Marching through the realms above,
They will shout the grand old story,
Robed with white and crowned with love.
—Fanny J. Crosby.

Shall we Make the Brethren Home Self-Supporting?

By Frank G. Coleman

"Where there is no vision, the people perish," so said the wise man, so say we all. How to get you the vision is the problem. Since you all can not visit the Home at Flora I am going to take you on a visit to the Home this afternoon. Just step into my car and we will soon be there. In two minutes we are turning into a fine cement drive that leads into the grounds and up to a fine, two story, brick building. We enter by way of a spacious porch, running the entire length of the building, into a very fine reception hall. Should we turn to the right we enter the living apartments of the Superintendent and Matron, but turning to the left we enter a large, well lighted, beautiful living room. Four 9x12 rugs joined together furnishes a splendid covering for the room and has the appearance of one big rug. At the far end of the room are two large ferns which lends a bit of color to the room. A large library table, loaded with good books and magazines, occupies the center of the floor. A davenport is just to the right, while a victrola stands near the door, but better yet, around the room, seated in comfortable chairs are the happy faced ones who call this home. There are eight of them at this time, each busy with their own pastime, but not too busy but what a glad smile of welcome greets the visitors. Were it a Lord's Day afternoon you would be given the treat of your life in joining in the services which we hold for these dear people each Lord's day. Just to see their happy faces and to hear them sing the dear old songs is a joy indeed. A great hall leads directly from the front door to the dining hall with the kitchen in the rear. The rooms for the members of the Home

are on the second floor, with every modern convenience at their hand. A basement underlies the whole building, where the laundry, drying rooms, electric plant, heating plant and fruit rooms are located. Do you ask why there are not more people in the Home? Then we must tell you that there are a number of applications but they cannot be accepted because the applicants have no funds or property and the Home is not self-supporting, therefore, they must be refused. If there were sufficient funds, additional land could be purchased and the Home could be made self-supporting from the proceeds from the farm lands. We have the very best environment possible, with the very best Christian people in charge. We have the Home and plenty of room; if we had the support we could open the doors of the Brethren Home to those who stand in urgent need of this help. With the proper amount of support there could do it? Benevolence Day affords the Brethren opportunity be a waiting list instead of a lot of empty rooms. Shall we to lay upon the altar an offering that will make this very thing possible. An opportunity to do a real piece of constructive Christian service that will honor our Lord and bring untold happiness into the lives of many who need just such a home. We know that should you be able to make this visit in person that you would at once catch the vision and do this offering in true Brethren style. There are many things that are yet to be done and the only way to finance these is to depend upon your gifts. Let us therefore, give as unto the Lord.

Flora, Indiana.

Optimistic Regarding Benevolences

By A. L. Lynn

The last Sunday in February is the time for your Benevolence Day Offering. I am optimistic enough to believe that on this day Alexander the Coppersmith will meet with the greatest defeat ever recorded in the history of the Brethren church. Fervently do I pray that Brother Greenbacks and Sisters Silversmiths will be on hand in such numbers that insignificant "Aleek" won't get a look-in. For he certainly has done much evil to the Superannuated Ministers, widows and dependent orphans of pastors, and to church work in general.

The reason for my optimism is three-fold:

- (1) It is a worthy cause. (2) The need is imperative.
- (3) We have the remedy.

(1) It is a grand thing to be young—to have the sight clear, the hearing acute and the step elastic, and all our pulses marching on to the drumming of a stout heart. They were young. Now they are old. The grandest things in all the universe are the old things. Old mountains—old seas—old stars—and glorious old age—if found in the way of righteousness. 70 or 80 years. All for God and making this world happy. Splendid—glorious—magnificent. Because of their heroic faith; self-abandoned, tireless efforts; great exploits, our life is made richer, fuller, deeper. It is a worthy cause we are asked to support.

(2) The need is insistent. "The laborer is worthy of his hire." However, the remuneration these devoted servants received was not sufficient to lay up anything for the proverbial rainy day. The days of their usefulness are gone, as far as active Ministry is concerned. They have no resources. Smooth the way for these dear old men of God. They have not many more steps to take. The bright morning and hot noon-days of life have passed. The sun has dipped below the horizon. The heavy dews are falling. The activities of all life daily are all hushed for them. No, they are not on the shady side of life—they are on the sunny side. They are nearer home today than they ever were before.

(3) We have the remedy. God has richly blessed us with this world's goods. Therefore, we have opportunity—likewise increased responsibility. There are manifold scriptures, lucid and insistently emphatic, which unequivocally show what the Christian's attitude should be toward his fellow-men's needs. Reader, what is your attitude toward these scriptural injunctions? Do they strike you as being authoritative? I refer to just two or three passages. Paul says: "If we provide not for our own, especially they of the household of faith, we have denied the faith and are worse than the unbeliever." John says: "Whoso has this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the Love of God in him?" "Freely ye have received, freely give."

Generous giving to a Christian cause has a decidedly beneficent effect upon the giver. "It is more blessed to give than to receive," therefore, we should not snub a generous impulse if we wish to grow. Also, giving rejoices the heart of the recipient. A "God bless you" is good, but not good enough. Flatulent hallelujahs may give relief to the one who indulges in the vocal exercise. They certainly do not purchase the necessities of life. "More taffy and less epiphany" is a pungent way of stating the case.

Brethren, if we give as Jesus would have us give, I am confident that the statement of the prophet "at evening time it shall be light" shall become more meaningful to the veterans of yesterday.

Let us make this the biggest, the most generous and LOYAL, SELF-DENIAL OFFERING you have ever made—a real sacrifice—giving up something. They did as much for us, what shall we do for them?

"I did so much for thee, what wilt thou do for me?" asks Christ from Calvary's cruel cross.

Verily I say unto you: 'Inasmuch as ye did it not to one of the least of these, ye did it not unto me.'

I permit you to make the conclusion. Money talks.

Give it a chance on the last Sunday in February. It is a persuasive speaker. Lest we forget: Don't give pre-emption to insistent Alexander Coppersmith. Give William Greenback or some larger denomination the floor. I am sure

there will be much rejoicing in the brotherhood, and the angelic hosts will join in the sweet accord.

Love and Loyalty Lift the Load. Lift—lift—all together, let's lift. Pittsburgh, Pennsylvania.

The Preacher and His Message

By George H. Jones

(Paper read before the Ministers of the Pennsylvania District Conference held at Masontown, October, 1925)

I have been asked to present a paper before this group of preachers, and I felt that the best message I could bring would be one pertaining to our calling. Not a message on pastoral work, or the social life of the minister, but one dealing with the man and his message. As to the pastoral field, that is another matter. I am just a bit hesitant as I am neither an authority in homiletics, nor a critic of style in discourse. However what I have to say is the result of some 22 years of observation in the ministry, so it may have some weight.

By way of introduction I may remark in a general way that to do effective work in any field a man must believe thoroughly in his calling. The minister must believe, not only in the usefulness of his calling, but in its peculiar office. He is not his own master, he is commissioned as a steward. Stewardship presents a peculiar relationship, a steward represents another. He is the servant of Jesus Christ. **The preacher is before anything else a redeemed man; then only can he be THE VOICE OF GOD.**

It is peculiarly true of Christian preaching, that the Message is bigger than the man. There is no other public speaking in which this can be as truthfully demonstrated.

He is the bearer of a divine message—is the "voice of one crying in the wilderness" of sin, the ordained servant of a different order. He is set apart to a specific task; a soul winner; a moral instructor; a teacher of saintly souls; a defender of the faith; an example of truth and holiness. He dare not be original, but the message is the OLD MESSAGE. He dare not change the offer of grace, nor the terms of reconciliation, he is only the voice. He is human, of course, but he must realize that Jesus Christ was also human, that the Holy Spirit dwells in humanity and that God is transforming humanity in his own way, not ours.

The man that wholeheartedly accepts this understanding of his ministry will more and more realize the ideal toward which God is working in him. It is when a man forgets this that he becomes a human scold, a critic more self-righteous than helpful. This perhaps explains why some men become helpless in their ministry and distrusted by their brethren, who are still preaching "the faith once delivered unto the saints." Such a man selects themes and discusses problems that savor more of man than of God—of earth than of heaven. Illustration. Recently an observer in religious matters noted that almost fifty per cent of the themes published in a great city paper dealt with science, literature and art, rather than with the message of the ministry.

One of the dangers of the modern pulpit is the itch upon the part of many a preacher to popularize his message. Book reviews are advised; modern plays are analyzed; Movies are recommended; open forums for the discussion of labor problems; variety is advised for the sake of attraction. The conscientious servant of God looks askance at these innovations—perhaps they are all right, no doubt they are in their place, **but the pulpit is consecrated to the Gospel message.**

The danger in this direction to the church is that of filling the house of God with lovers of a "soft gospel," pleasure seekers who are trying to fit the Faith to the frivolity of the times, rationalists who are explaining away the miracles, and scientists who are trying to remodel revelation into evolution.

"Recently Dr. Dubois, a French scientist, gave a detailed account of three fragments of three skeletons which

have been found in the early Pleistocene strata of Java, and which introduce us to a new species, which is also a new genus and a new family, of the order of primates, placed between the Simiidae, and Hominidae—in other words, apparently supplying the "missing link" between man and the higher apes, which has so long, as well as so anxiously, been awaited. The material is sufficient for a close osteological comparison. The cubical capacity of the skull is about two-thirds that of the human average. It is distinctly dolicho-cephalic about 70 per cent, and its norma verticalis astonishingly like that of the famous Neanderthal skull. The dental apparatus is still of the simian type, but less markedly so than in other apes. The femora is singularly human. **They proved beyond doubt that this creature walked constantly on two legs, and, when erect, was equal in height to the average human male.** Of the various differences which separate from the highest apes and the lowest man, it is said that they bring it closer to the latter than to the former. One of the bearings of this discovery is upon the birthplace of the human race. The author believes that the steps in the immediate genealogy of our species are: Prothyllobates; Anthropopithecus Sivalensis; Pithecanthropus, only top of skull, erectus; and jawbone Homo Sapiens. This series takes us to the Indian faunal province and to the southern aspects of the Himalayan chain, as the region somewhere in which our specific division of the great organic chain first came into being."

I have no doubt but that all this as related furnished reliable data concerning both the origin and development of our race, but it is a pity that a man cannot find something more inspiring than such "plain evidence" of modern needs, to preach about.

The most effective message is the one with apostolic purpose, with the Baptist's purpose, not that which deals with scientific purpose, or philosophic or even social problems, but that which pertains to the heart, the conscience, and the life. Here and there are some men who can touch upon these themes with skill and effect, but the need of the average preacher is to focus on his calling.

Bible Preaching

What is Bible preaching? It is primarily the "thus saith the Lord." This was the secret of John's success; do not misunderstand me, **success**, not popularity or fame. It was the secret of prophetic success. It was the secret of the Reformation. It put life, vigor and power into the message of the church fathers. It is what we need today. Bible preaching has been on the decline for some years. It is not palatable. There is less Scripture quotations now than ever before. Exposition is old fashioned. We are less inclined to quote authority from Holy Writ than from some famous school. There are more beautiful literary quotations and poetical effusions than ever before. This is a constant temptation to the scholar. There is a divided appeal, less that of Scripture and more that of human experience. Rather than an infallible rule of faith and practice, there is a tendency to preach the gospel of "the house by the side of the road, the Abou Ben Adhem poetry for a vigorous theology.

There can be no safe substitution for the Bible in preaching. A little dilution of other literature goes a long way, it is excellent for the study, but dangerous for the pulpit. There can be no other inspiration for the Truth of

God than the inspiration of his Word. Through it he speaks. From it we get our laws. By it we are taught the highest moral standards. It is the most popular book published. Everybody has access to it, while I confess I do not have Browning's poems in my library. Illustration. I suppose I have a lot to be thankful for, in my ignorance.

Paul preached it in such a way that Athenians criticized it, but Corinthians and Thessalonians and Bereans were converted by it. When a church becomes noted for its Bible preachers, that church is being used of God. It is the best way God has of reaching men.

Some preachers use the Bible for convenience sake: It is good enough to furnish texts and some subjects, but what an effective weapon it is when men use it as a sidearm, rather than the chief weapon of spiritual attack. They talk of liberty of thought and weaken their appeal by ridiculing traditional interpretations until people are asking themselves, "What can we believe?" They cease to be converting and inspiring preachers because they fail to identify their teachings with "thus saith the Lord." History is but the repetition of man's dealing with man, but inspired Scripture is a more cheerful message, it is a history of God's dealing with man and it points out hope as the other points out despair. God's Word is everything in a truly Christian pulpit.

To be fully effective, the message should be full of Christ. The man who hides behind Christ in his message will succeed. He may be unpopular, he may be laughed at, he may even be abused, but he will be saved, he will be right. Jesus is the source of our message. He is the life of our message. He is the Redeemer and that is what humanity needs, even if it does not want it. He is our pattern. Not only ours, but our fellow man's. He may not be acceptable, but he is the only hope of a better day. He may be the incarnation of love, but we must not forget that he used a scourge, at least once, possibly twice, in the temple. Sometimes men need the truth scourged into them as well as to be wooed by love. He is the only conqueror of sin. Sin is still as sinful as of old. Manhattan is as much like Babylon, as any city of antiquity.

It should be full of wholesome doctrine. Truth is dear to God and needful to man. Christ was first the teacher, then the Savior. He said, "I am the Way, the Truth and the Life." His prophetic office is just as important as his priestly or kingly. His apostles were empowered to proclaim and unfold his doctrine. Each one taught dogma, then practice. The servant of Christ must do the same today to get apostolic results. There can be no practice without doctrine. Truth is in order to exemplification. The modern cry of narrowness when doctrine is preached, is a mistake. The preacher need not be any narrower than Christ. There is no support for the objection to doctrinal preaching. The Bible is built upon doctrine. Philosophy is built on doctrine, so, too, is reason. Religion is first a doctrine, then a life. There is a doctrine of God, of the Holy Spirit, of Christ, of heaven and hell, of sin and of man. Christianity has its tenets. The preacher cannot afford to compromise Bible teaching. He should have the biggest creed of any man. Jesus kept making greater demands upon the faith of his followers with each succeeding revelation. At first they staggered under his exactions, but after receiving the Holy Spirit they accepted all communications without question. The preacher must be a defender of the faith even if he stands alone. He is to awaken the dead and be the instrument to impart abundant life. Doctrinal preaching would solve many modern church problems, even bringing to life the dead.

Considering the character of the man and his message, the preacher must be true to his denominational standards and spirit. When God sets the solitary in families he expects them to be light unto the world. He who makes his home what it should be is the best of citizens. We have vowed allegiance to Jesus Christ, and then to the church in which we are laboring. We are moulded by its history, its teachings, its practices, its principles. We teach those who

love, honor and support it, and who have received their spiritual birth in it, hence our messages should uphold what we feel are its own peculiar standards.

In conclusion let me emphasize the fact that the preacher and his message must keep an account for two worlds. The present and past tendency has been to be practical in our preaching, which means preaching more for this world. Sanitation and its bearing upon our physical welfare, the springs of political corruption, the bootlegger and his suppression, the nationalization of huge industrial enterprises, the physical development and recreation of our communities, the educational progress and the making of good homes, these and a score of other welfare schemes have been interesting. It is called practical Christianity. Then there is the glorification of ethical culture. Human sympathy and benevolence, morality, good citizenship, etc. This is all good advertising for the minister and his church, but the question is, does it pay in spiritual dividends? Illustration. The minister who resigned from every club, fraternal order and social organization.

No doubt human betterment has its place in preaching, but spiritual values are of more moment. Eternity looms up and is large with glory or woe for men. Christ taught, "Labor not for the meat that perisheth, but for that which endures for life eternal." Paul tells us "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come?" Again a man came to Jesus, asking about an inheritance, and Jesus asked him, "Who made me a divider over you?" It is true our Lord supplied bodily needs and improved social conditions, but only as subordinate to the promotion of the heavenly Kingdom. He spoke of the world beyond. He presented Heaven as a cureall of life's inequalities and trials and as the realization of a perfect existence. He told of a place of torment to be avoided. He dealt with both time and eternity but gave prominence to the everlasting. It becomes the preacher then to imitate his Master and preach for heaven more than earth. Like him we must project the heavenly spirit into earthly affairs. We must get people into the Kingdom of glory as well as into the Kingdom of Grace. At the great day it will be found that the preaching which secured the most stars in Christ's crown of rejoicing was the man and the message **most like him and his message.**

Illustration—A great preacher went to hear a man celebrated for his Biblical knowledge. He came home delighted with the clear and brilliant expositions of the truth that he had heard, but chilled with the coldness of the man's intellectuality. It was true, clear, Scriptural reasoning, but that was all.

He went in the afternoon to hear another man, this one noted for his fervor. He came back delighted with the unction and earnestness of the preacher, but it was a fire that scorched. He burned him with his fiery denunciations. There was no room for the blunderer or weakling.

He went again at night and this time he came home instructed and thrilled. The sermon had not only been expository, but it had the warmth of a man in loving earnestness. It had too the light of the patience of God. It was not a fire that scorched, but a fire that warmed. It was the power of the Holy Ghost speaking the truth in love; the Bible ablaze with holiness; the Father God pleading for the return of the wayward child. This was true preaching.

Conemaugh, Pennsylvania.

PRAYER

O God, who hast put thy mercy in our hearts through the experience of thy love in Christ, by the incentive of thy Holy Spirit's teaching, help us so to live that we may be true witnesses for thee. Thou hast given us light; aid us through holy living, watchfulness and love to make thy light visible in our lives from day to day. We thank thee for the fellowship of witness with our Lord Jesus Christ and with all his faithful followers. Thou hast put into our hands the torch; help us to pass it on, still all aglow with faith and faithfulness, to others.—Isaac Ogden Rankin.

THE BRETHREN PULPIT.

The Unlimited Field

By Freeman Ankrum

TEXT: And the field is the world, and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one.—Matthew 13:38.

These words were spoken by Jesus likely in the house of Simon and Andrew in Capernaum to the disciples, following the speaking to the multitude by the seaside. When opposition developed to his teaching Jesus resorted to the use of parables, which both revealed and concealed truth. The words of the above text are words given in answer to a request by the disciples for an explanation of the Parable of the Tares.

While this production is not meant as an exposition of the Parables of the tares, there are perhaps a few details that may be noted in passing. The sower is the Son of Man, and the field is the world. It may be that we as serious thinking people may need to realize that the world or field is unlimited in extent. There are fences of prejudice, likes and dislikes, that will need to be torn down and removed entirely. The Son of Man as a sower of Gospel seed sowed among the Hebrew people, but to those who took up the burden of good news there came a wider sowing and eventually there broke in upon the minds narrowed by Judaism the fact that this was not a field limited by the boundaries of their own small country. As conviction came zeal increased and we find Paul the master pioneer of missionaries daring suffering in all its forms to spread the seed beyond the borders of the limited locality in which Jesus lived and moved.

While the owner of the field slept the enemy came and sowed tares. Perhaps some of the warnings given by Jesus were given with the fact of the sleeping in mind. Likely he foresaw that scandals and offenses would arise, denials, betrayals, treacheries and deceits would come about and that even the apostles would quarrel among themselves. Thus in the visible church evil would be continually mingled with the good. We have yet in part to realize that the more we sleep at the post, the greater the amount of evil that will predominate in the visible church. Today as we look out upon the wide expanse of the field and see it in all its varying moods with the marks of sin on every side it may be just a little difficult to imagine that there was a time when the evil one had not scattered his tares and the field was a delight to the eye and an inspiration to the soul. Let us turn the pages of time and go back to the very dawn of the Hyleon days of the Old World, then young; it must have been an unceasing delight, a masterpiece of beauty and joy. When the Divine Creators rested from their work and looked upon the products of their own hands the imagination of twentieth century man would be unable to picture the paradise of God in its magnificent splendor as it was when unmarred by sin. Then man came, he was not satisfied to dwell in the midst of soulless beauty. Man was the bringer of the plague, he lost Eden but gained the need of a Savior. With the coming of that which caused the grief and death of generations, man had let in that which he was powerless to remove. Try with all his limited power, he was unable to produce a cure, and it became necessary for the Sower to come. Thus we look upon the field today—not as God made it but as man and Satan have made it. We see the field that had once waved in undescribable beauty blighted as a bed of flowers is stricken by the untimely frost of autumn. As in the days gone by there flashed over the wires of the first telegraph instrument the words, "What hath God wrought!" so we look out upon the marred handiwork of God and say, What hath sin wrought! There falls upon our ears the wailing of the unfortunate and helpless, and we see again what Satan hath wrought. Fellowship, peace and harmony are broken and

frayed. Intimate friends made enemies, families broken up and the home circle completely annihilated. The statement of 1 John 5:19 that the whole world lieth in the evil one was never more true than it is today. It is guilty before God and there ascends unto him the groans from oppression and injustice.

Each sunset finds our nation more lawless than the preceding one. Laws are evaded through technicalities and defeated by those who have been sworn to uphold and interpret them. The lawyers and scribes of Jesus' time failed in a large measure in reaching the points of evasion and the loading of technicalities upon their fellow men that some of our modern criminal lawyers have reached. Wealth purchases immunity, and when apprehended freedom, while poverty-stricken and friendless criminals oftentimes suffer without mercy. We make and break more laws than any other country. The calendars of our courts are crowded because of legal intricacies and the lack of a common sense attitude toward the law's intentions. During the past summer President Coolidge said, "If we cannot govern ourselves, if we cannot observe the law, nothing remains but

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

NEW LIGHT ON THE KINGDOM—Matt. 13:44-52.

Many did not, and do not yet, realize the great and vital significance of the Kingdom; Jesus brings forth new and wonderful meaning to this old conception.

TUESDAY

BANE OF IRREVERENT FAMILIARITY—Matt. 13:53-58.

Familiarity without reverence breeds contempt and unbelief. Those who would know much about Christ must maintain a deep love for him and a devoted attitude toward him, or he will lose the divine charm and wonder of his personality for them.

WEDNESDAY

HAUNTED MEN—Matt. 14:1-12.

As Herod was haunted by the ghost of his sin, as the blood of Cain's brother rose from the ground to witness against him, as Joseph's brethren wert self reproached as they faced him after many years, so are the guilty souls of men ever haunted by the ghosts of their dead sins.

THURSDAY

A DESERT PLACE—Matt. 14:13-21.

There are many spiritually desert places in this old world, places filled with multitudes hungering for the Bread of life, and many dying without its satisfying nourishment.

FRIDAY

TESTING THE DISCIPLES—Matt. 14:22-36.

"Jesus will not have them to be clinging only to the sense of his bodily presence—as ivy, needing always an outward support—but as hardy forest trees which can brave a blast", says Trench, "and this time he puts forth into the danger zone, . . . And by the issue he will awaken in them a confidence in his ever-ready help."

SATURDAY

HYPOCRISY DENOUNCED—Matt. 15:1-9.

We merit the denunciation of Christ no less than the Pharisees, when we exalt forms and ceremonies above heart religion and creeds and tradition above the written word of God.

SUNDAY

INNER RIGHTEOUSNESS—Matt. 15:10-20.

That is the only kind that counts in the long run, Jesus insists, and to guard the heart is the thing of supreme importance.—G. S. B.

to have some one else govern us, to have the law enforced against us and to step down from the honorable abiding place of freedom to the ignominious abode of servitude." This quiet man of New England realizes that a country that cannot longer enforce her laws is sliding swiftly toward oblivion. No preacher in the past few hundred years has had as much to contend with, as the Spirit-filled and Spirit-led emissary of the Lord Jesus Christ today. The Spirit of God seems to be slowly withdrawn from the world and instead of men who will fearlessly challenge conditions from the pulpit, oftentimes they are a party to them. Surely the Devil who hates the church must be proud of some of his servants who stand in clerical robes and deny the fundamentals of the Old Book. More and more must the men who at heart fear God and not men, find there is little cooperation from those who should stand with them. Many times instead of churches being composed of Spirit-filled worshippers, they are filled with unconverted sinners. What inducement to the man in the street to come into fellowship with a church when the preacher is dishonest when it comes to meeting his obligations, and the members of the church in the main are there because of business and prestige. The crying need of the church today is for more men who are clean hearted in the pulpit and clean mouthed in the street. There are preachers in every church who have killed their influence because of the language and stories outside of the pulpit, and the Brethren church is no exception.

This is an age in which many men and women have sacrificed their very souls to purchase notoriety. Thus we see while the watchmen have been sleeping, Satan has thoroughly filled the field with all manner of things which will benefit him and detract from the perfect grain which should have been produced in great quantities. He has not neglected one single corner of the field. The jungles of the tropics, the icefields of the arctics, the comfortable habitations of the temperate zones, all have felt the touch of the Satanic power. In savage hut, in the comfortable home of the laborer, in magnificent palaces, he has also plied his art. Surely, surely, unless there soon comes that which will call a halt, the human race must plunge into disaster.

In all the gloom of broken homes, evaded laws, and sin that abounds on every side, there shines one ray of light and that is Jesus. This field that has been blighted is still beloved of God, for God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. He has not turned his back upon the sin cursed world but here and there continues to gather his own. Even as the Prophet Elijah lost sight of those of like faith, so do we at times in the gloom of night come to the same error. God valued the treasure in the world and sent his evangelists to dig beneath the uncouth surface for the gold hid therein. He paid an awful price, the price of his Son and yet there are countless numbers that continue to trample under foot the matchless price paid for the redemption of the souls of men.

As Jesus looked out upon the approaching crowds of Samaritans who came to him as he sat at Jacobs' well, and pointed out the fact that the fields were ripe already for the harvest, so is there need again to realize that the statement made then was never as true as it is today. This field is teeming with masses of people who are surging in restless waves toward those things which satisfy not. The enjoyment and satisfaction that does come is only temporary. Yet the mistake is made in the pulpit by using the things which in themselves are of passing interest, hollow and unsatisfying, to draw people into the church. There is only one drawing card that will cleanse and satisfy, and that is the lowly Nazarene. Law will never be a panacea for the ills of the world. Legislation may deter but will never prevent crime. We may cover the inflamed place on the Social Body until it will appear as the surrounding flesh but the cure is not in the whitewashing, but must be in a depth that will touch the very bottom of the affliction. Instead of commencing on the outside and working in, we must reverse the order and commence on the inside and work out.

It is brought to our notice almost daily that placing the lawbreaker in confinement does not cure him of criminal tendencies. There is a cure for the world's unrest, there is that which will be a panacea for broken homes, and disrespected parents, there is to be found that which will far supercede the fines and imprisonments meted out on every hand, and only one, and that is the One who has been so maligned today in some so-called institutions of higher education, and among some self styled brainy men,—The Lord Jesus Christ. Truly the field is the world in all its sinful immensity, and the time is short for the reaping of that which will stand when the tares are gathered in their final place of disposition. Let us then enter this field with the Helmet of Salvation and the Sword of the Spirit which is the Word of God, then and not until then shall the Lord of the harvest be satisfied with our reaping.

Oak Hill, West Virginia.

OUR DEVOTIONAL

Ad Interim

By M. M. Hoover

OUR SCRIPTURE

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought the kingdom of God was immediately to appear. He said therefore. A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But the citizens hated him, and sent an ambassador after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him, Thou yound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow. He said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knowest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest. And he said unto them that stood by, take away from him the pound, and give it unto him that hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither and slay them before me (Luke 19:11-27).

OUR MEDITATION

The purpose of giving this parable seems to be stated in the words: "Because they supposed that the kingdom of God was immediately to appear." However, in the plan of God, the kingdom was not established, at least in the form the Jews thought, but has been postponed indefinitely. There are, to me, two main teachings in this parable: The promised return of the king to establish his kingdom; and the stewardship expected of the church during his absence.

A brief explanation of terms should reveal that the nobleman is Christ himself,—and where is the noblest of earth's nobility that can compare with heaven's nobleman.

Next, the servants are the "called out" ones in the earth, the twice-born, blood-washed saints, heirs of God and joint-heirs with Jesus Christ. The pound represents the message of the gospel in all its fullness. The command, "Trade ye herewith till I come," surely is the imperative, the "eternal must" incumbent upon every believer in Christ.

The Book is teeming with passages which declare that Jesus will come to earth again. It is, to be sure, a most comforting and consoling hope, the bridegroom will come to receive his bride. Ofttimes we grow weary of life as we are compelled to live in a world where Satan still rules just as far as he can, when it seems our efforts for righteousness amount to little or nothing,—we are wont to pray, Come Jesus, come quickly. But perhaps that is just a little display of weakness, and our trust in God is not doubly secure,—My grace is sufficient."

Jesus will come, and all Christians long for his coming, but as to the time, the human mind doesn't know, and I think it best we do not. But one thing is absolutely certain,

and that is, during his absence, the work of propagating the good news of salvation to a dying world is placed in the hands of the men and women of his church, with the aid of the Holy Spirit. Jesus said the gospel **must** be preached. He surely intended that every mortal should have an opportunity to accept or reject, but owing to our laxness and indifference souls have come and gone and never had this opportunity. What will our answer be? How have we "traded" The parable suggests rewards for "trading", but how can we think of rewards when we consider what we owe Christ, and never can, nor will repay. God loved "so" that he gave his Son; if ye love Christ "so" we will give him our just, honest and complete stewardship.

OUR PRAYER

Lord Jesus, we cannot fathom thy great love and sacrifice. Just give us grace and a desire to be only faithful servants till thou dost come. Amen.

Dayton, Ohio, Rt. 4.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for February 28)

Jesus Teaches Respect for Law. (Temperance Lesson)

Scripture Lesson—Matt. 22:15-22.

Devotional Reading—Psalm 1.

Golden Text—Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.—Matt. 5:17.

LESSON LIGHTS

"Fierce opposition was offered to the tribute law ... which was regarded as an impiety, inasmuch as no Lord could be recognized but God. ... Others offered opposition to the legality of the tax." But the payment of the tax did not endorse the rights of the government, but only the honesty of those who took benefits from it.—Illustrated Quarterly.

God's Prohibitions

"The Gospel of God's Prohibitions" was the subject of a leading article in the "British Weekly," and recently republished in a Boston paper. It pointed out that there is a strong leaning away from prohibition in any form, in any phase of life. We are told not to say "Don't" to the child. (And doubtless there are too many don'ts in the average parent's vocabulary and not enough thought given to constructive direction of youthful energies). But negatives have their place in life and to rule them out entirely is to lose control and let life run adrift. There is reaction on all sides against external control. "Yet the wisdom of God, even when it adapts itself to one stage of human progress, is never out of date, and there may be elements of a gospel even in a prohibition. . ."

"These negative Commandments of the ancient days are at least an indication of something in human nature—a something which is with us still, otherwise there would be no need for rules against picking flowers in public parks or acts against rowdyism in public meetings.

"It is true that a prohibition may sometimes provoke rebellion rather than acquies-

cence. It is also true that law is often strangely powerless to accomplish its own objects. That was what St. Paul discovered when his failures drove him from law to Grace. That was the lesson of Bishop Butler and many another moralist, that there may be a very wide gulf between a man's sight of his duty and his obedience to what he sees. Yet these things do not alter the fact that through the ages governments and law-makers have addressed the human will as a great reality, and when they have said **Thou shalt not** they have implied that there were certain degrees of self-restraint if not of positive attainment, which were within the reach of men if only they gave their minds to it.

"The fact that in all civilizations the average citizen likes to count himself law-abiding is a proof that even negative enactments have been of some use in the education of humanity; and the will power which has availed to accomplish this might raise men farther yet if only they were sufficiently

(Continued on page 15)

Sunday School News

As reported earlier Field Secretary Stuckey spent the month of January among the churches of Washington and California. He reports a very cordial reception and a hearty response. Reports from others testify to strong addresses and helpful conferences. Brother Stuckey is now working in Northern Indiana.

Birmingham Again

The earlier announcement of the coming Birmingham Convention brought forth inquiries concerning it. A number of persons have expressed a strong desire to attend. Some are planning to do so. The preliminary announcements have impressed Sunday school people with the greatness and far-reaching

significance of the meeting at Birmingham. Persons thus informed have difficulty of seeing how they can afford to miss this wonderful convention. Thus it is really not a question: Can I afford to go? But can I afford not to go? It will be a great blessing to the Brethren church to have its full quota of ten delegates. Now is the time for schools that want to be represented to make applications for credentials through the undersigned.

Vacation Schools

Church school leaders are busily engaged preparing for their vacation school session. A suggestive article by Brother Dyoll Belote appeared in the February Educator. Other articles will be appearing in our publications. The writer will be glad to answer questions concerning this work. We have here in the college young people who are desirous of serving as superintendents or teachers in vacation schools, conducted by our churches. Are there churches that will avail themselves of the services of these deserving young people? If not, these young people will have to apply to other churches for a field of labor. They are ready and eager for work. Interested parties may address the writer concerning these workers.

Church School Evangelism

The March number of THE EDUCATOR features church school evangelism and training for church membership. Thought-provoking articles are supplied by Brethren ministers. Each writer calls upon superintendents and teachers to do their utmost to win the young for Christ and to train them for membership in his church. Both ministries represent peaks in church school service. Pastors will find decidedly usable material for instruction classes in the little book entitled: "Studies in the Way of Life." There are twelve lessons which will help to prepare young and old to accept Christ and to enter into the fellowship of the church. This booklet may be had from the National Sunday School Association of the Brethren Church at the rate of ten cents per copy or one dollar per dozen copies.

J. A. GARBER.

J. A. GARBBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Forward Movement Fund

The following is a list of receipts for the Christian Endeavor Fund. Any not yet reported will be gladly received.

Balance (previously published),	\$204.00
Dec. 8—Clay City, Ind.,	5.00
Jan. 8—Kittanning, Pa.,	10.26
Feb. 9—Fremont, Ohio,	5.00
Feb. 10—Ashland, Ohio,	50.00

Total to date, \$274.26

GLADYS SPICE, General Secretary.

The Quiet Hour Presented

The following presentation was sent to the California Endeavorer by a former Quiet Hour superintendent of Kings county, California. This would be good for Juniors:

Have something to hold candles such as a cross. Nine girls.

Quiet Hour. First girl reads Bible verse. Candle represents Bible study, Second girl offers prayer, candle represents prayer. Third girl sings song, "Near to the Heart of God." Represents meditation.

Prayer Circle. Fourth girl, song, "In the Garden," represents prayer circle. Fifth girl, same song, candle represents inner prayer circle.

Family Altar. Sixth girl, song, "I'm Praying for You." Represents prayer list.

Seventh girl, song, "Have Thine Own Way, Lord." Represents O. O. U.

Eighth girl, same song, represents Pocket Testament League.

Ninth girl, same song, represents Family Altar.

After this each girl walks to cross with candle in her right hand, letter in left hand, says this candle represents placing candle in a holder in the cross, with left hand she holds the letter in front of her, and after each one has done this the words "Quiet Hour" are spelled out.

Scene: Early morning, large clock in prominent place showing time. Girl enters, takes Bible, sits down and reads. After a moment kneels to pray, while "Near to the Heart of God", or some prayer song is sung. Rises, puts on hat and coat, leaves the room. Song, "Ere You Left Your Room This Morning."

Quiet Hour Visualized

This presentation shows how the Quiet Hour should be kept, first, meditation and worship, then reading of the Bible, then prayer.

Meditation. Scene: Girl seated with bowed head, while someone behind the scene reads the following verses: Psalm 46:10; Josh. 1:8; Psalm 19:14. Then someone sings, "Near to the Heart of God,"

The Hill

It seemed so steep a hill
From where I stood,
My courage well nigh fled,
Try as I would.
But as I nearer drew,
There seemed to be
Some kindly power smoothing it
Ahead of me.
And lo! as I trudged along
Renewed in hope,
There was no hill at all!—
Only a gentle slope.

—Selected.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for February 28)

Radio Messages from the American Indians. Matthew 9:35-38

This is a little Indian boy speaking to you from out in Oklahoma. He has never given any messages over the radio before but he is going to tell you about his life.

"I was born here in this state of Oklahoma on a big farm. My parents were quite poor when I was born, for although their farm was big, the soil was not very good for farming. Several years ago they discovered oil on the land and since then they have sent me away to school. Now, I have advanced until I am about in the same grade at school as other boys and girls of my age. That's the reason I want to tell you my story, for there are other little Indian boys and girls in Oklahoma, who could tell the same story as I am telling, needing help but their parents have not discovered any extra money to send them to school and help them.

"When I was but a small child I learned that years before when my relatives of long ago were living they had been rich. They lived in groups, or tribes as you call them, and traveled about over the country. They hunted wild animals to live on and liked their way of living. Then people came in ships from across the sea and gradually took their land from them and pushed the Indians who were my forefathers, across the country. After many years of this, finally the time came when my people had been driven into so small a territory that they had to change their manner of living entirely. They could no longer wander around the country and live as they pleased, for they did not have enough land for that.

"My people then settled down on the land that was left to them and most of them became farmers. Then land was mostly very poor and that is the reason that I was poor when I was born, as I told you a little bit ago. Now, I want to tell you about my childhood days. Perhaps, I can tell you better if

I tell you the new things I have learned since I have been sent to school. I have learned to wash my face every morning and take a bath twice a week. When I was small I was not taught how to keep clean. I have learned to clean my teeth and keep my hair washed and to have my hair cut often, so that it will look nice. I knew so little about how to keep clean before I went away from home that I even slept in the same clothes that I wore during the day, a lot of nights.

"Another nice thing that I have learned since being away from home is that there is a God who loves little boys and girls. I have learned to pray to him each night. I am so glad there is someone who cares when I am bad or good. I am glad there is someone who loves me. When I have trouble learning how to act like other children and learning to talk correctly so that others do not make fun of me, I talk to him about it and he helps me to feel better. I am so glad Jesus came to earth to give his life so all of us can be forgiven of our sins and learn to live better.

"A still different thing that I am happy about learning from my teachers is how to make friends and be kind. I used to play mostly by myself and I did not know much about being friendly. It makes me feel good whenever I am kind to someone and I am making lots of friends among those who go to school with me. Of course I appreciate all the things that I learn in school, the things that go with every education. I like to study history and geography and learn to read and write. My teachers have been so nice to me in helping me to understand the things that are hard for me. I work hard to get compliments from them, for when they say that I am doing well, it makes me happy.

"Now I want to tell you about home. Since I have had a chance to go to school, I have been telling my father and mother how other people live and the things they do. Home is so much happier now for they have been getting new things and making our house so much nicer. Then, too, they have learned to love Jesus like I do, and that makes them happier. The only thing that makes me unhappy is that there are a lot of other Indian children who have not had a chance like I have. I wish that everyone who hears this story of my life would try to do something to help my people. They need to be educated and to be taught about Jesus like I have been.

Bible References

- M., Feb. 22 Neglected people. Isaiah 53:3-4.
T., Feb. 23 Ready for the gospel.
Acts 14:8-10.
W., Feb. 24 Education for the Indians.
Acts 7:22.
T., Feb. 25 Men of prayer. Acts 10:1-3.
F., Feb. 26 Heathen customs. 1 Kings 18:28.
S., Feb. 27 Honesty and industry.
Ephesians 4:28.
Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Last Will and Testament

"The Sky Parlor," Long Beach, Cal.

February 17, 1926.

Dear Members of the F. M. S.:

Once upon a time (oh, oftener than that, I'm sure!) a man with thoughts and intents most pure, got into his head the notion of showing his devotion to his Lord and Savior, not only by his behavior and his earthly life and daily walk—"but," said he, "I'll make my money talk!"

So he drew up his last will and testament, setting forth this most high and lofty sentiment: "When I am dead and gone, every dollar, stick and stone that I can call my own, shall go to Foreign Missions, without 'strings' or conditions!" And so he passed away, thinking not one would gainsay; but the flowers had not begun to bloom on his simple and humble tomb before "bouquets" began to fly from "friends" and relatives passing by! "Nuts!" said one, tapping wisely on his head; "always a little 'off', I said." "Undue influence," said another—"should have left it to his brother." And a forty-second cousin (so "far-removed" that he had never even seen this relative who had

roused his spleen) took pains now to go out of his way—"Base ingratitude, I say—giving all his money away when he knew I needed an auto or two, and my promissory note was coming due, and even a chicken farm wouldn't do me any harm."

And so they got together—these "birds of a feather"—these "friends and relatives, after hurling all their cruel expletives at the head and heart of the departed, until even their cold hearts should have smarted with pain and shame. His memory they did insult, his will ne'er did consult, except as proof of his failing intellect—of his injustice, ingratitude and neglect! They one and all agreed that his will they would not heed. Said they, "He always was a crank, and us he'd never thank for our disinterested advice when he was here, so near and dear!" So to the courts they went, upon one purpose bent. For once they were all united, and their wrongs they recited, and appeared quite delighted when that good will was broken—and Foreign Missions got not a centfare token!

(To be concluded in our next).

Yours in the Master's Service,
 THAT OFFICE SECRETARY.

A Chinese Funeral

What is a lucky day for a funeral? If it is in China and you are a poor man, you are lucky to get any day for a funeral at all. For often in China when a poor man dies his body is thrown into the fields for the dogs to eat because the family cannot afford the high cost of a funeral. Sometimes the dead are put into boxes and set up in the graveyard to wait until the family exchequer can stand the strain of paying for the final rites. And in many cases as this never happens the dead are left unburied for all time.

The Rev. George F. Erwin, Southern Methodist missionary in Harbin, Manchuria, describes the funeral of a certain rich Chinese neighbor of his whose body was kept in the house for twenty-two days after death while the fates were consulted as to a lucky day for its interment.

During the twenty-two days of waiting two Chinese bands which occupied booths erected just outside the house, took turn about making the welkin ring with their noises, beginning at some such hour as four o'clock in the morning and much disturbing the neighbors' morning naps. One could not conscientiously term this music, asserts Mr. Erwin, doubtless thinking of those twenty-two sleepless mornings. Also during that period of waiting, religious services were conducted continuously by both Taoist and Buddhist priests.

Preparatory to the approaching great occasion, the family as soon as the man died erected an arbor as high as a three-story

house from the front veranda of their home to the street. This was covered with rugs, ornamented with fancy Oriental decorations, and brilliantly lighted with many colored lights.

When the day finally came, Mr. Erwin, taking his Chinese boy as an interpreter, attended the funeral ceremonies. The procession was so elaborate that it required one hour and thirty-five minutes to get it in line for marching, and the line of march, instead of leading direct to the grave, wound up and down the main streets of the city for about four miles. It required twenty minutes for the long procession to pass a given point.

Seen through an American's eyes, many strange things were carried in this funeral procession. Most of them were made of paper and included the following: Two street dancers or clowns; two tombstones standing on the backs of turtles; eight displays of gold and silver, to indicate the great wealth of the deceased; two large houses and two bridges over which the soul is supposed to cross into the next world; eight stands of flowers; four chests of money; two soldiers; a business office with two desks, two men, and a washstand; two life-sized paper horses; twenty-five signboards, representing scenes from ancient Chinese history; a carriage and an automobile; a temple with many gods; a fine house in which the soul will live in the other world; a bedroom; a sedan chair; thirty-four gay banners of many colors; thirty-eight long white banners telling of the man's good deeds and qualities; eighty-two banners,

each made of about ten yards of the finest silk, the gifts of friends; twenty-nine large silk umbrellas; an enlarged picture of the deceased carried by four men; a sacrifice to be offered at the grave, consisting of a live sheep, a dressed hog, bread and fruit; and brass bowls of burning incense carried by small boys in bright red costumes.

Twenty-six priests dressed in gay robes walked in the procession, and four bands, one an ordinary brass band and the others of Chinese instruments, were placed at intervals.

Behind all this sixty-four men carried the casket, made of timbers six or eight inches thick and painted with beautiful figures. The family dressed in white followed in automobiles. This man had only two wives, although a Chinese gentleman is allowed as many wives as he is able to support, and some of them have as many as thirty.

About a thousand people marched in the procession, and a great crowd followed. There was one man who had been hired to explode cannon crackers along the line of march to frighten off evil spirits. At the grave most of the things that had been carried in the procession were burned, and thus they passed into the next world for the soul to enjoy throughout eternity.

The cost of this funeral was in the neighborhood of \$7,000.—Christian Advocate.

FOREIGNERS IN NEW YORK CITY AND THE AMERICAN BIBLE SOCIETY

The "Gospel Advocate" for August '6, 1925, has an interesting article on the subject, "What is the church doing for the foreigner in America?" This article is written by Robert S. King. The Record takes the liberty of quoting certain passages from this article which are of special interest to friends of the Bible cause:

The foreign white population of New York is greater than the combined population of Boston, Detroit, and Chicago.

There is one street—Jones Street—that is 445 feet long, and in a short walk of one hundred and twenty steps you will pass buildings that house 1,072 people, including 522 children, representing ten nationalities. You will hear these people speaking Italian, Russian, Polish, Greek, West Indian, Austrian, French, Spanish, Irish, and English... The American Bible Society is doing a great work among these foreign-born of New York in the distribution of Bibles in fifty-three languages among these millions of people.

The late General William Booth, in estimating the dangers confronting the twentieth century, declared that the chief dangers were:

"Religion without the Holy Ghost;
 Christianity without Christ;
 Forgiveness without Regeneration;
 Morality without God, and
 Heaven without Hell."

NEWS FROM THE FIELD

FLORA, INDIANA

After closing our work at Sunnyside we gave our time to evangelistic work until December sixth when we came to Flora to take up the work as pastor. During the fall months we held meetings for Witter, Ankum, Stuckman and Grisso. The Lord blessed our work together and many souls are happy in the Lord as a result of our labors. These brethren are pastors of fine churches that are growing and doing things for the Lord. We are happy to have had the pleasure of working with them. December 6th we came to Flora and found the church in need of a leader, as they had been without one for two months. The first day was given over to the reception of the pastor and family with an all day meeting. The work opened up in fine shape, and on Christmas we put over our White Gift in a very creditable manner, our offering was around a hundred dollars. January tenth we began our revival meeting, continuing until the 31st. The meeting is now history but the memory will live in the minds of the people of Flora for years to come. We were able to have with us to lead in the singing J. B. Long and wife of Los Angeles. We had these people engaged to help us in a meeting at Sunnyside but since coming to Flora we used them here instead. Long is a fine song leader, while Mrs. Long is an artist at the piano, and their work among the children is very effective. This is the second meeting that I have held in Flora. Five years ago Albert Ronk assisted me in a meeting that was considered the best in the history of the church. We are glad to report a new standard set in this meeting as the results somewhat eclipsed the meeting of five years ago. The weather was not the best but there were only one or two nights that the effect was noticeable on the meeting. The greatest crowds in the history of the church packed the building night after night, balcony, Sunday school rooms, vestibules, in fact, every available space was filled. The first week was given over to messages to the church; at the close the invitation was given for the church to take a stand for Christ and the entire church moved forward to attest their earnestness. That night the invitation was given to sinners to accept Christ and from the first invitation confessions were received at every service throughout the entire campaign, with possibly two exceptions. They continued to come until fifty had come forward. Forty-two have been baptized and received into the church, four will go to other churches, while four await baptism. The meeting was remarkable in the ages of the converts, as they ranged from seven to seventy-seven. One man who at the age of seventy-seven had never confessed Christ, came tottering down the aisle, weeping his way to the Cross. Strong men bowed in prayer and eyes filled with tears as men came forward to confess Christ as Savior and Lord. The meeting was remarkable, too, in that several cases heretofore considered as impossibilities were won for the Lord. The revival is still

on and others are inquiring as to the more perfect way of life. There will be some to come from the Darwin church by relation which will no doubt bring the grand total to sixty.

The Sunday school has taken on new life, the attendance averaging for the month of January 220, running as high as 245. The church has been aroused and strengthened along all lines and is ready to do things for the Lord. On Wednesday night after the meeting we observed our communion. The people are saying that it was the best communion they ever attended. This speaks for the spirituality of the church. Never have we worked with a people who were as willing to do what they could to make a meeting a success, and if there is any credit to human methods they are entitled to it all. Besides raising the expense of the meeting, which was \$411, the good people of the Flora church gave the pastor a love offering of \$130, which was gratefully received. We are asking that you continue to remember us at the throne of Grace day by day as we labor for the Blessed Son of God.

F. G. COLEMAN.

HAGERSTOWN, MARYLAND

"On the Road to Summerland"

The holiday season was observed with appropriate services by church and Sunday school and Christian Endeavor. The White Gift offering amounted to \$150, and the Home Mission offering was \$362. The church that is thoughtful of others will never lack for itself.

A novel Radio Concert and Musicale was given by the young people recently. The radio part of the program was more amusing than satisfactory. Father Static and his angel (?) chorus seeming to be in possession of the air. We were reminded of the fact that the radio industry is yet in its infancy and that this may be the reason that the child misbehaves so often in the presence of company. The program, however, was highly satisfactory.

This church is still on the Evangelist Honor Roll. A list of 104 subscriptions was just sent to the Publishing House and there may be more. We are wondering how many of our churches exceed that number. How many, Dr. Teeter? The "Evangelist" is becoming better and better. It is a telling factor in the work of the church.

Some of the Brethren ministers or laymen, men or women, may be interested in "The Churchmen's Pilgrimage to the Holy Land and Egypt." The announcement says: "This Pilgrimage is the first of its kind from America and must not be confused with the average tour or cruise. The tourist sees with his eyes—the pilgrim sees with his soul." Bishop E. V. Shalyer of Nebraska is the spiritual leader and sponsor of this Pilgrimage which is made under the direction of the Temple Tours of Boston, and under the personal directorship of Prof. Albert E. Bailey, said to be one of the best among such lead-

ers. The number in the party will be comparatively small, thus increasing the advantages. The cost is much below the usual amount. Bishop Shalyer promises to open the way to the inner privileges of Holy places and holy things which have never yet been opened to Americans. The writer hopes to join the party, various conditions permitting, but, should it prove possible, would prefer to have in the party more Brethren people, laymen or ministers. Only church people will be in the party. Any who may be interested should write us at once for full information and booklet describing the Pilgrimage. Every minister should visit the Holy Land once during his ministry and the sooner the greater will be the benefit, measured by the increased service rendered the church. The Pilgrimage sails April 8, four days after Easter, and returns June 7, unless an extension tour is made in Europe which would be an added privilege.

G. C. CARPENTER.

BERLIN, PENNSYLVANIA

Our last report from the "Mountain Top" was about the time of National Conference. The events during the fall months were those common to any congregation. Our annual business meeting was held the afternoon of January 1st. Reports showed that fourteen members had been added during the year, that all financial obligations had been met and that there was a surplus in the hands of each treasurer. Perhaps the most outstanding accomplishment during the year was the building of the new church. A new constitution had been adopted during December, and governed by this officers were elected and plans laid for the future. The present pastor received the call of the church to continue for another year from April 1st.

Two events have occurred just recently which will long be remembered by the Brethren of Berlin. January 31 marked the close of services in the church which was dedicated December 4, 1881, under the ministry of Elder H. R. Holsinger. It was a day of gladness, glad at the thought of going into a more adequate place of worship. With some there was a sadness caused by the thought of separation from a place made sacred by years of Christian associations. The message of the pastor at the morning service was in the nature of an appeal. A plea was made that as a people we leave behind all those things which hinder the work of the church, and that we take with us those things which are essential to spiritual growth. Especially that we carry with us the faith which has made us a distinct people. The evening service was informal in nature. Opportunity was given to all present to give expression to the feelings and emotions which might possess them on such an occasion. Quite a number of short talks were given, expressive chiefly of the thought of the spiritual blessings which have been experienced in this place. Twelve or more who were present at the dedication more than

forty-four years ago were present on this last day.

On February 7 the congregation began the holding of services in the basement, or social rooms, of the new church, and will continue here till the time of dedication. The attendance at all of the services was large in spite of the inclement weather and a blocked condition of by-roads. There were 227 in Sunday school. This part of the building to be occupied for the present was dedicated with appropriate services. While the building is practically finished, the date when we will dedicate has not yet been fixed. We must make this event late enough to be reasonably sure of good weather. Announcement of date will be made later. Our people here are to be given great credit for the substantial and commodious church which they have built here at this historic place. This building is a credit to our beloved church. A fine Christian spirit has been manifested throughout. We are truly grateful for the words of encouragement and help which have come to us from over the brotherhood. We ask an interest in your prayers, brethren, that we may occupy so as to meet the Lord's approval. W. C. BENSHOFF.

NEWS OF THE COLLEGE

About two weeks ago, I represented the College at the inauguration of the new president of the University of Akron, Dr. Zook, formerly of the Federal Department of Education, Washington, D. C. About one hundred colleges were represented. Each delegate appeared in the colors of his school, so that the academic procession presented a very brilliant appearance.

The last Faculty party was in honor of Dean Miller who set sail from New York last Tuesday, February 16. As guests we had Rev. Arthur Smith, who sails with him, and Mrs. Smith and Mr. P. A. Myers.

In the absence of Dr. Bame, who has been elsewhere holding evangelistic services, the local men here filled his pulpit for him. He is now at Savannah, near Ashland, in a union evangelistic campaign.

Dr. Bell of Dayton was here last week. He transacted some business with the Publishing House and also with the College.

We are not admitting any student who has failed elsewhere this past semester, as we had some 25 who either failed here or were conditioned. The mortality list has been unusually high here this year, due in part to the fact that we are bearing down a little harder than in former years.

Tuesday evening of this week, Dean J. A. Garber had a social for the men of the school of whom he is the dean. It was a profitable and enjoyable affair.

Mr. Floyd Taber of California, senior, was recently called to fill a week engagement teaching in the Plymouth High School. The superintendent of that place reports most favorably on his work.

Last week's notes reported that we had engaged Miss Harriett of Middlebranch for the summer school. It should have been Miss Harriett Wingert. The last name was omitted.

Professor McClain gave a series of two addresses to the Y. M. and Y. W. C. A. at the college recently upon the subject of The In-

spiration of the Bible. I think that he met the usual objections to the theory of genuine inspiration and deepened the faith of those who heard him.

The Men's Glee Club recently sang in Chapel. This year we have both the Girl's and the Men's Glee Clubs, but only the former is planning on a trip through our churches. This year we expect to go to southern Ohio, after Easter.

EDWIN E. JACOBS.

ANOTHER VICTORY FOR DAYTON

The annual evangelistic campaign of the Dayton church is now history. The meeting began on Sunday, January 10th and closed on Sunday, January 31st. Brother Charles Ashman, pastor of the Johntstown church, was the evangelist.

The campaign was a success from the beginning. The "Seventy" organization had done good preparatory work in a canvas of our district and were in touch with the un-churched people. The music was in charge of our own music director. The choir was assisted by the Rodeheaver Male Chorus and assisted by the Rodeheaver Malt Chorus and Ladies Treble Cleff Chorus of this city.

Brother Ashman faithfully delivered strong and appealing Gospel messages. That were well received by all. Ashman is a "workman that needeth not to be ashamed, rightly dividing the word of truth." Our church enjoyed his preaching and fully cooperated with the methods used.

Outside of a few bad nights the attendance and interest was good. On account of the two intensive campaigns of the past years, conducted by Brother Elmer C. Miller, many thought we could not expect a large ingathering, yet without any undue pressure, the results measure favorable with past years.

There was a total of 90 who came forward. Sixty-six have been baptized and received into the church, one by relation, one by letter and four were reconsecrations. Of the remaining eighteen, some are held back by parental objections and others will unite with other churches or be baptized later. It was a great victory and we are rejoicing in the results. W. S. BELL.

EVANGELISM AT MASONTOWN PENNSYLVANIA

Just six years ago in the last of Brother Martin Shively's pastorate at this place I had been asked to assist him in a meeting with the visible results of 43 additions. Brother J. L. Gingrich at that time having just graduated from Ashland College and married on the same day, came to this his first pastorate, and, during the meeting now reported, a church meeting was held and he received the call for the sixth year. I, of course, remembered many of the fine folk at Masontown and knew they have a fine reputation of knowing how to respect their ministers, and to do many fine things that make the heart of both pastor and evangelist rejoice. I suspected the singing would be good, for some other churches have found it out and have borrowed on special occasions from the Masontown choir. We struck all kinds of weath-

er, though this is not the beginning of a tale of woe, but we worked and prayed and visited for two weeks before we had a confession, and then the last week when the final count was made there were 47 very desirable and substantial additions to the church. For a repeat-meeting in which the evangelist was not new and therefore not a curiosity as a drawing card, and the pastor tried and true, we consider the Masontown meeting a victory for them, for God and the Kingdom. Once more we went away from these fine people, realizing that again they had lived up to their former reputation of hospitality and did not withdraw when the free will offering was taken with just an announcement of the same without solicitation. We thank Masontown and rejoice with them in this victory.

Conemaugh, Pennsylvania

Conemaugh was next without any rest, closing one meeting on Sunday night and beginning the other on Monday. I made my home the two weeks in Conemaugh with the pastor and his good wife, Brother and Sister G. H. Jones, who needs no introduction. Johnstown is his home and all but one of his pastorates have been held around the city. He had also just received a call for his sixth year here, but guess it is no longer a secret that he expects to take up the work at Muncie, Indiana, sometime in the early Summer. I was glad to work with Brother Jones for we had been at Geneva together and so far as I know the only two ever graduating in the Young People's Division of the International Training School from the Brethren church. His work at Conemaugh therefore among the young people was visible, and all you need to do is to ask the young people if they want Brother Jones to leave. I heard regrets from them on every hand. Well, it was a bit unfortunate time for a meeting, and possibly two weeks is too short a time. But the railroad men were not given a chance, they were worked 16 out of every 24 hours and sometimes more. Conemaugh has a problem in that when an American family moves out, two foreign families move in. Well, Conemaugh has some things worth while. First, they have a wonderful building, one of the best in the brotherhood. Then they have some mighty fine folk and when it comes to cooks and good looking folks, Conemaugh ranks high. Now as to the ingathering, they just simply are not there. Five churches had a three weeks' union meeting overlapping ours one week and without a single confession and we had 14, which made us feel pretty good. This would have been an ideal place to have had a reconsecration meeting and report great numbers, but inasmuch as, first, that does not add to the Kingdom new recruits, and second, that to report great numbers and not say that the pastor was the first one to reconsecrate himself and was followed by his most consecrated members, and to try and to make Evangelist readers believe they were confessions and additions, is a modern form of prevarication, we have not resorted to this method. I repeat again there were 14, that's all and that's the truth, and it was a victory and Conemaugh knows it and gave me a nice offering, and I thank them for it, and shall

remember their kindness and the fine fellowship we enjoyed with all of them, and especially in the home with Brother and Sister Jones. I hope the shifting that is taking place this spring among several churches of pastors will be changes for the good, but a church certainly can afford to go slow in choosing a pastor, for there is no more vital relation in the Kingdom than that of pastor and people, sheep and shepherd.

B. T. BURNWORTH, Ashland, Ohio.

Smile

Joke with him who jostles you,
Smile on him who hurries you,
Laugh at him who pushes you.
It doesn't cost a cent!

Don't be carrying round that chip,
Wink your eye and curve your lip,
And from life's sunshine take a sip,
It doesn't cost a cent!

Don't be always first to rile
Your neighbor—give him just a smile,
It will cheer the dullest, while
It doesn't cost a cent!

—Author Unknown.

CENTER CHAPEL, INDIANA

An unique revival service is in progress at the Brethren Center Chapel church near Roann, Indiana, where Elder George Swihart is the pastor and evangelist. This church has been struggling along for some time in a community which is well worked by the churches of various denominations. It was only by the efforts of a few faithful Brethren that it was kept going. Brother Swihart came to its aid like a David, and now the Brethren are rejoicing of the great victory that they now are experiencing. Fifteen have already made the good confession, and the prospects are exceptionally good for more to follow. On Tuesday evening of this week six came forward in response to the invitation. All others in the congregation were members of some church; this again convinces us that the days of miracles are not passed.

This little united church in her untiring prayer led by a man who fears God and nothing else, hates sin and nothing else, is being honored of God.

Brother George Swihart came to us from the Church of the Brethren about a year ago or more, and is proving himself to be a mighty factor in the Brethren church. His messages are convincing. He is able to use God's Word with telling effect. Our Brethren will profit greatly by engaging him in evangelistic efforts. His daughter, Mrs. Mishler, is an efficient song leader and at present she is helping her father in this splendid meeting.

Let us rejoice with the Center Chapel Brethren and pray that God will continually bless them.
O. C. LEMERT,
Roann, Indiana.

Notes on the Sunday School Lesson

(Continued from page 10)

energized, guided and strengthened to persevere.

"The negative Commandments are also a

reminder of the shepherding of God. The human race has required a great deal of shepherding, and often the ways that men have chosen have been so dangerous and hurtful that barriers and fences are a sign of mercy and not of tyranny. When a mother teaches her little child that he must not play with fire, her 'Thou shalt not' may be expressed in words, or it may be taught by some simple experiment which shows him how hot the fire is, how painful and dangerous. But the lesson is not merely to enforce her authority or to please her pride of place. It is for his safety and for his good.

"And these old prohibitions are fences set up by an All-Wise Care, in love and in compassion for the wayward lives of men—the very same love and pity with which he redeemed them when he bare them and carried them all the days of old. Moderns as well as ancients have often found safety and peace in submitting themselves to the divine prohibition, the appointed limitation."

The Volstead Act, in defining intoxicating liquor as that containing more than one-half of one per cent of alcohol, simply takes the standard set up by the United States government for many years before the Eighteenth Amendment in its warfare against moonshiners, a standard adopted on the insistence of the liquor men themselves.

Our Individual Responsibility

"Our lesson text has a direct and powerful bearing on the problem of the enforcement of the prohibition law. Our Lord tells each of us that we have a duty to the state and a duty to God. In this case our duties do not and cannot conflict. It is in every way for the good of the state that the liquor trade shall be forever abolished. The same is certainly in accordance with the law of God. No one can be a good Christian or a good citizen and oppose the Eighteenth Amendment and the laws enforcing the act. Each one of Christ's followers is responsible for his influence, exerted to its fullest extent. That influence should work for the social ostracizing of all who are working for the return of the saloon, for the political defeat of all wet office-holders and candidates for office and for the vigorous support of all officers who are trying to enforce the law and of all prohibition organizations. This is no time for straddling fences. It is no time for shirking obvious duty. The war is on, and whoever fails to fight for law and purity is a coward and a traitor. Let men condemn him as he is certainly condemned by the Almighty."—A. R. Wells, Litt.D.

Business Manager's Corner

THE NEW YEAR

The new year, that is the year A. D., 1926, has already received a good start as a measure of time. As the years come and go we find that one is pretty much as another, and yet each year should be somewhat different. At least we feel that we are not getting ahead very much unless something different is done. It may be the same old task as usual, but we would like to do it just a little

better than it ever has been done before. And this is our wish for the work of the Brethren Publishing House, that it may be able to serve the Brethren church and the cause of Christ just a little better than it has ever served before.

However this can be done only as we receive the hearty cooperation of those whom we seek to serve. We certainly covet the cooperation of all our pastors and Christian workers everywhere.

EVANGELIST HONOR ROLL

Church	Pastor
Akron, Ind., (6th Yr.),	C. C. Grisso
Ashland, Ohio, (8th Yr.),	C. A. Bame
Allentown, Pa. (7th Yr.),	E. W. Reed
Beaver City, Nebr. (7th Yr.),	A. E. Whitted
Berne, Ind. (6th Yr.),	John M. Parr
Buckeye City, Ohio (6th Yr.),	Alvin Byers
Center Chapel, Ind. (3rd Yr.),	W. F. Johnson
College Corner, Ind. (2nd Yr.),	C. A. Stewart
Elkhart, Ind. (7th Yr.),	W. I. Duker
Fairhaven, Ohio (8th Yr.),	Arthur Cashman
Gratis, Ohio (3rd Yr.),	O. C. Starn
Gretna, Ohio (8th Yr.),	L. R. Bradfield
Hagerstown, Md. (6th Yr.),	G. C. Carpenter
Howe, Ind (3rd Yr.),	(Vacant)
Huntington, Ind (4th Yr.),	H. E. Eppley
Hudson, Iowa (6th Yr.),	L. A. Myers
Johnstown, Pa. (3rd Ch., 5th Yr.),	(Vacant)
Lake Odessa, Mich. (2nd Yr.),	E. A. Duker
Lathrop, Calif. (2nd Yr.),	(Vacant)
Long Beach, Calif (8th Yr.),	L. S. Bauman
Martinsburg, Pa. (6th Yr.),	Jas. S. Cook
Mexico, Ind. (6th Yr.),	J. W. Clark
Morrill, Kans. (7th Yr.),	A. R. Staley
Mt. Pleasant, Pa. (1st Yr.),	W. A. Crofford
Nappanee, Ind (8th Yr.),	S. M. Whetstone
New Paris, Ind. (6th Yr.),	B. H. Flora
N. Liberty, Ind. (6th Yr.),	A. T. Wirick
Oakville, Ind. (8th Yr.),	Sylvester Lowman
Peru, Indiana, (5th Yr.),	G. L. Maus
Phila, Pa. (1st Ch. 6th Yr.),	R. Paul Miller
Pleasant Grove, Iowa (3rd Yr.),	M. B. Spacht
Raystown, Pa. (2nd Yr.),	(Vacant)
Roann, Indiana (7th Yr.),	(Vacant)
Sidney, Ind. (1st Yr.),	R. I. Humbert
Smithville, Ohio (5th Yr.),	M. L. Sands
St. James, Maryland (3rd Yr.),	L. V. King
Sterling, Ohio (6th Yr.),	M. L. Sands
Summit Mills, Pa. (1st Yr.),	H. L. Goughnour
Tiosa, Ind. (7th Yr.),	J. W. Brower
Twelve Mile, Ind. (2nd Yr.),	J. W. Clark
Waterloo, Iowa (8th Yr.),	Edwin Boardman
Waynesboro, Pa. (2nd Yr.),	J. P. Horlacher
Washington, C. H., O. (5th Yr.),	Christiansen
Yellow Creek, Pa. (2nd Yr.),	(Vacant)
Mulvane, Kans. (1st Yr.),	Homer Anderson
Washington, D. C. (1st Yr.),	Homer A. Kent
Williamsburg, Iowa (2nd Yr.),	M. B. Spacht

It has been some months since the Honor Roll has been published on this page, but it is not because there have not been any renewals from the churches, but because there have not been any new churches to add to the Roll until just recently. And now we are glad to be able to announce the addition of three new churches to the Honor Roll.

These churches are Williamsburg, Iowa, with M. B. Spacht as pastor; Mulvane, Kansas, Homer Anderson, Pastor, and Washington, D. C., with Homer A. Kent, pastor.

We surely appreciate the achievements of these churches. It may not be altogether correct to say the Williamsburg, Iowa, church is an entirely new church on the Honor Roll, for this church was on some years ago but had lost out. However it has come back once more and we rejoice with them over their return.

Mulvane, Kansas, is one of the smaller churches in the brotherhood and the winning

of this honor in this congregation is due to their new pastor. But Brother Anderson has brought so many of his different charges into this distinguished company that it has almost become a habit with him. We wish that more of our pastors might acquire this habit.

The third church we give special mention this week is the First Brethren church of Washington, D. C. Our young brother, Homer Kent, is pastor of this church, which we believe is his first regular pastorate. He has certainly made a splendid start as a faithful pastor in leading his congregation into this advanced step. While the Washington church had a subscription list that compared favorably with most of the churches that are not on the Honor Roll, yet this latest accomplishment increased its subscription list nearly 300 per cent, and there are a good many other churches left in the brotherhood that might do the same great thing.

We offer special congratulations to these three churches.

While there are but three new churches added to our Honor Roll at the time of this report we are glad to report that there have been renewals from sixteen other Honor Roll churches, bringing the total number to nineteen since our last report.

The renewals to report are, Ashland, Ohio, 8th year, Charles A. Bame, pastor; Berne, Indiana, 6th year, John M. Parr, pastor; Buckeye City, Ohio, 6th year, Alvin Byers, pastor; College Corner, Indiana, 3rd year, C. A. Stewart, pastor; Elkhart, Indiana, 7th year, W. I. Duker, pastor; Fairhaven, Ohio, 8th year, Arthur Cashman, pastor; Hagerstown, Maryland, 6th year, G. C. Carpenter, pastor; Johnstown, Pennsylvania, Third church, 5th year, vacant; Lake Odessa, Michigan, 2nd year, E. A. Duker, pastor; Long Beach, California, 8th year, L. S. Bauman, pastor; Martinsburg, Pennsylvania, 6th year, James S. Cook, pastor; Nappanee, Indiana, 8th year, S. M. Whetstone, pastor; Oakville, Indiana, 8th year, Sylvester Lowman, pastor; Sterling, Ohio, 6th year, M. L. Sands, pastor; Twelve Mile, Indiana, 2nd year, J. W. Clark, pastor, and Waterloo, Iowa, 8th year, Edwin Boardman, pastor.

Altogether this makes a most creditable list, and if you will examine the Honor Roll carefully you will observe that we now have seven churches on the Roll for the eighth year. This should be sufficient evidence to convince any other church in the entire brotherhood that this is the best method for handling the matter of the church paper. The agent of one of these churches writes almost every year, "We can't find any better method and so we are unwilling to abandon the method that has given such satisfaction for so long a time." Try it, brethren, it will do you good.

Several of these churches are deserving of special mention because of the commendable increase in the names on their lists.

These are Long Beach, Nappanee and Hagerstown. Nappanee has added to her list until now this church ranks second in the entire brotherhood in the matter of subscriptions.

Brother Carpenter wants to know how some of the churches stand in regard to the

number, so we have taken the pains to look up their ranking and we find that the First Brethren church of Johnstown ranks first; Nappanee, Indiana, second; Long Beach, California, third; Waterloo, Iowa, fourth and Hagerstown, Maryland, fifth. But as there is a difference of only two or three names between Waterloo and Hagerstown, and as Brother Carpenter keeps adding a name or two to his list every few days, he may yet outstrip Waterloo in the number.

Publication Day Offering

We have received a number of splendid offerings for Publication Day, but as most of the churches have not yet sent in their offerings, and as we have already exceeded the space allotted us for this week, we must bring our "corner" to a close for this time.

R. R. TEETER, Business Manager.

DEAN MILLER'S ADDRESSES

(Any one wishing to write Dean Miller on his trip to Palestine and Egypt will be guided by the following address at the times indicated.)

John Allen Miller. All times.

In time to reach New York by and from February 19-26 and March 13-19.

John Allen Miller

Temple Tour Near East Party

P. O. Box 1219

Via Cherbourg.

Cairo, Egypt.

Mail to reach New York by and from

Feb. 27 to March 12

John Allen Miller

Temple Tour Near East Party

P. O. Box 74, Jerusalem, Palestine

Via Cherbourg.

Mail to reach New York by and from

March 20 to April 23

John Allen Miller

Care of Temple Tours

9 Place de la Madeleine, Paris, France.

Near East Tour D.

Mail to reach New York by and from

April 24-27

John Allen Miller

Care of Temple Tours, Dorland House

14 Lower Regent Street

London, S. W. 1, England

Near East Tour D.

MONEY FOR FOREIGN MISSIONS

All money received for Foreign Missions after March 1st, 1925, will be credited as part of the Easter Offering. Churches therefore may take their Easter Offering, if they see fit, any time during the month of March. We are giving this notice inasmuch as some churches in the brotherhood will not have regular services on Easter Sunday and may prefer to take their offerings before that time.

L. S. BAUMAN,
Treasurer.

YOUR BENEVOLENCE OFFERING

Send your Benevolence Offering to Mr. J. J. Wolfe, Care Peabody School Furniture Company, North Manchester, Indiana. Mr. Wolfe is the secretary of the Board of Benevolences. You have been in the habit of sending money to Mr. Herman Roseoe, our for-

mer secretary, for several years. Don't follow habit and make a mistake.

H. F. E. O'NEILL, President,
National Board of Benevolences.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page

Christian Use of Time

Paul lived in a busy day, and it was crowded with excesses and abnormalities. He therefore admonished at least two of his congregations to "Redeem the time." He asked the Ephesians to "walk circumspectly—redeeming the time." The original Greek for this expression signifies looking around before making a choice. If there was ever a need for that admonition it is now. Life is so embellished that the simple essentials are hard to determine. There is a premium on quick perception, and the premium will increase when the present movie-trained generation of children get at the head of affairs.

Let us remember that a stream that sparkles over a wide expanse has very little depth, and that the life that flits from thrill to thrill has little appreciation of things abiding. This swiftly moving age must be caught by short, catchy messages. The advertisers know that and shall the children of light be less wise? The church is often too formal for the unsaved man, get him with a good tract. New tracts are about ready for the press. Write the Publishing Company about them.

R. F. PORTE,
Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

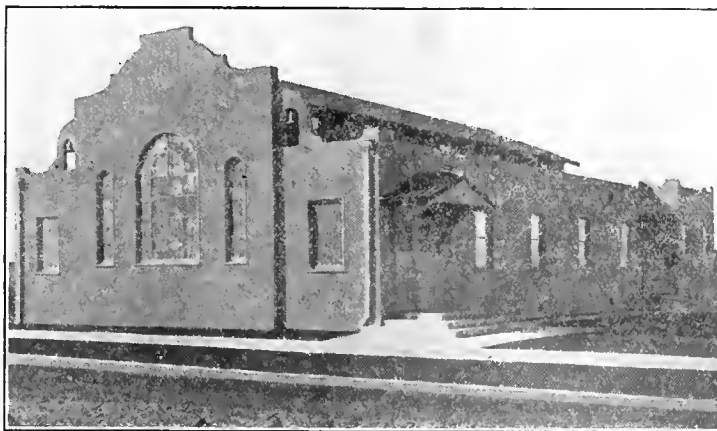
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1926

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE SECOND BRETHREN CHURCH
of Long Beach, California
Sixtieth and Orange Ave.

(See Article in News Department)

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, - - - - - **Editor**
R. R. Teeter, - - - - - **Business Manager**

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EDITORIAL

Giving Comfort and Aid to the Enemy

These are critical days for prohibition; not that the outcome of the battle is in question, but because it is the time when every effort ought to be put forth to clinch the victory. In such a time the giving of comfort and aid to the enemy on the part of prominent religious leaders is very hard to understand. One is made to feel like asking them how much they get out of it, or whether they are beginning to find it too difficult and dangerous to get their drinks. If such retorts should be unfair, it is certainly right and just to take them at their words and place them in line with the wet interests, whose cause they are abetting.

Recently the secretary of the Church Temperance Society of the Episcopal church, Rev. Dr. Empringham, gained much first-page publicity by declaring prohibition enforcement a failure and placing his Society on record as favoring a legalizing of wine and beer. The wet press snatched up this bit of news and spread it broadcast over the country. It has developed since that Dr. Empringham's survey was a farce, that he grossly misrepresented the Church Temperance Society, and that his pronouncement was little more than a personal opinion, but the report, false as it was, served the wet interests for propaganda purposes as well as the truth could have done. For before the responsible leadership of that church could get into print with their repudiations of the story, the Episcopal church was wrongly represented in practically every daily paper in the land as opposed to prohibition. This added strength and courage to the brewers and liquor organizations, and increased the confusion and chaos regarding the success of the dry law. Notwithstanding the pessimism induced in many quarters by wet propaganda, the situation is really not discouraging when viewed as a whole. Wayne B. Wheeler, attorney for the Anti-Saloon League, says, "The statement is especially ill-timed now because government documents recently issued testify to prohibition's observance, enforcement and good results. ... Business authorities such as Hoover, Gary, Ford, Scott, Babson, etc., declare prohibition an essential element in our prosperity. An unobserved, unenforced law would not achieve this." Such a "salutary law," as the President recently described it, deserves the support of every churchman, and his Christian profession surely demands it.

Then comes a really prominent Lutheran, Dr. George W. Sandt,

editor of "The Lutheran", and upon the occasion of his being chosen president ad interim of the Ministerium of Pennsylvania and Adjacent States, expressed himself regarding prohibition in a manner that very likely misrepresents the rank and file of that great church. He said prohibition was "a mistake at the time when the law was passed", that it was "too drastic and brought us something worse than the saloon, namely, the bootlegger", and that he hoped that "Congress would see some way to modify it." Prominent Lutheran ministers have been quick to deny that Dr. Sandt's position was representative of the Lutheran church and to declare it "most unfortunate that a man in his position should make such a statement at this time." "The Christian forces of America," says the "Reformed Church Messenger", "have a real fight on their hands, and it certainly adds not a little to the difficulties of the situation when leaders of the Protestant forces sound the note of retreat."

An Offensive Movie Trick

(The following editorial was written some weeks ago, but was crowded out of the editorial columns for lack of space. It is still timely, however, as the movie industry is repeatedly guilty of committing sacrilege against the most holy ideals and imagery of our religion.)

The commercialized movie has added yet another blot in its questionable reputation. In addition to its vicious scenes and suggestions and its lowering moral influence, it further brings itself under the just condemnation of all godly people by linking up the Scriptures with some of its seductive creations and attempting to cover its sensuous actors with a suggestion of decency by means of sacred imagery. The "Reformed Church Messenger" not long since took the moving picture producers to task for defiling holy ground by using Bible stories "to give a semblance of respectability to dramas of sex and seduction" and made special reference to a show criticised severely by a certain dramatic critic, Mr. Quinn Martin.

The editor pointed out that "That particular show is now exhibiting its wares in Philadelphia, and the so-called 'star' of the play is lauded by local dramatic critics as 'the most seductive and fascinating of screen vampires.' The management has had the effrontery to run a big advertisement with the picture of the star, and a heading which makes reference to the opinions of three leading newspaper men as follows: 'Visit of the Three Wise Men.' The 'ad' quotes in large letters the words from Matthew 2:10—'When they saw the star, they rejoiced with exceeding great joy.' The lack of delicacy and good taste manifested in this association of the Star of Bethlehem, that led the Wise Men to the birthplace of the Christ, with praise of the performance of a sensuous siren of the films must be manifest to everybody except those in the moving picture business. There seems to be no restraint of decorum and decency which are not violated with impunity in the interests of the box office, and the saddest part of it is that such coarse and offensive tactics, verging on ribaldry and blasphemy, are not more generally resented by Christian people."

This complaint of the indifference of Christian people toward such impudent shamelessness is justified. We have grown accustomed to expecting most anything from the selfish, conscienceless movie industry, and we seldom make much fuss about it. But such an attitude is not to our credit, nor the moral welfare of our communities. The forces of evil desire nothing better than just that indifferent, do-nothing attitude on the part of Christian leadership toward their vicious business. When churches and Christian people hold their peace in the face of such publicly practiced and blasphemous effrontery, the Christian conscience is sorely in need of being stirred to a more lively sense of its responsibility.

Trend of Youth in Regard to War

The conference of college and seminary students of the country held at Evanston, Illinois during the holidays has attracted wide attention and was quite generally reported in the daily press, as well as commented upon by many religious and secular journals. This assemblage has been justly criticized for its immature judgment, its short-sightedness, its unguided enthusiasm and its spirit of revolt toward the church. It was unduly sensitive toward the counsel of

adults, and this was perhaps its greatest source of weakness, for these young people might have acted with greater wisdom toward the problems they attacked, if their pronounced lack of information had been supplemented by the knowledge of men of world vision who have proven themselves to be worthy counsellors of youth, neither paternal, nor autocratic, but sympathetic and fraternal.

Nevertheless the reported attitude of these youth toward war is fundamentally sound, and is deserving of special notice in that it indicates the trend of youthful sentiment quite generally, among the conservative as well as the radical. The militaristic spirit is not finding fertile soil in the minds of the young men and women of our land, except in the military itself and in those institutions and schools which promote military training and foster military ideals. There are some youthful militarists among civilians, to be sure, but they are not making much noise and seem difficult to locate. But on every hand the young life of our country, especially the more thoughtful and serious, are demanding that we shall outlaw war, and shall plan peaceful means of settling international disputes. The Evanston statement is as follows:

"1. We believe the church should excommunicate war, dissolve itself from the war system, and refuse henceforth to allow the use of the church as a medium of preparation for, or persecution of war.

"2. Because we favor a positive education for peace, and because we believe that the present military training program of the War Department in high schools and colleges gives war an ultimate sanction, perpetuates the war system, delays disarmament, intimidates students and faculty, and inhibits free discussion, we suggest:

"(a) Abolition of military training in church and denominational schools.

"(b) Abolition of military training in high schools.

"(c) Abolition of military training in colleges and universities, including the immediate abolition of the compulsory features in land grant institutions.

"3. The church should guard and guarantee the right of an individual to follow the guidance of his own conscience when that conscience advises against participation in war.

"4. Because war is a negation of the value of human personality, we condemn any attempt to impose universal conscription of manhood on the United States, such as the proposed legislation before Congress."

A vote taken to determine the personal attitude of the students toward their possible participation in any war, resulted as follows:

Those who would refuse to support any war	181
Those who feel their duty might lie in taking up arms	65
Those who have not been able to reach any decision as to what to do in case of war,	215

EDITORIAL REVIEW

Read about the "Printed Preacher" in the Tract Promotion Corner.

Miss Alice Longaker gives the conclusion of her last week's article in this issue—that is, if you have any money to give away, try the annuity plan.

Brother J. A. Baker makes an appeal in behalf of the little group of Brethren at Eau Claire, Wisconsin, who are anxious for the establishment of a Brethren work at that place, and he challenges some Brethren minister to undertake the job.

If you are not interested in the training of young people for church membership, you should read the March EDUCATOR, and if you are interested, you will not miss it. It offers you some splendid suggestions, a few excerpts from which you will find in this paper.

Brother E. M. Riddle, superintendent of the Stewardship Department of Christian Endeavor, reminds young people again of the Essay Contest and Ashland College Night. Every wide-awake society should get in on these plans.

If your church has not made proper preparations to make sure of doing its full share on that Benevolent Offering, we suggest that you repent of your indifferent attitude and face a bounden duty squarely and conscientiously. See the "Announcement" department for correct addresses to which offerings should be sent.

The work at Hudson, Iowa, notwithstanding its handicap by being a small town church near a city, is nevertheless maintaining a commendable interest under the persevering leadership of Brother L. A. Myers. The various departments continue to function in a healthy

manner, and the pastor is laying special emphasis on religious education through his vacation Bible schools, plans for the fifth of which are now being laid. A union evangelistic campaign resulted in one confession, which means an addition to the Brethren church.

Brother Dyoll Belote, pastor of the Second Brethren church of Johnstown, Pennsylvania, informs us that an evangelistic campaign is in progress in his church, having begun February 21, with Brother C. H. Ashman as evangelist. He requests prayer in behalf of this campaign and for the success of the work in this difficult field.

We are in receipt of the "Eleventh Annual Statement" of the church at Berlin, Pennsylvania, where Brother W. C. Benshoff is pastor and where a new church is about ready for dedication. We note that this congregation made a cash payment during 1925 on their "New Building Project" of \$11,336.39 besides taking care of the regular running expenses of the church. That speaks well for the stewardship exercised by this historic congregation.

A Correction—We were wrong in putting the date of the Dayton Convention in 1882 as we did in last week's Evangelist. The Ashland Convention was held in 1882, on June 29 and 30, and the next year, June 6-7, 1883, the historic Dayton Convention was held, when there was a union of the "Progressive," "Leedy" and "Congregational" Brethren under the simple Bible term, **Brethren**, and the "Declaration of Principles" was adopted.

"Summer Schools of Missions" for 1926 are announced for two well known religious centers, Winona Lake, Indiana, June 19-26 and Lake Geneva, Wisconsin, June 28 to July 5. These schools are under the auspices of The Interdenominational Committees of the Central West for Missions. The object set forth is "Training for Service", and both the home and foreign fields will receive consideration under the following themes: "Rural Church of America" and "The Moslem World". The announcement will be of special interest to the ladies of the W. M. S.

We are glad to present the likeness of the new Second Brethren Church of Long Beach, California, on the front page and to have a report concerning its dedication in our news department. The young congregation that is to occupy this new sanctuary is the child of the First Church of that city, and needless to say it has strong backing and has the assurance of being well nurtured. Dr. L. S. Bauman, pastor of the First church, preached the dedicatory sermon, excerpts of which are published in this issue. He and his congregation are to be congratulated on the fruition of this splendid piece of missionary endeavor.

Brother George H. Jones, pastor of the church at Conemaugh, Pennsylvania, writes concerning the evangelistic campaign, recently conducted by Brother B. T. Burnworth, who reported last week from the evangelist's viewpoint. The fourteen additions have become fifteen, which result the pastor says is "unusual" in view of the way this field has been kept gleaned, eighty-three members having been added during the past year. We are privileged to reprint from records the resignation of Brother Jones from the Conemaugh pastorate and the Johnstown Tribune, which speaks of some of the many activities in which he served his community, as well as the pastorates in which he has served the church of his choice. He is to take charge of the Muncie, Indiana, church, according to previous announcement through these columns on May first.

It is a most interesting report we have this week from the pen of Dr. A. D. Gnagey, pastor of the church at Altoona, Pennsylvania, and it reveals that the constructive program he has been pursuing since taking charge of that church a little over two years ago is beginning to bear excellent fruit. During a two weeks' evangelistic effort conducted by the pastor seventeen souls made the good confession and the outlook was bright for still others. Very wisely Brother Gnagey is ushering these young people into church membership with a course of systematic instruction in some Christian essentials. This is a matter that is all too widely neglected to the great detriment of the church and the permanent handicap of many an otherwise fruitful life. We are in receipt of several interesting printed programs of worship, prepared by Brother Gnagey for special occasions, particularly Mother's Day and Bible Sunday. The Bible Sunday program was quite educational and was worth preserving by the membership.

GENERAL ARTICLES.

"Who is Jesus?"

By Samuel Kiehl

Years ago the writer had a library book of over twelve hundred pages, whose title was, *Who is Jesus?* No one need read twelve hundred pages of any book to know who Jesus is. John 3:16, using only twelve words, says, "God so loved the world that he gave his only begotten Son." These words spoken by Jesus cannot be contradicted. It is written, Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. (The gospel according to John), but these are written that ye might believe that Jesus is the Christ the Son of God John 20:30, 31. When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of God am? * * * Whom say ye that I am? Simon Peter answered, "Thou art the Christ, the Son of the living God. Jesus replied, Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." An immediate revelation from God the Father to Peter that Jesus is the Son of God according to the preceding scriptures. To a certain man who was blind from his birth to whom Jesus had given sight, he said, Dost thou believe on the Son of God? He answered, Who is the Lord that I might believe on him? Jesus said, Thou hast both seen him, and it is he (the Son of God) that talketh with thee (John 9:35-37.) To the Jews Jesus said, Say ye of him whom the Father hath sanctified, and sent into the world; Thou blasphemest because I said, I am the Son of God (John 10:36)? Jesus' own statement that he **did** say, I am the Son of God.

"It is written" should settle every doubt, and decide every controversy concerning Jesus. The following scriptures testify that Jesus is the Son of God. Mark 1:1, The beginning of the gospel of Jesus Christ, the Son of God. Matthew 3:17, (at Jesus' baptism in the Jordan), A voice from heaven, saying, This is my beloved Son, in whom I am well pleased. John 1:34, (after his baptism). I (John the Baptist) saw, and bare record that this is the Son of God. Matthew 17:1-5, When Jesus, Peter, James, and John were on the Mount of Transfiguration, a bright cloud overshadowed them; and a voice out of the cloud said, This is my beloved Son; in whom I am well pleased; hear ye him. Romans 1:3, 4, Jesus Christ our Lord * * * was declared to be the Son of God * * * by the resurrection from the dead. Acts 9:20, Straightway he (Paul) preached Christ in the synagogues, that he is the Son of God. Praise the Lord! A faithful, primitive, gospel preacher who feared not to tell his auditors that Jesus is the Son of God. Such fearless servants of God are (should be) everywhere in demand today.

How the word was with God, and was God, is made as clear as the noon-day sun in Hebrews 1:8 reading thus, Unto the Son he saith, "Thy throne, O God, is for ever and ever." In the preceding quotation God the Father is addressing the Son as God. Since the Son cannot be God the Father he must be God the Son. Two distinct personalities; God the Father, and God the Son, supplying the words understood, John 1:1 will read thus, In the beginning was the word, and the word was with God (the Father); and the word was God (the Son).

Whatever titles Calvin Coolidge may have had from the



ELDER SAMUEL KIEHL
Eighty-nine years young

time when he was a school-boy until he became President of the United States, he was (is) always the son of Col. John C. Coolidge, his father. Jesus, conceived of the Holy Ghost, and born of the Virgin Mary, having so many exalted titles truthfully given him in the Bible, is always the Son of God his Father. And he that honoreth not the Son honoreth not the Father which hath sent him (John 5:23). Remembering that God sent (gave) his Son, not himself; will remove all doubt concerning the respective personalities of God the Father, and, Jesus his only begotten Son. To illustrate: Mr. Smith has distinct personalities. Smith the father, and Smith the son. Neither is, or can be, a son. The father, and the son are two the other. The same is true of God the Father, and, God the Son, according to the testimony of Jesus the Son of God, who says, My Father is greater than I (John 14:28).

Those who do sincerely believe, and truthfully confess that Jesus is the Son of God, have special power, and gifts that natural men and women do not have (1 Cor. 2:14). First John 5:5 says, Who is he that overcometh the world, but he that

believeth that Jesus is the Son of God. First John 4:15 says, Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. God in the believer for service; the believer in God for safety. Such is the exalted position, both for service and safety, of all who sincerely believe and confess that Jesus is the Son of God. Are we doing so? It is written, No man can say that Jesus is the Lord (the Son of God), but by the Holy Ghost (1 Cor. 12:3; consequently those who have not the Holy Ghost dwelling in them, can make no such heart-felt confession. Why do spirit-filled men, women, and children confess that Jesus is the Son of God? Let us hear Jesus' words concerning those persons. He says, Whosoever shall confess me before men (that I am the Son of God (John 1:49); him will I confess also before my Father which is in heaven. But whosoever shall deny me before men (saying, that I am not the Son of God, John 8:48), him will I also deny before my Father which is in heaven (Matt. 10:32, 33).

Dear reader, if you have not yet decided what to do with Jesus, believe that he is the Son of God, and receive him as your Savior and Lord; for it is written, He that hath the Son hath life; and he that hath not the Son of God hath not life (First John 5:12). To have, or not to have eternal life rests wholly upon what you will do with Jesus the Son of God. The Lord give you grace to say, I **will** receive him today.

56 Watervliet Ave., Dayton, Ohio.

Life is saved from narrowing littleness when a man sees God. Then duty becomes divine, however great its drudgery, when viewed as a part of a divine whole. When a man sees God, he sees everything through God, every common thing is holy, and every bush is ablaze with fire which is never quenched. That is the secret of true life—an expanding consciousness and enlarging obligation.—J. Stuart Holden.

Some Brethren Church Leaders of Earlier Days, as I Knew Them

II. Samuel Keihl

By Martin Shively, D.D.

In a recent article which appears on these pages from the pen of Brother W. C. Teeter, we were told not only of the late activities of the congregation at Dayton, but we were also told a bit as to the numerical strength which the church there has attained. The writer is perfectly conversant with at least one period of the history of the church there, for he became its pastor when it could scarcely muster a hundred souls, and when its entire budget, except that part which was shouldered by our district mission board, was not more than \$500.00, and it was not an easy matter to provide for even that much of a load. I spent six full years there, and had the great pleasure of seeing the congregation grow to a group of 350 souls, entirely self supporting, and entirely out of debt. Too much could not be said in praise of the leaders who have served since my day, for both Brethren Bame and Bell have made great contribution to the place which the congregation has reached,—that of being by far the largest congregation in our fraternity. Under the leadership of Brother Bell, who has been on the field ten years, it has become a mighty force in the city, both for righteousness, and loyalty to the Brethren plea,—“The whole gospel for the whole world.” Several persons are members of that great congregation now, who have been associated with it for more than forty years, even from its beginning, but among them, is one whose prayer and effort has ever been in its behalf, and upon whom the responsibility of leadership rested, and that one is the man of God whose name appears at the head of this paper. Brother Keihl was born in Lancaster County, Pennsylvania, July 23, 1837, and is thus approaching the end of the 89th year of his life. At 18 years of age, ambitious beyond the rank and file of the men of his time, he matriculated in Mount Pleasant College of his native state, and after coming to Ohio a year later, he continued his studies at Otterbein University. While a student there, he gave his heart into the keeping of his Lord, to whom he has been faithful even until now. None can read the rather frequent articles which appear on these pages, written by him, and not be convinced of his unswerving devotion to both God and his Word. He became a member of the Tunker church in Dayton, in 1868, and at the organization of the First Brethren church in Dayton, April 20, 1882, he was chosen to the ministry, and to the pastorate of the infant congregation. For the first five years of the history of this great congregation, he served as its pastor, entirely without remuneration. Beginning with a membership of thirteen, the number grew to 64 under his leadership, as he gave such time as could be spared from his secular duties, for he served as city mail carrier at least a part of this time. He is one of the four survivors of the ministerial group which made ecclesiastical history at the Dayton convention, September, 1883. His life has been an exceedingly active one, both religiously and otherwise. A small man,

and spare of frame, quick in word and act, those who know him could never think of him as drowsing, especially when there is work to be done. A man of deep conviction, of intense loyalty to God and his church, always willing to spend and be spent for the advancement of the Kingdom,—that is Brother Keihl. I became acquainted with him 33 years ago, when as pastor at Gratis, I spent a few days in his home, and when later I became his pastor, and continued in that relation for a period of six years, I had abundant opportunity to come very close to him, for in the midst of such discouragements as are common to a weak and struggling church in a great city, both by his presence at every service which he found it possible to attend, and more, by his earnest prayers in behalf of both cause and pastor, as well as his ready and hopeful counsel, he was a source of strength to us all. I shall never forget one scene with which my memory associates him. We had been struggling along with our finances, as may be too common even today, raising needed funds by main strength and awkwardness, mostly the latter, until under one of the most impassioned appeals I had ever made, the church adopted the every member canvass and the weekly pay plan. I made that canvass myself, and on the first Sunday morning, following its operation, as the financial officers sat at a table counting the offering, he came forward to ask what the amount was. When he was told that it totaled something more than \$20.00, tears came to his eyes, and he said with prayerful reverence, “Thank God, the Dayton church is assured.” And from that day to this it has been forging ahead. His utterance was prophetic.

His story is told of a great revival which swept over the Scandinavian peninsula, long years ago. Before it ended, thousands had been brought into the Kingdom of the Lord. When inquiry began to be made as to the birth of the era of blessing, and after seeking here and there, it was at last agreed, that it had grown from the quiet, persistent prayer of one unassuming man, who had for years been pleading for just such an outpouring. Thus too, now that the Dayton church has become so great an institution for good in the splendid city in which it is located, not forgetting the strong men who have led, both in pulpit and pew, I am still of the opinion that this quiet, unassuming servant of God, whose prayers in its behalf have never failed to go up to the Throne of grace, has had more to do with it than we can know. The weight of years make it impossible for him to attend the services of God's house with any degree of regularity, but we who know him, know too that he still prays, and his prayers find gracious answer. Under the tender ministry of his loving and faithful daughter, Mary, he approaches the time when he shall rejoin the great company of dear ones who are on the other side, and as he waits, no fear mars the serenity of his soul.

Ashland College, Ashland, Ohio.

Looking Our Obligation to Our Superannuated Ministers and Their Wives Squarely in the Face

By Wm. H. Beachler, D. D.

I have been thinking considerably about the coming offering for our Superannuated Ministers and their wives. And somehow I have felt constrained to put in writing some of my thoughts.

I shall devote my opening paragraph to the matter of my own personal views even if they may be of indifferent value. I am charging no one with malice aforethought, but I lament that this offering is taken after every other general cause has made its appeal to the brotherhood. I maintain that for purely sentimental reasons this obligation

should be adequately taken care of before any other appeal is made. In fact it has been for a long time my sincere judgment that the present plan is not the best way of discharging one of the most sacred obligations resting upon us. I maintain that in the absence among us of a fixed income from permanent endowment, such as has been and is being provided by many of our larger denominations, we should at least place this matter on a basis free from the fluctuations, irregularities, and uncertainties that often follow when we act on sentiment. My charge against the present plan is

that the results it yields are too uncertain, and as a rule inadequate. Why not put a stop to this? After this year, why not begin a crusade against agitation and education to the end that every congregation in the brotherhood—big or little—

Now about this proposed offering to be taken February 28th. First I suggest that we ought to view it as a test, and a self-revealer. Is my professed love and loyalty for my denomination superficial, or is it genuine? Is it merely a mushy sentiment or is it a fact? Am I content to give proof and assurance of this merely in noise, or in practical deeds and service? Well, it must go without saying that if we love our denomination we must love the men and women who gave their lives amid great sacrifice to make the church possible. When you hold up before you the envelope in which you will place your support to our aged ministers and their wives, just remember that what you put in, and the spirit in which you do it is a real test as to how deep and genuine your love is for the denomination.

Not only so, but for the sake of the men responsible for dispensing these funds, we ought to give them adequate supply. And only as we do this will we enable those men to do their work punctually and free from embarrassment.

And finally, we ought to cheerfully and gladly make this an adequate offering because the deeper feelings and finer sensibilities of some very devoted souls is involved. Do I need to hesitate to say that after many a man has given his life to the Christian ministry he awakes to the fact in his old age that the most he has here for it is his Christian tie, rich or poor, city, town, village or rural—shall place in

their annual budget for current expenses and benevolences a provision for our SUPERANNUATED MINISTERS AND THEIR WIVES equal to 40 cents per member, and PAYABLE QUARTERLY.

This can be done. Why don't we do it? Why not whine less, and complain less, and talk less, and actually set the wheels moving toward the realization of such a plan, or a better plan. As long as we continue with the present plan, and as long as there is a lack of uniform and just support from all of our churches, there will remain occasion among us to feel certain guilt, and shame, and reproach as we look squarely into the face of a sacred and binding obligation. I frankly give it as my conviction that the failure is not in our people but in our methods of handling this matter. These are my own personal views purely. Maybe I am wrong. At all events, the nice part about it is nobody needs to accept a single word I have said if they don't want to. So that's that.

character and his finer sensibilities? This is also true of his wife. And when we discharge this obligation from year to year adequately, cheerfully, and wholeheartedly we are sparing sensitive hearts and natures from needless pain, and reflecting genuine credit on ourselves.

Let us guard against hurtful indifference. Let us keep our hands clean and free of neglect. Let us make this offering big and adequate. Let us do it cheerfully. Let us look this obligation and privilege squarely in the face. Remember the actual, minimum need—\$4,000.

South Bend, Indiana.

The Church God Builds

By Dr. L. S. Bauman

"Except the Lord build the house," wrote the builder of earth's greatest temple ever erected on this earth to the living God, "they labor in vain that build it." That fact stands as true today as it did 3,000 years ago. The church is a divine institution, which Jesus Christ said he would build, and it must be built according to the divine pattern that he and his apostles gave us, or it is builded in vain. In the imperishable documents given to us by the apostles of Jesus Christ, we have the perfection of faith and polity for the structure of the church. The apostolic churches must serve us as models to the end of the age,—not in the sins and imperfections of the human members thereof, but in the faith and polity set forth by the Holy Spirit of the living God.

The church of the New Testament depended solely and directly upon the Holy Spirit for guidance, not only in the discernment of truth from error, but even in the choice of pastors, elders, missionaries and all church officers. Such guidance is altogether possible for the church today.

That church ever stood independent of all worldly patronage, and ignored members as an evidence of success before God. The sin of David was the numbering of the people. As a matter of fact, the divine record of the apostolic churches gives us no clue whatever as to the largeness or the smallness of their membership. Nor is there the slightest evidence that they sought the fellowship of the world's intellectual, influential or wealthy personages. On the other hand, we are told that nine out of ten of her first converts were slaves!

The apostolic church, in its worship, was simplicity itself. Architecture, music, social life and entertainment, all were subordinated to worship and the business of holy living. The life of the modern church has grown so complex that worship is often almost crowded out. A man was once asked at the door of a church: "Well, have you come to serve God once again?" He replied: "No, I have been serving God all week. I have come here to worship him." The church is not built according to the divine pattern that does not subordinate everything else to the one task of bringing men and women, through worship, into intimate fellowship

with God. You can depend upon a man truly serving his fellowmen who hold intimate fellowship with God.

The apostolic church was builded and supported by the voluntary offerings of its members. Upon the first day of the week, each laid by in store as God had prospered him. Though the early church was made up of the poorest of the poor, from the standpoint of earthly goods, yet there is never a hint that a dollar that went into its treasury was tainted with the smell of pies, ice cream, chicken-broth or oysters. Today, with enormous wealth, the church is constantly grieving the Holy Ghost with her worldly and oft-times utterly questionable schemes for money-getting.

The apostolic church was a unity of believers in the great fundamentals to salvation,—the inspiration of the Scripture, the incarnation of God in the flesh, the atonement on the cross, the absolute necessity of a new birth, and the resurrection of the body from the dead. Those doctrines were fundamental to apostolic Christianity, and designated those who believed them as "Christians." Those who reject those doctrines, even if right in their rejection, are not Christians in the true sense of the word. Any system of religion that rejects those doctrines, whatever else may be said of it, is not Christianity.

The apostolic church, without qualification, accepted "all Scripture * * * for doctrine, reproof, correction and instruction in righteousness." They affirmed that "God hath spoken unto us by his Son." That ended the matter with them. What the Son of God or his duly appointed messengers said on all subjects of fundamental doctrine, as well as on the subject of the oath, or war, or divorce, or dress, or even hair,—no matter what the world's opinions or fashions might be,—it was taken seriously, and was regarded as utterly final with them. If we know the purpose of the Brethren church of today, it is that the people who take the Bible shall take the whole Bible and take it seriously, as the one infallible guide in matters of faith and human conduct.

The apostolic church believed that prayer was a force and not a farce, and advanced on her knees. Prayer ever held a most important place in the worship and work of the early church that fought and conquered the cohorts of im-

(Continued on page 9)

THE BRETHREN PULPIT

He is Here

By Harold D. Fry

TEXTS: "For where two or three are met together in my name, there am I in the midst of them" (Matt. 18:20). "I will not leave you comfortless: I will come to you" (John 14:18). "There standeth one among you whom ye know not" (John 1:26).

Even to the last day was the Savior promising his own that he would never leave them nor forsake them. His presence was to go with them upon every highway, through every danger, and there would come no circumstance in their lives but what they could rely on his word of parting, "Lo I am with you alway, even unto the end of the age." Together with their Master they had not left the bounds of what we call now the Holy Land; yet the Lord Jesus was saying good-bye, as he directed them to gather at Jerusalem, to go through Samaria, through the Roman Empire, unto the uttermost parts of the earth. They went from Jerusalem through Judea and Samaria, sent missionaries to Antioch; the latter city sent Paul and Barnabas and Silas and others to Asia Minor and to Greece and finally to Rome. Rome carried the gospel to the British Isles and the churches there carried the divine word to us in America. Measured with the present extent and kingdom of the gospel, how little was the journey when Jesus said, I go with you! But what greater or more loving God-send could our Lord have given them in the great task of saving the lost, than giving them the promise of the presence of God himself. Jesus Christ our Lord!

But it was before that instruction period of his discipleship when gathered about the table where hearts were drawn to him as never before; and love went out in vain effort to understand his words, "This is my body which is given for you, this do in remembrance of me." Before the time when he returned to show them the things which previously they could not bear—to hearts which as ours, only understood partially, he said, "Where two or three are met together in my name, there am I in the midst of them."

I. In the Midst. Precious promise! In the midst! I wonder if Peter yet felt as he did, when he said to his Lord, Depart from me, Lord, for I am a sinful man? Or if John and James remembered when they, one to be the first martyred apostle and the other the longest lived, when they had asked to have fire sent down on their social enemies, the Samaritans; and had asked for the two highest places in the kingdom for themselves? Yes, among sinners like you and me, the Man of Sorrows, had promised to convene. And Philip and the others little dreamed that he meant after death—they could not imagine him dying, much less returning from the grave to meet with them. And so his words I fancy drew little attention at that time. Just so the words of our text, this same precious promise, are familiar to us, and we realize them not. We must learn their lessons; then perhaps we will know that Jesus Christ himself—is present and is regarding our worship today.

Probably a year before this instruction was given, or maybe longer, the disciples were found one night on Lake Galilee alone and in the midst of the sea. Rabbi Jesus had sent them from him after the feeding of the five thousand, that he into the mountain might go to pray. Before sunset the boat had left for the western shore, with the Master slowly ascending a convenient mound overlooking the sea, beloved Galilee. The setting sun far across the Mediterranean was attracted to that barren hill made beautiful by the presence of Jesus, and there with a last loving look the sun recognized the men bent in prayer, its Creator, and shone with golden, scarlet, and violet. With tears of joy that blended a dozen colors in the western sky, the light of the day turned its face to new duties, and sky and sea and twilight gazed at the praying Savior, saw the greater glory of

God in the face of Jesus Christ, and in all humility disappeared. The night came on, the Master prayed; midnight found the rugged rocks satisfied with his presence; God the Father was answering the Son and the Spirit strengthened his human soul and body, and dissolved the fearful problems ahead. But the Lord knew his own: they should never pass from his care; and now they especially needed him. It was three o'clock in the morning, and far over the sea, the tired disciples were still rowing. A storm had come up, and since sunset they had made little progress. They were toiling in rowing, weary, and discouraged, and fearful. Lo Jesus saw, he always does; and Lo I am with you! And he came to them walking on the water. In the midst, in the midst again; and the waves quieted before his step; the wind hasted away, and there was a great calm. Jesus was in the midst!

It is always so, where two or three are gathered together; that his peace comes, his joy remains, and his power dispels all grief and worry and satisfies every need. When he takes charge of you, the peace that passes all understanding keeps your heart and mind in him; so that no strife or bitterness or clamor or evil speaking comes from your lips. Let him have his way in your midst. I say, Did the disciples realize his words now? Had they forgot Galilee? and did they apply his presence spiritually? But have you? In his reappearances how blessed was their fellowship as he was again and again in their midst! How he saw each need, though ever so small! And what cheer and faith did each disseminate when in their midst! Yes, friends, it has been so and ever will be—Jesus thus, even when we shall look with John at the scene in heaven," (R. 5:6-10). I want you to remember that the promise here is true, which our Lord gives of meeting with us; and his care will be eternally that given in Revelations 7:17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Now there are promises which refer to his coming again and ruling upon the earth, but this is not one. And many of his words were spoken anticipating the descent and indwelling of the Holy Spirit in the mortal temples of believers, and they are precious too, and vitally important; but this is a pledge of a special presence in the midst of worshipping and serving groups and companies. Though the number be only two or three, I am there also, if met in my name. His presence is felt when we convene in his name and recognize his presence. A use-to-be church in East St. Louis, has an orchestra instead of a prayer meeting. They do not meet in his name. The purpose must be to his glory, and the means, prayer, praise and the study of the Word.

II. I Will Come. We no doubt, have read of personages like our Presidents or Queen Victoria, who, with true greatness, that of humility and plainness, have surprised their subjects by sudden visits and requests when they were unknown. The story is told of the former Queen of England, beloved of all her people, when one afternoon she stole out in the plainest garb, as she liked to do, to walk about in the outskirts of the city. A sudden storm came up and rain began to fall. Whereupon the Queen knocked at a very common house, and asked for the loan of an umbrella. The woman thinking of her new umbrella, and that this stranger did not look like a woman of those parts, brought out an old parasol much the worse for wear. The Queen thanked her

graciously and, promising to send it back, resumed her walk. The next day the royal coach drew up in front of the home, empty, but the footman returned the borrowed umbrella. The woman asked him, "Sir, who was the lady?" And the man replied, "Why woman, that was your queen." What regret and what remorse she then had that her queen had been there, and not only had shelter been unoffered, but she had given her the poorest she had. So it is written that some have entertained angels unawares, and do yet. But how much sorer would we be reproached if our Creator, Savior and Judge should visit us, and we should not recognize him, nor do him obeisance?

Did he not say, "I will not leave you comfortless, I will come to you?" His first disciples needed comfort, and sometimes we do. Yet the word means more. The Greek word used is Orphanous. I will not leave you orphans. With what fatherly pity and motherly love did the Lord speak when he said, I will not leave you orphans! I will come to you. Yet he spoke of the descent of the Third Person of the Godhead, the Holy Spirit, whom, said he, "I will send to you." This promise has been a mystery to all, and a doubt to altogether too many, that Christ should say, "I" while referring to the Paraclete. But until one understands more of the teaching concerning the Holy Spirit, there are many things misunderstood, and until the Holy Spirit indwells through regeneration, he can not take of the things of Christ and show them unto us. Let me answer the unanswerable by asking another. Our Lord once said, "No man hath ascended up into heaven but he that came down from heaven, even the Son of man which is in heaven." I know not how my Lord could speak, or rather how it was so that he said that he had come down from heaven, and yet was in heaven. Within the power, and the wisdom of Deity, and not in ours, was it not only possible but true that the Son was yet in the Godhead exercising his office in its relation to the creation and apart from his works, and at the same time had taken upon him the form of our sinful bodies, had laid on his own pure soul our great guilt and was on earth going to the cross. To me it is easier for mortal mind to perceive how Christ could be the Spirit of Christ than to clarify the mystery of his contemporaneous dwelling in heaven and earth. The Holy Spirit is God, and Christ is God, and the Spirit is both of the Son and of the Father; therein Christ is present with us today in this service as the One who passeth human understanding, and whose love and sacrifice for us likewise passes our powers of perception. And if any man have not the Spirit of Christ he is none of his. So with the promise of the descent of the Spirit and with his baptism and filling of the disciples from that day to this, in such a way, Christ lives within us by the Holy Spirit, and in every gathering of devout Christians, Christ is present through the Spirit. His presence is everywhere, yet complete and in every place, wholly the Lord. And he is here with you today.

III He is Here. A. J. Gordon had a dream that swung his own life far into the realms of fruitfulness, and increased his own devotion and the spiritual life of his congregation a hundred fold. Not that he was a believer in dreams, not that anyone should take much stock in the unnatural, nervous-wrought scenes of our sleep; but this one was so vividly and consistently put together and so illustrative of divine truth that his memory ever brought it before his own devotional life, and has blessed those who have heard him tell it or, since his departure, have read it. Let me try to tell it as he did. He writes, "It was Saturday night when wearied with the preparation of the Sabbath's work that I fell asleep and the dream came. I was in the pulpit before a full congregation, just ready to begin my morning sermon, when a stranger entered and passed slowly up the left aisle of the church, looking first to the one side and then to the other, as though silently asking with his eyes that some one would give him a seat. He had proceeded nearly half way up the aisle when a gentleman stepped out and offered him a place in his pew, which was quietly accepted. Excepting the face and features of the stranger everything in the scene is distinctly remembered—the number of the pew, the Christian man who offered its hospitality, the exact seat which

was occupied. Only the countenance of the visitor could never be recalled. That his face wore a peculiarly serious look, as of one who had known some great sorrow, is clearly impressed on my mind. His bearing too was exceedingly humble, his dress poor and plain, and from the beginning to the end of the service he gave the most respectful attention to the preacher. Immediately as I began my message my attention became riveted on this hearer. If I would avert my eyes from him for a moment they would instinctively return to him, so that he held my attention rather than I holding his.

To myself I said constantly, "Who can that stranger be?" And then I mentally resolved to find out by going to him as soon as the service was over. But after the benediction had been given the congregation filled the aisles and before I could reach him the visitor had left the house. The gentleman with whom he sat remained behind however; and approaching him with great eagerness, I said: "Can you tell me who sat in your pew this morning?" In the most matter-of-fact way he replied: "Why do you not know that man? It was Jesus of Nazareth." With a sense of the keenest disappointment, I asked him, "My dear sir, why did you let him go without introducing me to him?" With the same nonchalant air the gentleman replied: "Oh, do not be troubled, he has been here today, and no doubt will come again." Dr. Gordon goes on to tell his indescribable rush of emotion as he realized the Lord's presence in his church; of how he felt about his sermon, and whether the Lord had approved

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

IRREPRESSIBLE FAITH—Matt. 15:21-28.

Obstacles often prove a stimulus to faith and likewise test its genuineness. Our Lord sometimes delays, and even seems to obstruct the channel of our blessings that faith may flare forth in greater glory and power.

TUESDAY

THE NEED OF A PHYSICIAN—Matt. 15:29-31.

The need is everywhere, but so much the more where demonolatry and sorcery abound. How inclined we are to shun the scenes of greatest wretchedness and misery! "Kind hearts are here; yet would the tenderest one Have limits to its mercy,— God has none."

—Adelaide Proctor, in Legend of Provence.

WEDNESDAY

I HAVE COMPASSION—Matt. 15:32-39.

That was one reason why his life kept always so fresh and clear and beautiful—it was filled with concern and helpfulness for others. Not a selfish, malarious bog was he, but an out-flowing, life-giving spring.

THURSDAY

LACK OF DISCERNMENT—Matt. 16:1-4.

As were the Jewish leaders, so today there are many who are blind to God's presence, to his provision in daily matters, to his manifested presence in their friends, to opportunities of service, and to the many "signs of the times" on every hand.

FRIDAY

SUPERFICIAL PIETY—Matt. 16:5-12.

Jesus warns his disciples against the vain egotism and superficial legalism of the Pharisees, and the worldliness and unprincipled opportunism of the Sadducees, all of whose hypocritical piety and sordid influence, though evil, is as pervasive as leaven.

SATURDAY

THE GREAT CONFESSION—Matt. 16:13-20.

Whom do you say Jesus is? It makes all the difference in the world how you look upon him. He must be the Son of God to you, if he is to be your Savior; that is the one essential life-giving belief and confession.

SUNDAY

THE PRINCIPLE OF SELF-RENUNCIATION—Matt. 16:21-28.

It is a strange principle; it contradicts the generally accepted ideas of the people of every age, but Jesus insisted that it was true,—that the way to save one's life is to lose it, and then he proved it by his own glorious example.

of this feature and that of the service, and of the building.

Children of God, you alone can feel the prick of conscience and receive the full realization that your Savior is this moment wondrously near. Have your eyes been holden that you did not know him? You meet here on certain occasions, and is it not true for each service when he comes in our midst, "Yet a little while I am with you, and then I go unto him that sent me." Let this thought linger in your mind, "He has been here today and no doubt will come again." We are builded together for a habitation in the Spirit, Jesus Christ himself being the chief corner stone." He came here a short while ago, and as if saying, "I am among you as one that heareth," he took his seat with those whom he loves. Does he not know what is in man? Does he not know your needs? Does he not know your heart, whether you are sincere, or whether you are vainly worshipping idols? No doubt the Lord Jesus sees the one here today that all his life with his wife has worshipped money, leaving starving relatives and wronged neighbors to heap their vengeful blood upon him. How hardly shall they that have riches enter the kingdom of heaven? Another, perhaps a woman, is unsaved, little realizing his presence and being unspiritual, not understanding, perhaps scorning the sermon. Does he say to you, unbeliever, You have no part in me; you must be born again? If there is strife among the flock, should he not lead them? So often we would ignore Jesus, and go forward a day's journey, supposing him to be in the company. Women and men, be careful of your plans. Let Jesus lead, and he will reveal to you.

He is here. Have I been so long time with you and yet hast thou not known me? Christian, surrender all to him. Friend out of Christ, accept him, for as many as received him to them gave he the power to become the sons of God. And there standeth one among you whom ye know not! Make this your motto, "All through Christ; in the Holy Spirit; for the glory of God. All else is nothing."

Ashland, Ohio.

OUR DEVOTIONAL

Loyalty to Christ

By Maurine Hostetler

OUR SCRIPTURE

"Having therefore, brethren, boldness, to enter into the holiest by the blood of Jesus Christ, by a new and living way, which hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Let us hold fast the profession of our faith without wavering (for he is faithful that promised) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" Heb. 10:19-27).

OUR MEDITATION

Faithful allegiance to the Lord Jesus Christ is due to him as our friend and Savior. He is worthy of the greatest loyalty, for what he has done for us has infinite value.

It is true that in order to be loyal, we must have a cause. To what cause are we Christians loyal? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Paul committed himself so thor-

oughly to the cause of Jesus that he could say: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and to the Greek" (Rom. 1:16).

The cause of Jesus Christ was the only cause great enough to satisfy this man whose interests were more than those centered around his own nation and race. It extended to the one universal cause of all mankind.

Faithfulness to him necessitates loyalty to the highest interests of his Kingdom. We as Christians should be deeply concerned regarding the extent of the coming Kingdom, being loyal to every cause that will enlarge the number of his people. When we know of a need of this sort we should fulfil it, whether it be supporting a local or a foreign need.

Faithfulness to him necessitates loyalty to the highest interests of all the citizens of that Kingdom as well as being loyal to the highest of one's ownself. Can we be loyal to a person with whom we do not share a common cause? In the terror of the dreaded Roman guards, the disciples fled from the garden and left Jesus alone to his captors. They were traitors to Jesus and his cause. But after it seemed as if death had taken Jesus from them forever, they clung together for his cause. Out of their apparent disloyalty came a devotion that made it possible for them to face persecution and even death,—loyal to the cause. This is illustrated in the lives of Peter and John when they were arrested and brought before the Sanhedrin. Too, we ought to be loyal to our Master despite the seeming persecutions.

Real and enduring loyalty is impossible without a complete surrender to that cause, without deep confidence in its leader, and without the joyous comradeship of other followers.

Every cause is judged, not by what its followers claim for it but to the extent to which its ideals are represented in their lives. The test in any religion is to be found, not in its great books, but in the "letter of recommendation" written in the lives of those who claim to follow its teachings. (In other words the unwritten Gospel). Some people have thought that Hinduism contains more beautiful ideals than Christianity. The immoral lives of the priests, the hopelessness on the faces of men and women striving to win the favor of their gods; gives evidence of how far the ideals of Hinduism have failed to find expression in the lives of the people of India. Let our lives be so lived that we may in no way misrepresent the ideals for which Christianity stand.

Loyalty to him ought to be recognized as a primary principle and duty of our lives. The appeals coming to us day by day to be more loyal to our President in the midst of the great world struggle now going on ought to impress our minds deeply as Christians in regard to the importance of loyalty to the Lord Jesus Christ in the great world struggle now going on between the Kingdom of Christ and the Kingdom of Satan.

OUR PRAYER

Let us pray: We pray thee, our heavenly Father to help us to be more loyal to our cause as Christians. We rejoice in thy Son who gave himself a ransom for us: that by believing on his name might not perish but have everlasting life. Teach us to leave our paths of unfaithfulness, and turn to thee with all our hearts. Bless us all we pray thee, and bring us all into thy kingdom as loyal followers. Amen.

Johnstown, Pennsylvania.

The Church God Builds

(Continued from page 6)

perial Caesar. A Christian on his knees sees farther any day than a philosopher on top of a university steeple, or a scientist perched on top of his berry bushes!

God help us that this church we dedicate today shall ever and always stand on the platform of the New Testament Church, and thereby prove to be the greatest possible blessing to men passing through this life, and a true guide unto those who would enter into life eternal.

Long Beach, California.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 7)

Jesus Washes His Disciples Feet

Scripture Lesson—John 13:1-17.

Devotional Reading—Psalms 138:1-6.

Golden Text—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20:28.

"FEET WASHING A CHURCH ORDINANCE"

By Dr. J. L. Gillin

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. John 13:14.

I. The Brethren Church Believes That Feet Washing is a Church Ordinance

1. Because, Christ himself washed the feet of his disciples. John 13:4-11. He is our example. 1 Peter 2:21.

2. Because, since the disciples did not understand, at the time, the purpose of it as performed by Christ, it was not done by him merely to cleanse the feet. John 13:7, 12, 13.

3. Because, Jesus argued that, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Verse 14.

4. Because, he argued that, "The servant is not greater than his Lord: neither he that is sent greater than he that sent him." Verse 10.

5. Because, Jesus said, "For I have given you an example, that ye should do as I have done to you." Verse 15.

6. Because, Jesus said, "If ye know these things, happy are ye if ye do them." Verse 17.

7. Because, Jesus said in the Great Commission to his disciples, "Teaching them to observe all things whatsoever I have commanded you." Matthew 28:19. Did he not command them to wash feet?

8. Because, Paul makes the washing of the saints' feet a condition necessary for a widow to fulfill before she should be received into the number of the widows who were supported by the church. 1 Timothy 5:10. If it had not been a church ordinance, why should he have limited the condition to the washing of the feet of the saints?

9. Because, the Lord attached a penalty in Peter's case, if he refused to have his feet washed. John 13:8. If we refuse to obey Jesus in this matter can we expect to escape our Lord's censure?

10. Because, Jesus likened those who heard his sayings and obeyed them to wise men, and those who heard them and did not heed them to foolish men. Matthew 7:24-29.

11. Because, we have the evidence of

church history that it was practiced in the early church. A distorted vestige of it remains today in the practice of the Pope of Rome washing the feet on Maunday Thursday of twelve old beggars of Rome.

12. Because, Christian people today need the lessons which this ordinance teaches, as much as did the disciples of Christ's time: (1) Humility. (2) Loving service of our fellow men. (3) Frequent cleansing spiritually.

II. Objections To Feet Washing as a Church Ordinance.

1. "It is an ancient custom which has no application to the conditions of our time, when men do not wear sandals."

Reply. (1) This was commanded only to the disciples, while the ancient custom would have been enjoined upon all the people, irrespective of whether they were Christians or not. (2) Peter did not understand its significance, as he would have done, had it been the ancient custom with which he was familiar. (3) Christ could not have said that they did not understand what he was doing, had it been an ancient custom merely. John 13:7.

2. "No one washed feet there except the Twelve, therefore it was not intended to be kept perpetually."

Reply. The same objection applies to the Supper and the Communion.

3. "The Apostles do not command it after the day of Pentecost."

Reply. (1) Neither do they command the Lord's Supper and Communion, and many other things that we should do. (2) Paul speaks of it as a church rite in his day. 1 Timothy 5:10. He assumed that it existed without any discussion.

4. "It was performed by Christ in a private house, and therefore was not a church rite."

Reply. So was the Communion. If you throw away the Feet Washing, why observe the Communion? No other rite was commanded so plainly, and with so many variations of command as was the rite of Feet Washing.

III. Some Pertinent Questions

1. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Are you trying to do the will of God as expressed in the plain words of Jesus in John 13?

2. What answer will you make to your Lord, for not obeying him whom you have promised to love and obey?

3. What right have you to refuse to obey part of his commandments?

4. Why not obey this plain commandment of Jesus? Can you give one good reason?

A Tract for sale by The Brethren Publishing Company, Ashland, Ohio. Price 35c per 100.

Preparation for Church Membership

"The Brethren Educator" for March contains the following timely editorial:

The stress of Church school evangelism should be accompanied with an equal emphasis upon training for church membership. Too often there is a tendency to be content with merely a decision to live the Christian life. The person having made the decision is rather hurriedly received into church membership, and little is done to build him up in the faith and loyalty which he had professed. This improper neglect of the newly won followers of Christ may account for the early falling away from the church.

Most pastors have recognized this mistake. Many of them have apologized for their neglect, on the ground that they have not had access to material for a study class. To help pastors meet this problem, the National Sunday School Association prepared a little study text entitled, "Studies in the Way of Life." The booklet consists of twelve lessons, the topics of which are given below. Half of these may be followed prior to church membership, and the other half afterwards, or the entire book may be profitably studied by non-church members.

Table of Contents: 1. The Word of God My Teacher, G. C. Carpenter. 2. God My Heavenly Father, J. Allen Miller. 3. Jesus the Master of My Life, J. Allen Miller. 4. The Holy Spirit My Guide and Comforter, J. Allen Miller. 5. The Church My Fellowship, Geo. S. Baer. 6. My Response of Obedience—Faith, Repentance, Baptism, G. W. Rench. 7. My Response of Obedience—Feet-Washing, The Lord's Supper, Communion, W. S. Bell. 8. My Response of Obedience, Anointing, Non-Resistance, Non-conformity, Charles A. Bame. 9. My Constant Renewal—Christian Worship, J. A. Garber. 10. My Constant Obligation—Stewardship, Self, Service, Substance, H. H. Wolford. 11. My Constant Walk—Christian Living, M. A. Witter. 12. The Christian's Goal—Eternal Life. J. Allen Miller.

Two Pastors Commend the "Studies"

(Excerpts from "The Brethren Educator")
C. R. Koontz says:

At the conclusion of our last year's pre-Easter campaign, I pointed out the merits of this little book to my congregation. Then I suggested, especially to those who had just united with the church, that if there were a sufficient number that wished to take up such a study, I would be glad to conduct such a

(Continued on page 11)

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Essay Contest and College Night

The Endeavorers of the Brethren church will refer to the Young People's page under date of January 27th and see there a most interesting challenge to many of our young folks. It is to be hoped that none shall take suggestion lightly. It has seemed to the officials of our Endeavor work to be a very fitting way to impress and complete the program for Educational Day, which occurs June 6th.

A special committee should be appointed in every society to canvass the church for those who are eligible to enter the Essay contest in connection with Ashland College Night. This same committee can easily arrange every detail for the program, using the subjects suggested, for the College Night service in each society.

This service will present the best opportunity of the whole year to make an appeal for Life Work decisions. The president or the pastor or both should present the thought of life investment for service. Be sure to instruct the secretary to mail the names of Life Work recruits to the undersigned.

Yours for C. E.,

E. M. RIDDLE, Stewardship Superintendent,
Bryan, Ohio.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for March 7)

How May We Help One Another?

James 1:22

I read a story the other day that I think you Juniors would like to hear, so I am going to tell it to you.

Once there was a mother who had two little children. The older child was a boy and the other was a very little girl. Now, this little boy was a great help to his mother, for his little sister was blind and he took care of her. The mother as well as the boy always felt very sorry for the little girl because she missed so many happy things that they could enjoy with their eyes. Because they were sorry for her, they loved her all the more and were exceedingly kind to her. The baby girl loved and trusted her little brother as well as her mother, because she knew that he loved her.

Whenever the mother had to go away, she left the little girl to her brother's care. One time she had to go away for several days to earn money for her children. While she was gone the little boy heard that there was someone passing through the village who could heal people of their sickness. Who do you think that person was? It was Jesus, of course. For, these children lived in that country far across the sea where Jesus lived and preached, long years ago. When this lit-

tle boy heard that Jesus was to pass through the town that day he hurried as fast as he could to the road where Jesus would go but he could not make much speed carrying his little sister, and when he got there, Jesus had gone. He felt very sad and he hunted all about to find someone to take them to Jerusalem, for he had heard that that was the place to which Jesus was going. But, he could find no one.

That evening, just as it was growing dusk, so that people would not see them and stop them, the boy set forth with his precious burden. The little girl was not afraid, but the boy knew that he had a long, hard journey before him. He walked very far that night before he rested and the next morning some kindly merchants took the two children on their camels and helped them to go the rest of the way to Jerusalem.

After he was in this big place he began inquiring to find out where Jesus was. Finally he found him, but Jesus was in a great crowd. He was riding on a kind of donkey and the people were pressing close to him on every side. The little boy slipped through the throng and when he had gotten as close as he could he called to Jesus, and held his little sister up for the Master to see. Jesus heard the boy and looked upon the little girl and blessed her. Then there was great happiness in the heart of the boy and the little girl for she received her sight, so that she, too, from that time on could enjoy the things that happened and have a good time with her brother.

In this story we have several examples of helpfulness. First, the boy was helpful to his mother in taking care of his little sister, and helpful to his sister in taking her to Jesus. Then we have the great helpfulness of Jesus when he healed the child of her blindness. We are to think together on this subject of helpfulness. This lesson is one that we can easily apply to ourselves, is it not? We have chances all the time to be helpful, if we watch for them. Do you ever watch for a chance to help your mother? Sometimes we can take care of our little brother or sister, as this boy did. Maybe they are not blind, and we are very thankful that they are not, but they need to be looked after anyway. Sometimes we can be helpful by just keeping quiet and not disturbing our fathers and mothers when we know that they are not feeling good, or are worried about something.

I know another splendid way of being helpful. Do you know anyone who is sick? If you do know someone, there are lots of things you can do. Maybe you can go to see them, or you can write them a nice letter, or card, or you can send them a magazine, or toy, or flowers. That last would depend on the age of the person and the things that you could get.

Do you know what the Bible says about doing things for others? The references for this week tell about some different ways of being helpful and then that last one, the one

in James, gives us a message that sums up all the rest. It says that we should not only listen to the things about Jesus and the words in the Bible, but that we should carry them out. We must not only think about the ways in which Jesus helped those around him, but we must find ways in which we can do things like Jesus did. The last part of the verse about deluding ourselves means that we will deceive ourselves if we think we are Christians when we read the Bible and think about Jesus, unless we try to do things like Jesus did. We shall try to remember to be helpful, shall we not? Ashland, Ohio.

Two Pastors Commendation

(Continued from page 10)

class for them. The receiving of folks into the church is just the beginning of a much larger task.

After getting a response from this group I opened the suggestion to the general audience. And further suggested that if there were those present that would like to have the book, even though they could not attend the regular meetings of the class, I would be pleased to include their names for a book. As a result of this canvass, four dozen books were ordered; about three dozen were taken as soon as received. The remaining dozen I have found valuable as a tract to leave in homes where the Brethren position is not clearly understood. Though not exhaustive, it is at least thought provoking and will often lead or pave the way for further instruction.

The class met once a week. The average attendance was about 18. The lesson was discussed informally and opportunity was given for the asking of questions. The interest continued and at the end of the course several asked for MORE. Doubtless I shall be voicing the sentiment of others when I say to those responsible for this little book, give us "Studies in the Way of Life," No. 2.

George E. Cone says:

It is my impression that we have in the studies in "The Way of Life" one of the greatest helps to our churches that has ever been put out, if we will use it wisely and thoroughly. Let us plan ahead and see that our class, if possible, has a number of prospects so that we may have visible results at the close of the class. This we did not do and in that far we failed to reach the desired goal of the course.

We had a most delightful experience in the work and our own soul was fed and our faith strengthened. Not to say that we were educated more deeply in the Word of God thereby. We would recommend the work to anyone who will give the time, thought and prayer necessary to carry out a class. Might we be allowed to give the humble judgment that, if this course is faithfully and prayerfully presented it will do more real good than many of the things we are now doing? We believe that to be the truth.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Last Will and Testament

(Continued from last week)

Now, this is our conclusion, after studying the delusion of so many of God's dear people, whose aims are higher than the church steeple! Experience is a hard but trustworthy teacher, and wills have this one every weak feature—broken they can and shall be through Time 'til Eternity, by those whom one could ne'er foresee as so untrue and unworthy the name of friend and relative!

What then can a person do to be sure that his will goes through without fear of blunder or of plunder, or of being torn rudely asunder? The Annuity Plan is the only way by which one can truly say, "My money is well invested, and can never be molested!"

By our plan of annuity, you have the very best of security, with a good rate of interest for sure as long as your life shall endure—after that, it can be truly said, "He yet speaketh, though he be dead," for the money

invested as annuity will live on through all Eternity in the lives that have been touched and won for the Master—saved from woe and eternal disaster!

So, if you have some money that is bothering you (be it a hundred, or a thousand, or a million or two), and you want it put where 'twill be secure, and through Time and Eternity to endure—write for details to your Treasurer true—he will give the particulars to you: 1330 East Third Street, Long Beach, is the address that will him reach. Or, if more desirable and convenient, write Dr. J. Allen Miller, your President; or Professor A. J. McClain, the Correspondent; at Ashland, Ohio, either may be addressed—write them, and set your mind at rest. Do it today, without delay—the Lord will repay!

Yours in the Master's Service,
 THAT OFFICE SECRETARY.

He Couldn't Stop

In a Southern city lives a man who had never given away any money in all of his life, that is, anything more than small change which he had in his pocket when the collection plate was passed.

A representative of a Mission Board went to talk with him about larger possibilities of giving. He went in fear and trembling, for his prospective host was known among his friends as a man who would speak his mind on all occasions rather candidly and the mind that was in him at that time was not a giving mind.

To the amazement of the Board representative the information which he gave concerning the need and the opportunity in the mission field was received with an interest which seemed to increase as he talked. When he presented the opportunity of taking the full support of a missionary, to his great amazement his host said that he would like to do that, and forthwith wrote his check to cover the entire amount necessary for the first year's work. That check was written ten years ago, and it has been followed every year by many others. Recently this man, who is now recognized as a generous donor, said, "That man got me started and I can't stop."

He has contributed literally to a splendid new church in a needy part of his own city, moved his own membership to it and is standing back of it in every way. Lately he has gone into the great business of giving mountain boys an education through church schools. Already he has invested more than \$300,000 in the Lord's work. Since the writing of that first check ten years ago, and now he is laying all of his plans to invest about \$3,000,000 more in the Lord's work. He is trying to sell a sky-scraper and a bank

which is housed in it that he may put the proceeds from the sale into building Christian character. His own time and energy are being devoted to that Christ-like work. Under the process the man himself has grown toward the full stature of Christ.—The Missionary Review of the World.

Protestants of the Earth

Statistics presented to the Stockholm Conference on Christian Life and Work give the total Protestant population of the earth as 195,100,000. The Protestant population of the British empire is reckoned at 46,900,000, divided as follows: Anglican, 28,600,000; Free Churches, 800,000; Church of Scotland, 2,700,000; United Free Church of Scotland, 1,500,000; Irish Presbyterians, 800,000; Canadian Presbyterians, 1,400,000; Canadian Methodists, 1,100,000; Canadian Baptists, 400,000; Canadian Lutherans, 200,000; Church of Australia, 1,600,000; Church of South Africa, 600,000. In continental Europe the Protestant population is said to be: Germany, 40,300,000; Switzerland, 2,200,000; Holland, 3,600,000; France, 1,400,000; Denmark, 3,200,000; Norway, 2,300,000; Sweden, 5,700,000; Finland, 3,300,000; Estonia, 1,030,000; Latvia, 1,500,000; Russia, 1,100,000; Lithuania, 200,000; Poland, 1,500,000; Czechoslovakia, 2,100,000; Austria, 300,000; Hungary, 3,600,000; Roumania, 1,300,000. The same figures give the Protestant population of the United States as 74,500,000.

These figures are probably over-generous to the Protestants. They are based on an estimate of about one hundred and fifty per cent sympathizers or adherents to Protestantism in addition to the actual members of Protestant churches. This would mean only about 75,000,000 Protestant communicants or open con-

fessors of Jesus Christ as their Lord and Savior. They number about one in twenty of the earth's population.

"Standing By"

When a missionary started to Korea years ago an old college friend said, "Well, old friend, I won't forget you."

Throughout the years he sent newsy, cheering home letters out to his friend in Korea. He seemed to have a marvelous way of understanding what his missionary friend needed most. Money, clothing, and other supplies followed the letters with an occasional shipment of candy for the missionary family. During the years that have passed since those days of beginnings this donor has grown in wealth and in giving also. Last year he gave to one church enterprise \$75,000 and this year he has added \$100,000 to his designated giving. One gift built a school in China, another a missionary home in Korea. In the meantime the dormitory of a mountain school has been erected and many other gifts made for designated purposes.

His right hand has not known what his left hand was doing and scarcely any one knows him as a generous giver. He has never been impoverished by his large gifts and reminds one always of the man of whom it was said:

"A man there was, some called him mad,
 The more he gave the more he had."

He began his giving with small sums very early in life before he had great possessions. Now he is a very wealthy man and his gifts run into hundreds of thousands.—Selected.

Let Me

Lord, let me bring a little grace
 To every dark and gloomy place;
 Let me rejoice that I can give
 Some splendor to the life I live,
 A little faith when I am tired,
 A little joy where I abide.
 A touch of friendship now and then
 To mark my comradeship with men.

Lord, not for high renown I ask,
 Let me bring merit to my task,
 A fair companion I would be
 For all who share life's toil with me;
 When heavy burdens weigh me down,
 Grant me the courage not to frown,
 And howsoever my hopes shall end,
 Let me not cease to play the friend.

Lord, let me carry where I go
 Some little joy to all I know,
 Let those into my life be wrought—
 A little faith, a little thought,
 A little mirth, a little grace
 To glorify the common place.
 Lord, let some little splendor shine,
 To mark this earthly course of mine.

—Edgar A. Guest.

NEWS FROM THE FIELD

HUDSON, IOWA

Days, months, weeks go by before we realize that we are tardy in paying the Evangelist readers the debt of making our church report. We are now far into the fifth year of our ministry here and it hardly seems possible that we are more than six months behind in our report.

We have permitted pressing duties to crowd out time which should have been taken for other things considered less important. But now that last year is gone, as we briefly review our church activities have not been violent, neither have they been faint. The work in some respects supercedes that of other years. Financially, and from the standpoint of business, the church last year was the best for many years. We have suffered very useful and strong members of our body. The loss, by death and other means, of some. Yet the good work of the Finance Committee and the cooperation of each member through the fine spirit of interest and fellowship has made this success possible. Last year our expenses were more than \$2,000 and yet this amount was provided by a contributing membership of less than forty. It is true that this represents less than one-third of our total number, but when we consider the number of children, inactive members and isolated members, the burden of much of our work bears down heavy upon the shoulders of a few. Nevertheless we move on without complaint.

The attendance of all our services has been up to average, and in some respects above that of former years. The annual Vacation Bible School was conducted last year by the writer which was well attended, and the work carried on by a loyal corps of teachers. We are already planning the fifth school at this place for the coming summer. The Woman's Missionary Society is one of our most important organizations in activity and service. These women participate in practically every interest of the church. Much credit is due their faithful persevering chairman, Mrs. W. J. Gutnecht. The Christian Endeavor Society has a membership of about thirty, very fine enthusiastic young people. We have the same problem with our young people here that churches have everywhere in the small country town or the country church are having, that of holding and building for the future. Only a few of our young people locate here for life. The Sisterhood Girls continue their work with enjoyment and loyalty to the organization. A very fine group of girls are engaging in this form of service and fellowship. This is the second year of the organization. The first part of the year our Sunday school was above that of former years in attendance and interest, but the latter part of the year the attendance was very much reduced by the unusual weather and bad roads, beginning so early in the fall. We are still suffering from this handicap. But with the coming of spring we look forward to an excellent Sunday school year.

The three churches here united in a three weeks' evangelistic campaign during which

the fellowship and friendship of these three bodies was very highly appreciated by all who participate. There was one addition to our church, this being the only confession in these services.

Our work here is very pleasant, although it is characterized by many problems, and tasks which are hard. Yet the people are loyal to the pastor and the church receives their full loyal support.

Remember the work at Hudson in prayer to our Heavenly Father.

L. A. MYERS, Pastor.

ALTOONA, PENNSYLVANIA

It is now two years and past since the writer took charge as pastor of the First Brethren church, Altoona, Pennsylvania. To most of the people I was not a stranger here, having held a two years' pastorate at this place about twenty years ago. Then the people worshipped in an old building, not really suitable for public worship, though the little flock seemed to be happy, and loyal I know they were. Since my coming here a very convenient and up-to-date parsonage has been erected at a cost of above \$7,000, and on the very spot where the old church building stood. Since 1911 the people have worshipped in a new church building, which, it was the privilege of the writer to dedicate at the time of its completion.

While a very respectable number of the former loyal people still remains, the church has suffered the loss of two of its leaders, Elder W. A. Harmon, well known to the brotherhood during the earlier years of the Brethren organization, and L. Z. Replogle who made himself apparently indispensable to the little group of worshipers at this place. They have, however, adjusted themselves to the loss sustained, and departure of these men has brought other talent into requisition.

My first work here was the revision of the church roster. The secretary handed me a little book containing a list of the membership, by actual count 202. At the end of the first year the number was cut down to 150 and six months later the figures had dwindled to 100. During the last decade this church has had five special evangelistic meetings, aggregating additions to the number of about 200. Of these probably twenty-five can be "counted on." After careful and painstaking search it was decided by the official board, at the end of the first year, that the basis of membership should be 100. During the year following this adjustment of the church roster the names of six people were added by baptism and letter. The outlook, as is readily seen, was not encouraging, and has not been until recently. It was a case of the "ninety and nine" gone astray and the one safely in the fold. But for the faithful, loyal few, the conditions would have been hopeless. But with their splendid cooperation things have taken a turn for the better. Until the close of the year 1925 but six people were added to that number. January

31, of this year the pastor began a two weeks' evangelistic effort closing February 14. At the evening service, February 7 there were three confessions and Thursday evening of the same week five more. On Sunday morning, February 14, the last day of the meeting, eight more joined the ranks, and since then another, and by next Sunday (February 21) we have reasons to believe the number will have reached twenty, all of them young people ranging from ten to fifteen years. From now on until Easter these young people will be under the care and instruction of the pastor who will give them a series of lessons on what the Christian life really means, how to become a Christian and how to remain one. The lessons will include such topics as these: Who and what is God, why should we worship him and how worship helps us; who Jesus really was, what he taught us about God; Jesus and salvation, from what and to what we need to be saved; God's means of grace; the meaning of baptism, prayer, etc.

During the little more than two years of my pastorate I have had twelve funerals, all but three within the church; seven weddings, two of which were church weddings with ring ceremonies, and, strange to say, the groom in one of which was a Roman Catholic who sang in our choir for a while.

To meet the finances of the church we have adopted the budget system in which not only the interests of the local church but also all the interests of the church at large share. The appropriations for outside interests during the first year have not been as large as we hope to make them, owing to heavy expense in the home church. Early last summer it was decided that during the vacation season the church building should be redecorated both inside and outside. The Golden Rule Class (the name of the young women's class) assumed the responsibility for the inside decorations. The work was neatly done and the church building presents a pleasing appearance. New hymnals for the regular church services were purchased; also new books for the Sunday school. The contributions for the year, including all interests, local and outside activities will average between thirty and forty dollars per member.

All the special days of the church have been appropriately observed, Easter, Christmas, Children's Day, Mothers' Day, etc. One of the best and most interesting of all special days during the year 1925 was Bible Day, in recognition of the four hundredth anniversary of the Tyndale translation of the Holy Bible. It should be said also that the Sisterhood Girls have a very flourishing organization here under the care of Sister Gerhart as Patroness. The Golden Rule Class of the Sunday school is a very active organization which believes in doing more than simply study the Bible once a week. A successful Woman's Missionary Society is maintained.

From the pastor's point of view the outlook at this time is more hopeful than at any

other time since his coming here. The work thus far, has been very largely, one of reconstruction, but we have now entered upon what the pastor interprets as active constructive work. It is a great work, this work of building the Kingdom. It is our purpose, with the cooperation of the membership, and under the blessing and guidance of our God and his Christ, to do our bit in the building of the Kingdom which it is prophesied shall some day swallow up all other kingdoms,—the kingdoms of this world shall become the Kingdom of our God and his Christ. I note with keen interest the growth of the several institutions of the church and the expansion of her varied interests.

A. D. GNAGEY.

LONG BEACH, CALIFORNIA

On Sunday afternoon, February 7th, 1926, we dedicated to the Lord our youngest "child", naming her The Second Brethren Church of Long Beach (you will see her picture on the front cover page). Of the Brethren churches of Southern California, she is No. 7 (which, as you know, is the perfect number of Scripture), she is just seven miles from the mother church at Fifth and Cherry, Long Beach, and she cost us somewhat over \$7,000 in the building! So you see, altogether she is a perfect and proper child, and we are expecting great things of her!

The total valuation of the property (including the two lots, the building and its furnishings) is approximately \$10,000. One of the lots was given by Brother Harry A. Kirby, member of the First Brethren church of Long Beach, and he also donated upwards of \$700.00 in the time and labor of himself and foreman. In addition to this, many others of our people gave days of labor along the lines in which they were skilled. All this, together with the money offerings of our church, enabled us to come to our Dedictory Exercises with the property two-thirds paid for. The mother church will take care of this "child" until it is able to take care of itself. Judging from the results of the canvass made from house to house by our committee, this time will not be far distant, as our visitors were welcomed in many homes with interest and promises of attendance.

The house was crowded at its dedication, and the Holy Spirit himself was there, filling us with joy and blessing. Brother Kimmell, Brother Cobb, Brother Jennings and Brother Tay were all there, and our own beloved pastor, Dr. L. S. Bauman, preached the Dedictory Sermon. The Holy Spirit just kept pouring on the joy until we were all joy-full—"slopping over with joy", as some one has said is the true meaning of 1 John 1:4. At the close of the sermon, Dr. Bauman presented a financial statement of the cost of the building and gave those present the opportunity of having a part in the investment. The result was a subscription of \$1218.67 (and, as our pastor said, there was not the smell of a chicken supper, oysters, or pies on a dollar of it!), bringing our total indebtedness down to an even \$2,000.

Our pastor is to hold two weeks' evangelistic services at this new church, and we are looking forward to great things. "The

Lord hath done great things for us, whereof we are glad. * * * * The Lord will do great things!"

A TASTER (Psa. 34:8).

EAU CLAIRE, WISCONSIN

On one occasion our Savior said: "How think ye? If a man have an hundred sheep, And one be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, Verily I say unto you he rejoiceth more of that sheep, than of the ninety and nine, which went not astray, even so it is not the will of your Father which is in heaven that one of these little ones should perish." Dear Brethren, will you listen to a few words from one that loves the Brethren church because of the keeping and obeying of the commands of Jesus? Unless some one in our blessed fraternity, a gospel preacher, will decide to do as our dear Brother G. T. Ronk did for Des Moines, Iowa, I fear we will perish at Eau Claire, Wisconsin.

And if there is a man on the ministerial list of the Brethren church that thinks that he might accept the job of trying to build up a church in a beautiful city of about 25,000 people and have the entire charge of the work and all the assistance I could bring to him, both personal and by appealing to our mission board for help in his work and for any information that might be wanted, you can have it by writing to Wm. S. Goss, Secretary, 1714 Summit Street, Eau Claire, Wisconsin, or the writer, J. A. Baker, Mondovi, Wisconsin, R. R. Number 5, Box 113.

(Brother Baker, who is seventy-five years of age, informs us that he has three daughters and a son in Eau Claire, besides some grandchildren, and all are anxious for a Brethren church at that place.—Editor).

CONEMAUGH, PENNSYLVANIA

Following is a report of the Conemaugh meeting under the leadership of Brother B. T. Burnworth.

The Conemaugh church entered into an arrangement by which five churches launched a revival campaign. For two weeks the meeting was carried on and a splendid interest was manifested. Excellent work was done of a preliminary character and then the Brethren entered into their meeting with the momentum acquired through the union services. The union services however were continued another week with just four churches cooperating. They closed without any confessions.

We continued for two weeks under Brother Burnworth's splendid preaching which was given wide publicity through the local dailies and as a result we had (14) fourteen confessions. Since then I have had another applicant for baptism which would make 15. The result was unusual when we consider that within the last year Conemaugh had baptized and received into membership 83 new members. Brother Burnworth did a splendid work and left many dear friends as a result of his labors. God is indeed using him. The congregation bids him a hearty Godspeed in his field of labor.

GEORGE H. JONES.

REV. G. H. JONES TO GO TO MUNCIE, INDIANA CHURCH

Leaves on May 1

Rev. George H. Jones, for the past six years pastor of the Conemaugh Brethren church, announced his resignation to his congregation at the services yesterday morning. The church recently called Mr. Jones for another year of service.

In resigning his charge Rev. Jones told his congregation that he had accepted a call to the Muncie, Indiana Brethren church, a call given some time ago but only recently finally accepted.

Rev. Jones is a Johnstown, and has served his church in this city on a number of occasions, spending two and a half years at the Morrellville church years ago, and returning in 1907 for another three-year period. He went from the Morrellville church to Conemaugh. One of the long pastorates held by Rev. Jones was at Gratis, Ohio, where he spent eight years.

During his pastorate in Conemaugh the church has been cleared of debt and over 200 accessions to its membership have been made. He will leave Johnstown on May 1.

Rev. Jones has been active in young people's work for many years and for the past 12 years has been National Superintendent of Young People's Work in the Brethren communion. Locally he has been a leader in the Boy Scout movement, in the Y. M. C. A., and the Sunday School Basketball League, serving as Secretary-Treasurer of the latter organization for many years, and has organized the young folks of his own charge in splendid fashion. The Community Training School conducted by the Y. M. C. A. also owes much to Mr. Jones' work, he serving as one of the members of the faculty.—The Johnstown Tribune.

A STORY FOR OUR LITTLE FOLKS

The Copper-Kettle Fairy

By Miriam Clark Potter

There was once a fairy who lived in a Copper Kettle in a cook's kitchen. He led a very dangerous life, for every time the cook took down the Kettle to stew something in it he had to jump out quickly, in great danger of his head. The Kettle hung on a peg behind the stove; it was big and clean

and shining, and being in it was like being in the inside of a golden drum.

The Fairy spent his time sliding down the sides of the Kettle, tapping on it very lightly when the cook was out of the room, and polishing it so that he might make faces for himself to laugh at. From living in the Ket-

tle so long he had grown to be of a deep copper color, and the tip of his shiny nose shone like the dot of light on a yellow shoe-button.

One rainy day, the cook came into the kitchen in a great hurry, saying to herself: "Cream saucé! cream sauce for the cabbage! I forgot to make it, and they must have it at once, and they are waiting at the table." She snatched the Kettle from the peg so quickly that the Fairy, who had been taking a little nap, as he felt that he could do safely at that hour of the day, did not have time to jump out.

There he was, inside the Kettle, and the cook carried it swiftly over to the mixing-table and dropped a lump of butter and a great spoonful of flour right in upon him. It was like being caught in a snowstorm with a terrible yellow mud underfoot, and the poor Fairy did not have time even to sneeze or to cry out. Then came milk pouring like a burst of white rain; and the cook stamped over to the stove to put the Kettle on.

"Oh! I shall be boiled alive!" thought the Fairy. But just then the woman, in her hurry and peevishness slipped and fell upon the floor. The Kettle flew out of her hand, and the lump of butter, with the Fairy under it, slid under the table; and the milk spread in a little pond all round him.

Quickly the Fairy freed himself from the butter, and climbed up the table leg. So when the cook had picked up the lump, wiped the milk away, and started a fresh sauce, scolding to herself all the time, the Fairy was sitting on a nail on the under-side of the table.

"A narrow escape!" he thought. "I must look out for myself, and never sleep except at night, when there is no cooking. Now I shall keep a sharp lookout, and when she puts the Kettle back I will get into it again."

The sauce was prepared and served, the dishes were washed, and by the time the early afternoon sun came peeping into the kitchen the Fairy's house was hanging on its peg again. The cook left the room for the garden, to pluck some lettuce, and the wee sprite ran lightly across the floor to the Copper Kettle.

But oh, what a state it was in! The cook, for whom the whole day had gone wrong because she did not try to do her work well, had left burned milk and butter and flour sticking to the Kettle, all thick and messy. It looked bad and smelled bad, and the little Fairy began at once to work to make his house all clean again.

The cat, on the hearth rug, lifted her head; she thought she heard a mouse. Then she realized it was just the Copper-Kettle Fairy, and, though she did not like him very well, she let him alone.

But the Fairy worked so hard and scratched so mightily that the Kettle fell suddenly to the floor with a great bang, just as the cook came into the kitchen. "Why, how did that happen?" she said, and ran to pick it up, and again the Fairy had not time to jump out.

"I had better soak the thing," she told herself. "I left it in a hurry, because I did not feel like scrubbing it; the mistress may come into the kitchen and say that I do not do the dishes clean." She had been out in

the garden, among the cool lettuce and tomato plants, all sweet and clean and fresh from the rain, and something dusty and disordered had been washed out of her mind while she was there.

She went to the sink and turned the spigot just above the Fairy's head, so that he was drenched with water and was floating round on top of it when she turned the spigot off. It was a mercy that she did not see him, but she was looking the other way and wondering how the Kettle could have fallen from its peg.

The clock and the cat were laughing at her, for they knew who had done it, but she did not see them.

The poor Fairy splashed round in the water till at last he reached the rim of the Kettle and pulled himself out, all dripping. "A great day!" he thought. "This is my second terrible adventure. What shall I do till the Kettle is dry and clean and hung up again?"

On the lettuce that the cook had just brought in was a cricket, hiding under a leaf till he could find a way of escape. He spoke to the Fairy now, and said: "Why don't you go and live in the garden? It is much pleasanter out there, even with the storms and the rain, for the people let us very much alone, and the nights, with the stars and the breezes, are sweet. There is plenty of good sunshine too, and you can make all the noise you want."

"I don't want to make any noise," replied the Copper-Kettle Fairy. "I just want a chance to polish my Kettle, slide down the sides and make faces into it."

"You're a silly thing!" laughed the cricket, as it jumped out of the lettuce and slid through a crack in the floor.

"Perhaps," thought the Fairy. He got down from the sink and went and hid behind the leaky teapot on the shelf, where he always stayed when the Kettle was in use.

Some time, the cat and the clock both think, the fairy will really be caught and taken to the table in a dish of cream sauce, but the people will see him swimming and spluttering round there, fish him out with a spoon, and cry aloud that a real fairy has been discovered at last. But the Copper Kettle knows better than they do, that that will never happen, for it has found out, just from daily living with such a creature, what a clever, lucky, bewitching thing a Fairy is.—The Methodist Protestant.

If men had no faith in one another, all of us would have to live within our incomes.—Marion Star.

"Any one willing to work is welcome here," Canada announces. This seems to cover the field fairly well in selective immigration.—Detroit News.

Nature is cruel. How many muskrats and minks and cats must die to make one seal-skin.—Burlington Hawk-Eye.

IN THE SHADOW

FETTERS—Theodore Feters, son of John and Elizabeth Feters, was born in Jefferson Township, Adams County, Indiana, on the 10th day of August, 1872. He departed this

life at his home in Jefferson Township on the 11th day of February, 1926, at the age of 53 years, 6 months, 1 day. He spent most of his life in the township where he was born.

On April 13th, 1891 he was united in marriage to Miss Ida Tester of Adams County, Indiana, by the Rev. Louis Huber. To this union were born three children—Bessie, who died while quite young; Grace, of near Steubenville, Ohio; and Bryson C., of Chattanooga, Ohio. This union was broken by death in the year of 1913, July 11th.

On August 8th, 1914 he was again united in marriage to Mrs. Edna Baker of Mercer County.

Brother Feters was converted and became a member of the Evangelical church, then in the year of 1915 under the preaching of Brother A. B. Thomas he was baptized and taken into the Brethren church of which he was a member at the time of his death.

The writer visited Brother Feters during his sickness when he expressed his willingness to depart and be with his Lord. The community has lost an excellent citizen, the wife a kind husband, the children a devoted father.

God knows the way. He holds the key.

He guides us with unerring hand;

Sometimes with fearless eyes we'll see

And surely, fully understand.

Funeral by the writer, assisted by the Rev. McNight of the Methodist church.

Text 2 Cor. 5:1.

JOHN FAIR.

LONG—Beulah LaVonne Long was born March 25, 1918. She died December 3, 1925, aged 7 years, 8 months and 18 days. Beulah was the daughter of Forrest and Hazel Long, who are faithful members of the Smithville-Sterling Brethren church. She was only sick about a week, having contracted scarlet fever with complications which caused intense suffering until relieved by the Heavenly Father taking her home to himself.

The bereaved parents have the heart-felt sympathy of a host of friends. Many letters of encouragement were received during the time of affliction and while under quarantine. May the parents realize that underneath are the everlasting arms.

Funeral services were conducted by their pastor and interment was made in Smithville cemetery.

MORTON L. SANDS, Pastor.

STIMMEL—Robert Stimmel was born near Paris, Ohio, July 31, 1863, and died at Canton, Ohio, February 3, 1926. Brother Stimmel was a member of the First Brethren church of Louisville. The day of his burial was just one month after the death of his wife. His death was caused by a stroke of paralysis. Grief and loneliness caused by his wife's death hastened his death. He suffered in all, six strokes of paralysis during nine years, each succeeding one being harder than the last. Funeral services were conducted from the church by the pastor, R. F. Porte.

MILLER—Andrew J. was born in Tuscarawas County, Ohio, on January 13, 1849, and died at his home in Rittman, Ohio on February 4, 1926. His age was 77 years, and 21 days. He was united in marriage with Miss Nancy Ellen Smucker on December 25, 1879. Five children were born to this union of whom four are living. He was the second child of twelve children, eight of whom are yet living. He was reared in the Mononite faith and for many years served the Lord in that church. Many of the large relationship belong to that fraternity. In 1914 he transferred his membership to the Brethren church at Rittman and always was found faithful to his obligations to the church. He was a willing worker and had a multitude of friends. He was kind, amiable and cheerful. I learned to admire him. Funeral services were held in the Rittman church and there a congregation that taxed the church. Brother Arthur Cashman and Elder Gerig of the Mononite church assisted in the services which the writer conducted. May God bless the family.

J. ALLEN MILLER.

WILT—Elder Samuel W. Wilt was born July 20, 1843, in Armstrong County, Pennsylvania, the son of John C. and Maley Wilt. He was received into the church by confession of faith and baptism in the year 1857, in which he continued as a faithful member until his death, October 30, 1925, a period of almost seventy years. He was chosen a deacon in the year 1874 in the Cowenshannock congregation, Armstrong County, Pennsylvania, and June 5, 1875 was called to the sacred ministry, ordained at Clifton Mills, West Virginia, by Elder Gans of Uniontown, Pennsylvania. His first charge was the Cowenshannock congregation, later he served several other congregations in Pennsylvania. Most of his ministerial labors, however, were in West Virginia and Ohio, in which states he served a number of congregations. As an evangelist he did successful work in the states. He was the author of several tracts and booklets, "The Plan of Salvation," being one of them. He was a strong defender of the faith as held by the Brethren and engaged successfully in numerous controversies in defense of the doctrines of baptism and feet-washing, etc.

Elder Wilt retired from active ministerial service about ten years ago, and at the time of his death his life as minister extended over a half century. He and his brother, Rev. J. W. Wilt of the Church of the Brethren were called to the Christian ministry on the same day of the same year. Last year the brothers celebrated the fiftieth anniversary of their call to the ministry. It was a rare occasion, for truly, very few of us can recall a coincident so rare, of two brothers called to the ministry on the same day and continue together for a period of fifty years.

Elder Wilt was twice married, his first wife having died thirty years ago. He is survived by his second wife, Mrs. Emma Dell Wilt, a faithful and devoted member of the Brethren church, Altoona, Pennsylvania; and two sons, Chester and Paul, both at home.

A. D. GNAGEY.

GUTHRIE—John Guthrie, son of Joseph and Nancy Guthrie, was born in Pike township, Knox County, Ohio, on July 8, 1845, and departed from this life at his home in Ankenytown, Knox County, Ohio, on Wednesday evening, February 3, 1926. His age was 80 years, 6 months and 26 days.

On February 1, 1873 he was united by marriage to Rachel Cole. To this union were born three daughters and one son. The mother of these children passed to the eternal world on August 2, 1882, also one daughter, Maude, has preceded the father in death, on September 2, 1913.

On August 5, 1883 he was united by marriage to Anna Staley. To this union two daughters were born. For a period of over 43 years this union has been marked by mutual happiness and understanding. During this time the children grew to the age when they were ready to take their places in the world's great struggle. To all of the children the place where father and mother were, was home. Father was always interested in the welfare of all of his children and always ready to help us in any way that it was possible for him to do so.

In the winter of 1883 father and mother united with the Brethren church at Ankenytown. Father was elected to the office of deacon which office he held until death. For a number of years he was church treasurer and only when the infirmities of age made the work too hard did he refuse to continue in office. He was township clerk and clerk of the school board for a period of 43 years. Year after year the people of Berlin township showed their confidence in him by repeatedly electing him to office. In all his four score years father was very active among the people of his community. He loved the company of his friends, he never forgot his greatest friend, the Lord and Christ who redeemed him from sin and gave him the promise of that eternal inheritance in light. The ministers of the church were always welcome at his home and prayer was the daily order of his long life. On Sunday, January 24, Elders Strasbaugh and Frye with a number of Christian friends gathered at the home, and after singing hymns and prayer the elders anointed him with oil in the name of the Lord. In the weakened condition of his body he feebly tried to join in the singing of the hymns but in full faith and trust in God he received the blessed service of the church, ready for whatever was to come to him. On Wednesday morning, February 3, the end seemed close, and his suffering intense, which during all his sickness he bore with great patience. His spirit lingered in his body until the sombre shades of night had wrapped the earth in slumber, then peacefully and quietly he fell asleep in the arms of the Savior he loved so much. We shall miss him, because he was always jolly and made us all welcome in his home, but we would not wish him back again from the glory world but only to look for the Blessed Coming of our Christ in his Kingdom when we shall meet again never to part.

He leaves on earth to mourn his decease, his wife, one son, James A. Guthrie, four daughters, Mrs. E. D. MacMillin, Mrs. W. H. Leedy, Mrs. Harry Young, Mrs. R. F. Porte; together with these many friends who found in him a true and loyal friend.

Funeral services were conducted by Rev. H. D. Frye, assisted by Rev. G. S. Stambaugh and Rev. R. D. Barnard. Mr. Frye's funeral text was Psalm 116:15.

ANNOUNCEMENTS

YOUR BENEVOLENCE OFFERING

Send your Benevolence Offering to Mr. J. J. Wolfe, Care Peabody School Furniture Company, North Manchester, Indiana. Mr. Wolfe is the secretary of the Board of Benevolences. You have been in the habit of sending money to Mr. Herman Roscoe, our for-

mer secretary, for several years. Don't follow habit and make a mistake.

H. F. E. O'NEILL, President,
National Board of Benevolences.

MONEY FOR FOREIGN MISSIONS

All money received for Foreign Missions after March 1st, 1925, will be credited as part of the Easter Offering. Churches therefore may take their Easter Offering, if they see fit, any time during the month of March. We are giving this notice inasmuch as some churches in the brotherhood will not have regular services on Easter Sunday and may prefer to take their offerings before that time.

L. S. BAUMAN, Treasurer.



The Printed Preacher

The "Printed Preacher" has no fixed place of preaching, for the world is his parish; and while he is powerless in himself, he is ready to be sent wherever there is an opening for his message, and he will deliver it on the spot. It is all the same to him whether it is in the poorest slum or stately mansion, by the bedside or the seashore, in town or in the country, by camp-fire or in barracks, in store or in stable, by road or by rail. If only there is even one to listen—no matter where—he is always ready.

Some "Platform Preachers" have a very decided preference for rich and fashionable audiences, whilst some are only "at home" with intellectual hearers, who can appreciate a brilliant discourse, logical and entertaining. Others, again, prefer speaking to the poor and less learned, being more approachable, less critical; while there are those who have no such choice, so long as their congregation is a large one.

Our "Printed Preacher" has no particular preference. He is bound to no special society; makes choice of no particular class, creed or shade of opinion... and as to the question of numbers, few or many, it does not affect him.

Then some "Platform Preachers" are timid, especially in speaking to individuals—Not so with our "Printed Preacher"—his unassuming fearlessness impresses you as being a most desirable quality in any witness for God. For example, he would be as ready to look a member of the royal family in the face and tell him of another crowned Head, as to tell the poorest beggar in the gutter of One who is "rich unto all that call upon him." He certainly would as fearlessly tell a popular modern theologian of the serious consequences of preaching "any other gospel" than the one brought from heaven by the Holy Spirit, as tell a contrite sinner of the cleansing blood of Jesus Christ the Son of God; or tell him that "there is joy in the presence of the angels of God over one sinner that repenteth."

Then, again, some "Platform Preachers" occasionally consider themselves "off duty!" Our "Printed Preacher"—never. Indeed, more, he knows no "time limit"—"in season, out of season" he is "always ready"—midday, midnight, matters not; it is never too early, nor too late, for his services. "Always abounding in the work of the Lord", might well be said of him. "Patient continuance" characterizes his work. Unfailing readiness, untiring constancy, may justly be claimed for him. He will patiently repeat the same address the same day, as often as any one can possibly find time to listen.

Some "Platform Preachers" feel greatly annoyed when the patience of one of their hearers gets exhausted by the length of a discourse and leaves before it is half finished. Our "Printed Preacher" takes no offense at such slight. If only a few words are listened to, and even if these be opposed by bitter expression of unmerited anger, he will never answer back!

Should it strike you further that his message might be a comfort, or a timely warning, to some friend or loved one over the seas, thousands of miles away, you will find this preacher instantly ready to be sent, no matter where! Nor will the expense of sending him be any impediment, for one of the smallest copper coins of the realm will be sufficient to cover the cost of his journey, even if it be to the other side of the globe; and on such errands he waits not to be accredited by any human organization. He is as ready to be made use of by a little girl of nine or ten as by the greatest potentate or richest millionaire.

No preacher on earth has today such an "open door" as this "Printed Preacher"—obtaining an entrance, and a hearing, where none other can.—The Gospel Message.

R. F. PORTE,
Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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Ashland, Ohio.

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Eli and the Boy Samuel

*The Evangelism of Youth is the Church's
Neglected Task*

THE BRETHREN EVANGELIST

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EDITORIAL

The Evangelism We Neglect

That the Christian gospel is essentially a gospel of evangelism is well understood, and wherever that cause is embraced the spirit of evangelism is quite generally manifest. But the evangelism we are most acquainted with is that which has to do with the rescue of wasted and ill-spent lives. We are not disposed to say that this type of evangelism is too much emphasized; it would be difficult to find an individual or a church too much alive in the responsibility that rests upon every divinely-renewed soul for the eternal welfare of those who are living in sin. Rather, most churches would find more favor with God if they were more concerned about lost men and women. There is far too much indifference at this point; too many who are living at ease in Zion; too many who have sipped just enough of the cup of salvation to ease the burden of the Master's compassion for souls. We would all do well to have more of this evangelistic fervor, to be more zealous for the turning of men and women from the darkness of sin into the marvelous light of the Gospel.

But that is not the whole of the evangelistic obligation, and we may rightfully doubt if it is the most important phase of it. There is a neglected part to which the church must give more intelligent and earnest attention if it is to look well to its own future and if it is to make serious claim to having faithfully obeyed the commission of its Master. The evangelism we have neglected is that of saving the children and youth for Christ and the church before they enter into the ways of sin, dissipate their lives, waste their energies and blight their future. And it is strange that it should have been so neglected, for we are now discovering that here our evangelistic efforts are most worth while and fruitful. C. Howard Taylor said with regard to "Evangelism with Young People" (and his words apply with equal force all the way down the teen age and into childhood) that it is most important because "In them life is in the making. Their resources of energy have not been drained. Their substance has not been wasted in either riotous or useless living. They have everything to give to the cause that wins their loyal and eager allegiance. Their sensibilities are keen. These have not been dulled by long years of unheeded impacts. The avenues of approach to their centers of response are wide open. Their habits of life are not yet so fixed as to be hard to change. Their thoughts are easily turned in new directions, giving an entirely new bent to their purposes and endeavors." Indeed nowhere is our labor with human souls fraught with such immeasurably great and far-reaching results as with children and youth.

It must be said in fairness that some of our number have had a vision of the importance and worth of this ministry—the evangelism of childhood and youth—but on the whole our interest in these has been secondary. The rescue type of evangelism, the saving of adults, has been our first interest. Sometimes our eyes have been so centered on adults that we have failed to see the boys and girls. And all too often we have been actuated by motives that were selfish—sometimes to a degree scarcely justifiable. We have wanted so much the folks who could be converted immediately into church assets, that the importance of childhood has been obscured in our impatience to await its growth. We have wanted supremely and almost exclusively the adult because of what he could add to the services, to the influence and standing of the church, to its working force and to its financial strength. Such elements must necessarily enter into the building of strong churches, but that church that allows these things to blind its eyes to the more far-reaching values of youth will some day find its near-sightedness has cut short its life.

Not always has the element of selfishness entered largely into our neglect of the children, sometimes it has been due simply to our failure to realize the importance both to the child and to the church, of an early religious experience and training. We have not taken into account the future possibilities of the child and the youth and so have neglected them. Then others of us have purposely given them little attention because of a depreciation of their presence in the church services. We have looked upon children, often as old as the early teen age, as an annoyance to the older folks and as detracting from the dignity and solemnity of the worship. And practically excluding them from the worship program of the church, where they ought to be forming the habit of attendance and learning the art of worship, we have not provided them even with a children's church service. Still others of us not afflicted with such prejudices, and the larger number of our group by far, we are glad to believe, have had a receptive attitude toward the children and youth and have willingly received them into church membership, but that is about as far as we have generally taken them and as much as we have done for them. We have neglected them thereafter, as if that was all there was to the real task of evangelism. And there we find the lead to many a disappointed church over the results of an evangelistic campaign.

The evangel must be taught as well as proclaimed. It must be understood by the head as well as experienced by the heart. Evangelism must be educational as well as emotional, especially is this true with those of tender years whose ideas are so immature and emotions so easily swayed. We should endeavor not merely to bring them to the point of decision, but also to implant in their minds a reason for the faith that is in them. They must be led not only to accept the Word but to know it and encouraged in the use of it. And just here is our weakest point. We have neglected so universally the educational phase of our evangelism of youth (and for all ages, for that matter) that in almost every church we are reaping the disappointing results. How generally is the experience of pastors, on going into a new field, to be required to revise the church roll downward, sometimes most drastically! How widely are we complaining that our denomination is not growing in numbers as it ought! How many years have our statistical reports pointed to about the same number, when indeed were willing to make reports! Why is it?

Is our plea losing its force for this day? Very few, if any, of us are willing to admit it. There may be many contributing causes, but it is very likely that we shall find the deep underlying cause to be that we have not done our duty to our converts, especially to the children and youth. We have not prepared them for church membership. We have not given them anything more than an emotional experience to hold to in this day of multiplicity of appeals. Indeed it is not surprising that we have suffered and are continuing to suffer such a loss. It is truly a serious situation when pastors tell us they must reduce a church's formerly accredited membership by a half or two-thirds, and then declare they are through with "high pressure campaigns", but it is not to be wondered at, the way we have received members into our churches with practically no instruction, and then have sent them on their spiritual journey still uninstructed. We keep most commendably busy reviving lukewarm members and backsliders and making new ones, but with our very best efforts we sometimes feel that we do little more than hold our own. The fact may be a little more encouraging than that, but it is certainly true that we are not gaining as we ought. And it is becoming more and more apparent that this is one of our chief weaknesses. When we come to

give more attention to the prevention of our loss, there will not be so many lost to be saved, and we shall make greater strides as a denomination.

The Proposed Prohibition Investigation

There is much ado just now about a proposed government investigation of the general effect of the prohibition amendment, as recommended by Assistant Secretary of the Treasury Andrews. Such investigation might conceivably have a beneficial effect on prohibition enforcement, and then again it might not. Mr. Andrews' intention is that the public mind is too much confused and disoriented to secure effective enforcement. He deplores the "increasing number of wild statements" and believes a fact finding commission would put an end to such, and quiet the public mind, thus aiding enforcement. In the light of the effect of former investigations, it is difficult to see how such an investigation could effectively put an end to "wild statements." The report of the fact finding commission of the Federal Council of Churches made public last year was seized upon with equal eagerness by wets and dries alike and made the basis of still further "wild statements." Confusion was added to confusion and little good was the result, it must frankly be said. Besides it is doubtful if any such investigation would turn up any new facts. It might however result in putting the dries more generally on their metal, and of arousing the church forces in particular out of their lethargy and dolessness, causing them to realize that the liquor evil is not destroyed, but that only the weapon for effective fighting has been placed in their hands in the form of a prohibition amendment and enforcement legislation.

In view of the expressed desire to know the facts as to the effect of prohibition, the following statement by Andrew J. Volstead, former congressman and father of the prohibition enforcement act, ought to be of interest, especially as it is only a fragment of much dependable data already in the public's hands. Mr. Volstead said on March first, that "the general moral tone of the United States is much better now than it was before prohibition. Despite a great increase in population, there were only 357,493 persons in prisons in 1923, as against 479,787 in 1910. The number of jails for each 100,000 population in 1923 was 99.7, compared with 121.2 in 1919. If a crime wave exists it cannot be laid to the eighteenth amendment." Attacking arguments that drunkenness is prevalent despite liquor laws, the speaker cited statistics that 170,941 arrests were made for this offense in 1910 and only 91,367 in 1925.

Frankly, most of "the wild statements" are made by those who wish to champion an outlawed and vicious cause, and most of the confusion and disquietude of mind are experienced by those who feel the pressure of the law for its violation or by those who have a thirst they find it difficult to quench. Also much of the daily newspaper talk of excessive drinking and corruption of prohibition enforcement agents is wet propaganda pure and simple, designed to bring the prohibition regime into disrepute. But the dry forces cannot afford to sit back in their easy chairs, with too great depreciation of the effect of the constant pouring of such propaganda into the public mind. They must meet it with the facts, which are easily obtained, and keep earnestly and persistently at the task of creating and maintaining a wholesome public conscience and of keeping alive a public sentiment that will back up an honest enforcement of the law.

EDITORIAL REVIEW

The offerings that are beginning to come in for the Brethren Home, as reported by Brother Rinehart in this issue, show commendable interest.

Miss Alice B. Longaker, the office secretary of the Foreign Board, writes of some of the beginning-experiences of Mrs. Percy Yett, one of our new missionaries to the Argentine.

Brother B. T. Burnworth spent a few days in Ashland with his family recently before leaving for Beaver City, Nebraska, where he is engaged in an evangelistic campaign with Brother A. E. Whitted and his people.

We are pleased to have a report from Brother Melvin Stuckey, field secretary of the Sunday School Association, and whose work is being so highly appreciated wherever he goes. You will find his mes-

sage on Sunday School page. We hope Brother Stuckey will let us hear from him more frequently, as the brotherhood wants to know of his good work.

Brother W. A. Gearhart, Home Mission Secretary, makes a financial report that is encouraging for the interest displayed. If your church has an obligation to Home Missions, it has not met, the showing will be still better by your meeting it.

Prof. J. A. Garber spent last week at Waterloo, Iowa, where he was one of the lecturers at a community training school in religious education, staged by the Waterloo Sunday School Association, of which Mrs. Frank Wisner, superintendent of the Brethren school, is the president. Along with this wide-awake Sunday school leader, is the pastor, Brother Edwin Boardman, who is also in the habit of of keeping things happening wherever he is.

Brother A. E. Thomas gives good account of himself in his "Radiograms of Evangelism." He has been busy proclaiming the unsearchable riches of Christ to dying souls, mostly in union campaigns, and success has attended his efforts, in one campaign twenty-five accepted Christ, and in the other forty-five. Both meetings were held in Pennsylvania, and he continues to other such calls in that state.

Brother H. M. Oberholtzer answered a call to conduct an evangelistic meeting for the little group of worshippers at Fostoria, for whom Brother George Walton has been preaching in connection with his school teaching. It proved a surprisingly successful campaign, considering the conditions prevailing, fifteen souls answered the invitation. Brother Oberholtzer proved a workman that needeth not to be ashamed. In lieu of the decision of the Ohio Mission Board and of the recent district conference regarding this mission, we have written more at length following Brother Oberholtzer's good report in the news department.

Brother E. M. Riddle, pastor of the church at Bryan, Ohio, reports an evangelistic campaign in his church with Brother W. T. Lytle faithfully doing the work of an evangelist, and both pastor and evangelist giving themselves earnestly and energetically to the great and important side of any campaign—personal work. Eight confessions were received, besides one who came before the meetings began. It is encouraging to note the place given to doctrinal teaching, both by way of the pulpit and the tract during this campaign. Perhaps it would be well if we had more of this sort of instruction in our churches today.

Dr. Florence N. Gribble writes an interesting letter, relating the principal events of the two months since her last letter. It is worthy of noting what the new Ford means to our missionaries in the way of convenience and increased service. Two significant events reported are the conference of missionaries at Bassai and the announcement of the approaching marriage of Miss Hattie L. Cope and Mr. Chauncey B. Sheldon, the news of which has already appeared in these columns. After this happy union, these two capable workers are to open up a new station, the location of which is reported already being made.

Brother J. L. Gingrich, who has been faithfully shepherding the Masontown, Pennsylvania church during the past six years, reports the work in a flourishing condition. The Sunday school with an average attendance of 211 for 1925 gives special reason for encouragement. He speaks also of the splendid victory in the recent campaign with Evangelist B. T. Burnworth in charge, when, as previously reported, forty-seven souls made the good confession. Brother Gingrich's work has been appreciated by his parishioners, and they will greatly miss him when he leaves, as he informed us privately, to take charge of the Third church of Johnstown April first. He has done a splendid work at Masontown, his first pastorate, and has won the confidence of more than the local church.

NEW SEWAGE PLANT FOR WINONA

From the "Winona", a small monthly news sheet published at Winona Lake, Indiana, by the Winona Assembly and Bible Conference and edited by Brother Albert T. Ronk, we learn that plans for the installation of Winona's new sewage disposal plant are complete and the actual work of construction is now ready to begin. The specifications have been passed by the State Board of Health, and it is said that it will be of the latest type and as good as the best. A new system of sewers will be installed leading to this new plant which will be adequate for every need. A faulty sewage system has been one of the drawbacks to Winona for several years, and Brethren people will be glad to learn that this fault is being remedied.

GENERAL ARTICLES

The Great Refusal

By B. T. Burnworth

It was that genius Dante that was known as "The Voice of Ten Silent Centuries." Traveling through his "Inferno" he meets Virgil and calls his attention to the Rich Young Ruler who had made the great refusal. He was only one among the exiles but he was pointed out expressly as one who had betrayed his opportunity. Dante was interested in individuals and so are we as integral parts of the masses, but the sociologist is concerned with the trend of society which is history. LeBon in writing his book, "The Crowd", says significantly enough, "Bees swarm, birds go in flocks, fishes in schools and men in masses, especially when inspired by a great leader." As we therefore study the individual we can understand why nations in a great crucial hour commit political and often spiritual suicide. They sin against their greatest convictions and allow the torch of progress to be snatched from their hand and they sin away their day of of grace and their leadership passes to another.

Some Great Refusals

The princes of Egypt thinking to disobey God refused to sprinkle their door posts as did the humble Hebrews and when the destroying angel passed over they found their first born dead. They made the great refusal.

The patrician refused to hear the cry of the peasantry of France and blood ran down their streets while the guillotine worked overtime, for they would not heed the cry of the needy. They refused.

Pharaoh refused to allow the children of Israel to depart, only to suffer plagues, and finally in despair the permit for the exodus was given, only to follow and be swallowed up in the Red Sea. It was a great refusal.

The European nations refused to arbitrate and now the price of peace will be war debts to be paid by coming generations for a causeless war, but the greatest tragedy of it all is that countless lives have been snuffed out and other countless numbers maimed besides the widowed and the orphaned, which is irreparable indeed.

The Greatest Refusal

The Greatest refusal is when a nation or individual rejects their Savior. Jerusalem lost her soul when she rejected her Messiah and refused to accept his Gospel. The scepter of leadership was theirs. The divine deposit of monotheism was theirs. But in that fateful hour she repudiated it all and now they are a people without a country. Their Messiah came and turned the negatives of Moses into the positives of hope and trust and love. He taught the Golden Rule and the religion of human kindness and brotherly love. But the master still wanted his slaves, the priests still wanted his office and its honor, the tax gatherer, the scribes and other parasites that lived off the poor still wanted to carry on, and the golden hour for the Hebrews passed with the shout, "Not Jesus but Barabbas." Gone their leadership, destroyed is their once beautiful and golden Jerusalem, the ark and the golden candlesticks and world power and influence, all was lost in this great refusal.

The Refusal of Leadership

When the scepter was wrested from the Hebrew race, it was handed to the Greek. Theirs was a mighty civilization. Their sons were as Apollo and the daughters of Helen and

Penelope were as beautiful as angels. The Greek ideal was a cultured mind in a strong body. But when their great citizen attempted to preach pure morals to them in the marketplace they too refused to hear the mighty Socrates and gave to him the hemlock cup. He was their chiefest citizen and taught, having the prophet's flaming heart and the logician's mind, that communion with God must come through individual obedience, and no man can receive a revelation from him except he first make an unconditional surrender. But Athens in that fateful hour committed spiritual suicide, and when the enemy came in like a flood she had no manhood to defend her Acropolis.

Is the United States Making the Great Refusal?

History is often the voice of God. Crises in a nation's life may be fraught with opportunity and be pregnant with responsibility. The hand is still writing on the wall. It is a sign of some intelligence when we profit by our own experience; it is wisdom to profit by the experience of others. Surely we are conversant with history. Jerusalem, Athens, Venice, Florence, Carthage and Rome, all fell when they proved traitors to their highest principles and best selves. The outer walls of a city will crumble when serious thinking is superseded by frivolity on the inside. And just as Rome fell when her manhood decayed, Athens fell because of her superficiality, and Jerusalem; when she departed from her deepest convictions so will our great country most ingloriously fail if we presume to make the same fatal mistakes.

There is a lack of seriousness in America today. Yes, we are the richest nation in the world but there are some things money can not buy and many of the most sordid failures in life are those possessing great wealth. Great prosperity has never produced deep piety. We hear more about the "Charleston" than a great lecture.

We had five thousand book stores, now we have fifteen hundred. We read, but it is the headline of the newspaper and the comic supplement.

America is producing no great artists. Our greatest poets, singers, orators and painters are not native sons. We are not creating the atmosphere in which such inspiration buds, blooms and blossoms.

We are not making fine distinctions. We do not distinguish between a pipe organ and a banjo, a holy feast from a social dance, a pleasure yacht from a battleship, between the eternal stars and our own little sputtering torches.

There is a decline of the simple life. This of course must needs be. But the simple life that produced simple faith must not lose its grip on God when life is complex. We must not cut loose the anchor just when the storm is rising, and we need it most. This is a time to make sure we have an anchor that holds. God has not passed us by. Undoubtedly he has placed in our hands the leadership of this century. I am no pessimist. The time is here thought to make a call to the colors.

Jesus accepted the cross rather than betray himself.

Socrates accepted the poisoned cup rather than forsake the truth.

Savonarola accepted the flames rather than keep a sinful silence.

Our fathers accepted the terror of unknown seas and



Elder B. T. Burnworth

the rigors of a clime to which they were unaccustomed, that they might worship God according to the dictates of their own consciences. Will our sons and daughters wash the crimson out of our flag by forsaking these high ideals?

Finally, will we refuse the remedy? There is just one and never has been more. Babson said we need more "religion in business and more business in religion." What we need is to apply the principles of Jesus Christ in every day life, everywhere. We need to imbibe the spirit of Jesus and

give his plan a chance. And the greatest refusal in the world is to neglect or deny Christ as a personal Savior. All who have done just that have failed until now, and you have failed until now, if you have thus far refused to accept him whom to know is to have life eternal. We must not make the Great Refusal as a nation. Then you dare not refuse to accept Christ as an individual.

Ashland, Ohio.

Mary, the Ideal Home-maker

By Dr. Mary A. Laughlin

When the Savior of mankind was about to be born into the world it was necessary that the little child should have a good home in which to grow up and develop, in which the conditions might be favorable for him to "increase in wisdom and stature, and in favor with God and man." So we believe that Mary was chosen from among all the women of her time, as having the qualities which best fitted her for the high privilege of mothering the Holy One. Human nature has not changed much in the past two thousand years, and modern young people, who are looking forward to the establishing of their own homes, will do well to consider the character of this ideal home-maker.

Mary was spiritually-minded, else she could not have said, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." When she visited her cousin, Elisabeth, their conversation was on spiritual matters; she was no gossip, and scandal was far from her tongue. She was diligent to perform the duties of her religion; at the proper time she presented her babe in the temple, according to the law of the Lord; and she was careful to make the yearly journey to the feast of the Passover at Jerusalem. A maiden with her spirit will delight in the worship of God, and she will be interested and active in the work of the church.

Mary was intelligent; she knew the history of her nation and she could quote freely from the writings of her people. She was not a chatterer; there were certain things that she kept in her heart, while she pondered as to what they might mean. A modern young woman with the same spirit will get all the education she can, and she will not have much time to spend on frivolous pastimes.

Mary was no recluse; she mingled freely with the other women; she attended social functions, as the marriage feast; and at various times was among the crowds who listened to the teaching of her Son. No doubt she attended to her household duties, but she also found time for outside interests. She was hospitable; she was concerned about the comfort of the guests at the marriage feast. A woman with her spirit will try to make people comfortable, which desire is the basis of the grace of hospitality.

Mary was espoused to a man of most excellent family. A good woman can do very much toward the making of an ideal home, but she needs the help of her husband. Some people smile at those who are inclined to think much about their ancestors, but St. Matthew and St. Luke considered it worth while to trace the ancestry of Joseph back very many generations, even to the beginning. Young people make a great mistake when they choose life-mates whose family is not the equal of their own family. There are tendencies to certain diseases which are transmitted from generation to generation in families which are not considered good; and there are mental traits as well as physical characteristics, both good and bad, which persist from generation to generation. Young people should consider whether or not they would want their children to be like the relative of the one in whom they are interested. Heredity is a stubborn force; and it is not often entirely overcome by environment and training; teaching and training can do very much to overcome evil tendencies, but we should not forget that it is as

true now as it ever was that the iniquities of the fathers are visited upon the children unto the third and fourth generation.

The writer has traced the family of an erratic clergyman who flourished about 1750; not much is known about him except that he attended one of the early classes at Harvard and that in his later years he faced an ecclesiastical trial for witchcraft and for drunkenness and that he died in poverty; his descendants for the most part have intermarried with good families, but in every generation there has been at least one who was wild and erratic—drinking, brawling, and high-tempered.

In the middle of the eighteenth century a sturdy pioneer preacher carved out for himself a home and subdued the wilderness about him; he built a fort to protect his family and his neighbors from the hostile Indians; and he was the founder and the first bishop of a congregation which is still active; he had a large family whose education was above the average of that period; he was an outstanding character and a leader in everything that was good. But his religion taught him that all men are equal in every way, so his children associated freely with whatever people happened to live near; some intermarried with very good families and some with very ordinary ones. His descendants are now in the sixth and seventh generations, and it is easy to see the difference between the various branches of his family.

If a young man is interested in a girl and does not know much about her family, let him ask his mother—she knows, or if she does not know she knows how to find out. Likewise, a girl should be guided largely by her father's advice in such matters; he is her friend and he knows more about men than she can possibly know. And if she acts contrary to his advice she may regret it all the days of her life.

Hagerstown, Maryland.

WRESTLING ALONE

The man who finds his way into the secrecy of life and can get into a solitude, where he can have none with him but God, is the man who will find the utmost about himself and most effectually develop and bring to his own knowledge the powers and faculties that he has within him. It has always been so. God never trained a man for anything great except in solitude. He put Moses up in the silence of Sinai, cloud-girt and lightning-guarded, that none from beneath nor without might intrude. He put Elijah up in Herob, in the rocky cave of the mountain, and let him stay there until he should hear the "still small voice" that would stir him not even as Jezebel's wrathful utterance could. He led the Son of God into the wilderness and let him have his forty days of silence and fasting there, until every nerve in him was tested to its utmost and all the inner qualities of his nature were brought to their highest point of development, and not until then was he fitted for the activities of his incarnate life. And when he wants a man today for anything that is great or true, and wants to make his best out of him, he says to him just as Christ did: "Get into your closet, and shut the door, and talk with God."—From Sermon, "Wrestling Jacob" by Bishop Alpheus W. Wilson.

Walks and Talks in Holy Places

(Article No. 5)

The Dead Sea Expedition

By Herbert H. Tay

Brother Kent and I counted ourselves exceedingly fortunate in having the opportunity to travel in Egypt and Palestine with Dr. Melvin Grove Kyle, the noted archaeologist. His principal reason for going to Palestine at that time, was to search for Sodom and Gomorrah, the cities of the plain. He graciously invited us to become members of the archaeological party that was to make the trip, and we gladly consented. It was a cosmopolitan group that composed our party, yet each was an expert in his line, and we considered ourselves highly honored to be in the presence of such scholars. Dr. Wm. F. Albright, director of the American School of Archaeology at Jerusalem, was the director of the expedition. He was not only a great archeologist, but also a linguist of no mean ability. He could speak English, French, German, Hebrew, and Arabic, and could read Greek, Egyptian and Babylonian. He acted as chief interpreter between the various nationalities in our party. Professor Day, dean of the School of Arts and Sciences of the American College of Beirut, Syria, was the geologist of the party. He could speak English and Arabic. Naim Makhonley, representing the government, being connected with the Department of Antiquities, could speak English and Arabic. Pere Aloise Mallou, a Jesuit priest, and an expert in ancient flints, spoke French and Arabic. Elezeur Sukenik, a botanist and an engineer, could speak Hebrew, German, Arabic, and very broken English. The remaining members of the party could speak English only. Thus we had in our party, a Frenchman, a Jew, an Arab, and six Americans. Among these there were a Roman Catholic, a Jew, a Congregationalist, a methodist, a United Presbyterian, a member of the Church of God, and two Brethren. Such a conglomeration of nationalities and creeds could well represent this country, hence the expedition was called, "The American Expedition to the Cities of the Plain."

We made the first part of our trip in decrepit Fords. With a maximum of tact, in order that it might occasion a minimum of friction among the variegated crowd, Dr. Albright allocated the seats to those whom he considered the most congenial traveling companions. Brother Kent and I had the good fortune to be put in the same car with Dr. Kyle. The way Dr. Albright juggled the Jew, the Arab, and the Frenchman about to assort them among the other members of the party, and keep them apart, was a masterpiece of strategy and tact. It reminded me of the puzzle of the man trying to cross the river in a boat with a fox, a goose, and a sack of corn. However the Doctor solved the puzzle to the satisfaction of all concerned. So when we had all been deposited safely among the heaps of tents, cots, bedding, grub, suitcases and surveying instruments, and all the heterogeneous mass of material that must be taken on a

twentieth century archaeological expedition, we started merrily upon our way.

I use that word "started" advisedly. It was chosen with great discretion. For all we did was to start. We traveled about a mile—perhaps a little less, and then the drivers decided that it was time to overhaul the cars, and put them in shape for the trip. Here we had a fine opportunity to sit down and cogitate upon the intricate workings of the oriental mind. Bret Harte wrote—

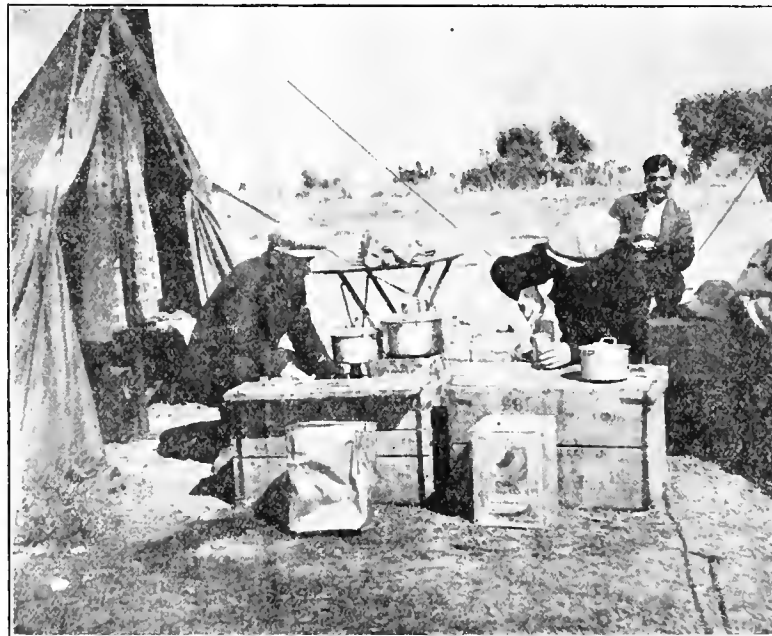
For ways that are dark,
And for tricks that are vain,
The heathen Chinese is peculiar.

—but then Bret Harte had never had any experience with Arabs. The slogan of the native of Palestine is, "Never do today, what you can put off till tomorrow." Though these drivers had been notified several days before that they were to make this long trip, yet they never thought of getting their cars in condition, until they had them all loaded, and had started on their way. Though we impatiently fretted and fumed, it made no difference to them. Time is the one thing that those fellows have nothing else but.

However, we finally did get started. We descended the long eastern slope of the Mount of Olives, and stopped in modern Jericho for a short time. There we got some of the delicious oranges that grow in the tropical Jor-

dan valley, and then went on our way. We sped through fields of sweet scented flowers, across the historic old Jordan, and into the country of Ammon. We stopped at Amman, the capitol of Trans-Jordania, ancient Rabbath-Ammon, where we camped for the night. We continued on the morrow, over the plains of Moab, passing flocks, herds, and extensive fields of grain. After several minor mishaps, we arrived after dark, at Kerak, ancient Kir of Moab, where we took up our lodging in a Jesuit Catholic School.

We stayed in Kerak for a day or two preparatory to making our start for the Dead Sea valley, for we must abandon our automobiles here, and take to horses from this point. During that time, we had an excellent opportunity to see a typical Palestine, or literally, Trans-Jordania village that had not been changed by American or European civilization. The village was situated upon the top of a very high hill. The sides of the hill were extremely precipitous, and the city on the top was surrounded by very high walls. It seemed to us that it would have been next to impossible to take that city in the olden days, with the ancient methods of warfare. The houses of the village were of stone, and were huddled together apparently without any order. There were a few straight streets, but most of them were narrow and crooked. The natives regarded us with considerable interest, because except for the few members of the American



The kitchen mechanics at work—Ghor es Safia—Carroll and Tay preparing a meal, with Makhonley watching the operation.

Mission station, they seldom saw a white face at this outpost of civilization.

The day after our arrival it was noised abroad that we were in town, and wishing to hire horses and pack animals for a trip to the Ghor. If this news had been broadcast from a powerful radio station, and every family had a receiving set, the result could not have been more remarkable. The next morning, before we arose—which was about 5:30—we heard a great tumult in the courtyard in front of the house in which we were staying. We looked out of the windows, to see the yard filled with a motley crowd of jabbering Arabs. When Dr. Albright and Mr. Makhouley went out the door, they were besieged with an army of importunate natives, each extolling the merits of his particular steed. And there they were—black horses and white horses—or those that had formerly been white, large horses, small horses, good horses, bad horses, sick horses and lame horses. There was the most complete line of horseflesh in various stages of decomposition, that I have ever seen. Little boys came, leading horses. Old men were there with their animals. There were donkeys and mules. It was a scene that would have brought tears to the eyes of every sausage maker in the country.

It became the duty of Dr. Albright and Mr. Makhouley to bargain with the owners for the use of their horses. They spent the entire day arguing and disputing with the “mukari” or muleteers over the price they were to receive for

the rent of their beasts. The market opened with horses at from five to eight mejedis, and pack animals four and five. However the market was very slow, and because of the low turnover, the market closed in the evening with horses quoted at two and a half mejedis, and mules and donkeys at from one and one-half to two. However, we did not invest even at that figure, and waited for the opening of the market on the following day. The market opened strong the next day, and we found it impossible to get the price down very much more. So we closed the deal, giving two and a half mejedis for the best riding horses with good saddles, two and a quarter for those not quite so good, and a mejedi and a half to two mejedis for the pack animals, depending upon the size. These figures were for the animals, their attendants, and the feed they were to get. To translate it into American terms, a man rented his horse, went along with it to feed it and care for it, and furnished all the feed, and received \$1.25 per day if his horse were good, and \$1.10 if it were not so good. Our party consisted of sixteen of these mukari, two mounted soldiers as a body-guard, and nine men in our party—twenty-seven in all.

Now I'll have to stop. I have taken all the space I am allowed, and we haven't gotten to the cities of the plain yet. Well, maybe sometime we will visit them before these articles come to a close.

La Verne, California.

THE BRETHREN PULPIT

The “Called Out”

By O. C. Starn

SCRIPTURE—MATTHEW 16:13-28

The church is the collective body of those who have given themselves unto a living faith, holy living and unselfish service.

There is much misunderstanding as to the composition of the Church. Those who are critical and antagonistic expect church members to be perfect, rid of all human weaknesses and unable to do anything wrong. It is this foolish conception that keeps many out of this sacred institution. Many times we hear the expression from the unchurched, “If I ever join the Church I will do thus and so.” Many fear they can never reach their ideal and consequently never enter into membership. Then, too, many people feel the Church is too demanding and will take away from them some practices or habits that they do not want to lose. The Church should not make any demands that will detract from the joy of serving her head, Jesus Christ. If in Church creeds there are to be found those unnecessary things that forbid growth, then that particular church is a detriment and not a help and is open to sharp criticism. The Church should function toward the promotion of the spiritual life and not detract from it.

Our English word “Church” comes from the Greek word “Ekklesia” and means “called out.” Called out from sinful living and all things that are antagonistic to God. The second idea we receive from this word is that of “separated from.” “Come ye out from among them and be ye separate, saith the Lord.” Judah was called to leave the exile of heathen people—to be separated from them. We, today, who are members of the Church of Jesus Christ, are a separate body. We belong to the “called out” group. As such we have specific purposes unto which we are called out. We want to mention three.

We are called out unto a living faith. We immediately recognize this to be the very basis of the Church. In Peter's great confession he proclaimed Jesus as “the Christ the

Son of the living God.” Jesus then said, “upon this rock I will build my Church.” I am conscious that around the interpretation of this passage of Scripture hovers the great dividing line between Protestants and Catholics. Also, indirectly, the cause of the literal flowing of blood from many martyrs whose bodies lie in repose in the great catacombs and other burial places of the world. We believe that the Church is built upon a confession. “Whosoever shall confess me before men him will I also confess before my Father who is in heaven.” Hence the basis of church membership is a confession. A confession of what? That Christ is the Son of the living God. This is an absolute demand of Christ. “No man cometh unto the Father but by me.” “No man knoweth the Father save the Son and he to whomsoever the Son willeth to reveal him.” Then beautiful John 3:16, “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him may not perish but have everlasting life.”

In this confession of faith there dare not be any purposeful doubt. We must be free from any skepticism as to Christ's divinity, or we certainly forfeit the foundation pillars of the Church. Neither dare there be any doubt as to his present existence. It is highly important that people who call themselves Christians be as certain as Job was when he said, “I know that my Redeemer liveth.” Doubt is nasty. It robs one of that growing personal contact and acquaintance with Christ that should be plainly evident in the life of every Christian. Continued doubt will never get one anywhere or resolve itself into good. “He that doubteth is like the surge of the sea, tossed to and fro by the wind.” Oh for a more sincere faith in Christ and in the Church today.

We have used the term “living faith.” This suggests the question as to whether there is such a thing as a dead faith. Yes, we believe there is. It is found in those who

made the start and then quit. We dare to say that people who never go to church or even attend several times a year cannot have a vital, living faith. There are living people with a dead faith. Something stopped the growth, some obstruction befell their pathway and it was never removed. On the old farm at a certain time of the year we would go through our cornfield and pull out all the suckers. Many times these had grown quite tall and had a small, puny ear of corn on the end with just a few imperfect grains. This was of no value and besides it had robbed the mother stalk of her perfect ear. It had sapped the nourishment from the parent stalk. So it is with a dead faith, something has robbed the person, has sapped the very essence of a living faith. We should grow in our faith like the tiny stem that grows and grows until it develops into a rose bush with beautiful flowers.

Secondly, we are called out unto holy living. This simply means right living. People may have different ideas as to just what constitutes right living. Some seem to think that shouting and jumping and falling into trances is the method. But this method of itself does not constitute right living. Some churches which practice this method have been closed as public nuisances. The big question is not how much do people shout and pray and see visions but how do they live when they are not making outward signs? All respect should attend unto the one who feels like shouting, if his life is back of it. We contend that it is the daily example of living that counts. Christianity needs no advertisement, no announcer to notify the public that so and so is a Christian. One could dress and appear like Jesus and still not be Christian at heart. Even Satan fashions himself into an angel of light.

Holy living is found exclusively in the Church within the Church. We have been speaking of the outward organization of the Church. Within this are those who know not God, have not the spirit of Christ and are open to just criticism because of their type of living. The Church of Christ loses power instead of gaining because of such people. But the tares and the wheat will grow together until the harvest. It is different within the inner organization which is the real Church of Christ. Into this holy of holies the knocker seldom if ever enters to find good examples. Here he would find holy living. Herein lies the hidden power of the Church's power against which the gates of hell shall not prevail. Here the rich experiences of life are obtained. Here is where people live in, by and through him. Here is the nucleus that produces fruitage. The husks must be removed before the ear of corn is visible. It is the ear, made up of the structure for the grains and the grains themselves that produce the new stalks of corn. This truth applies vividly to the outer and inner organizations of the Church.

Lastly, we are called out unto unselfish service. If we have a living faith in Christ and practice right living, we will be enthusiastic to serve him. Enthusiasm for service is a necessity. It is necessary in order to win a victory. We have never seen a team win a single game if enthusiasm was lacking and we have seen games lost because players had no enthusiasm for the institution they represented. Have we got it within the Church? We can have it, and let us have it. It is the mission of the Church to transform the world. No doubt that the world is as good as it is because of the influence of the many noble lives that have composed her body. There is much need for service today. Many lives to transform; the raising of higher ethical standards; the bettering of economic conditions; substitution of better social practices for immoral ones; realization of the universal brotherhood of man including a deeper fraternal spirit; obedience to civil law; the teaching of the Gospel to the multitudes. One is appalled when he thinks of what there is to do and what little we have done. The land of Egypt depends largely upon the River Nile overflowing its banks for its fertility. She would possibly be a barren desert were it not for this natural phenomena. If we, like the Nile, are bubbling over with enthusiasm for our King much of this

gigantic task will be accomplished. Are we happy in the service of the King?

If we would accomplish the great work of life we must have the power of the Holy Spirit within us. Otherwise we will be as powerless as an electric wire without a dynamo. But if we are fulfilling the previously mentioned conditions, we will have this power. If the stream of the water of Life is coursing through our hearts we will be able like the Niagara to turn the wheels of progress of the Kingdom. If we love the Church, let us work earnestly for her enlargement and perfection. The result may not be so much in additional numbers to the Church but in the enjoyment and happiness it brings to us. The Brethren Church, though small in number comparatively, can be as large as any in spiritual attainment and this is the great goal of the Church, it is the price of admission into the everlasting Kingdom of our God.

Are you answering the call to a living faith, to holy living, and to unselfish service?

Gratis, Ohio.

No! Sin is not merely ignorance. It is not merely negative; the absence of goodness as blackness is the absence of light. The prophet has the right grip of this thing. It is a scarlet thing, a flaming, self-assertive, brazen, and impudent opposite of God! In its nature it is something which sets up a positive kingdom against Christ's, something which represents a scheme of life where sin directs and holds open mastery. I tell you, it is something insolently positive that would shake one rule of God. "Your sins are scarlet."—The Continent.

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

THE TRANSFIGURATION—Matt. 17:1-9.

"A foreshadowing or prophecy of his true form—his distinctive character—comes out in his transfiguration"; "a revelation of deity breaking out in that glorified face appealed to something deeper than sense."—M. R. Vincent.

TUESDAY

ELIJAH PROPHECY FULFILLED—Matt. 17:10-13.

The spirit of the great Elijah, the chief exponent of Hebrew prophecy, was re-incarnated in John the Baptist, the fearless preacher of righteousness and forerunner of the Christ. But the Jewish leaders had neither eyes to recognize him, nor hearts to receive his message.

WEDNESDAY

VISION AND SERVICE—Matt. 17:14-20.

God provides no mountain-top vision without preparing a valley of service. And he who would retain the beauty of the vision must descend to the fields of service that await him.

THURSDAY

TEMPLE TRIBUTE—Matt. 17:22-27.

He who was Lord of the temple, condescended to pay the tax for the maintenance of the temple worship, though he himself had been practically excommunicated by the religious aristocracy, and he provides the feet in a manner calculated to strengthen the disciple's faith in his complete Mastery over all things.

FRIDAY

THE GREATNESS OF HUMILITY—Matt. 18:1-5.

A striking paradox of the Kingdom is the giving of first place to the spirit of humility. No wonder it is so hard for self-seeking human nature to enter therein.

SATURDAY

OFFENDING OTHERS—Matt. 18:6-14.

Jesus is never more severe in his denunciations than when aiming at the man who would ensnare children in temptations so that they are caught in the meshes of sin.

SUNDAY

DEALING WITH WRONG-DOERS—Matt. 18:15-20.

Do not scatter the firebrands if you wish to put out the fire. Do not publish another's wrong-doing, if you wish to save him and prevent a scandal. Counsel with him privately, or with the smallest number possible.—G. S. B.

OUR DEVOTIONAL

Joy Through Obedience

By Carl E. Helser

OUR SCRIPTURE

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him (Psalm 126: 5, 6). These things have I spoken unto you, that my joy may be in you, and that your joy may be made full (John 15:11). Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full (John 16: 20-24). But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law (Galations 5:22, 23). Greater joy have I none than this, to hear of my children walking in the truth (III John 4).

OUR MEDITATION

"They that sow in tears shall reap in joy." The solemn truth of these words may never be fully known in this life. It is of another place than earth that it is written that "God shall wipe away all tears from their eyes." But the thoughts of the Psalmist must have been, that regardless of one's griefs or sorrows in this life, the great reward which follows in the next more than compensates for all losses.

The word joy in itself is expressive. It signifies a state of mind which is obtainable only through strict obedience. Joy is to the heart what the glowing sun is to a bright and beautiful day. It illuminates, it enlightens, it radiates. It is to its possessor a Heavenly treasure purchased with so many acts of obedience.

"The fruit of the Spirit is—joy." It is said that in a certain room in Rome there are exhibited the busts of the old emperors. Someone has said that they look like a number of prize-fighters, assassins and murderers. The absence of happiness and joy in their lives brutalized their features and hardened their hearts. In the catacombs under the same city, at the same time, there lived the hunted followers of the Lord, and yet all the inscriptions on the walls of those subterranean homes are expressive of the "joy that through all time abides," regardless of circumstances.

Christianity itself is a joy. It expresses joy in the fullest sense of the word. It is synonymous with life, and light, and love. Jesus' memorable words: "I am come that they might have life and that they might have it more abundantly", bespeak the joy of the Christian. When the Sun of Righteousness shines on a soul the effect is much the same as when the sun of the morning shines from over the eastern horizon and smiles over a valley that has been filled with snow.

Obedience is always accompanied with joy. Witness for example the death of Stephen, tragic though it may seem. Kneeling in that hour of agony he prayed as did Jesus on the cross—"Lord, lay not this sin to their charge." Is it any wonder that his face shone like the face of an angel with such unparalleled forgiveness in his heart? Or notice the results of obedience through Philip's preaching in the city of Samaria as recorded in Acts 8:4-9. The immediate result was that "there was much joy in that city."

Disobedience is always accompanied with sorrow and

regret. Recall to mind the deceitfulness of Ananias and Sapphira, or read it again in Acts 5:1-11, and note the results of disobedience. Or the experience of the Rich Young Ruler, as recorded in Matthew 19:16-23. So near to the door of the kingdom, yet just outside! Obedience to Jesus' answer would have meant, not only much joy for the young man himself, but joy in the kingdom of Heaven as well (Luke 15:7).

The product of disobedience may be spelled with the same number of letters as the word joy. The product of disobedience is—SIN. The penalty of this young man's disobedience is told in few words—"he went away sorrowful." Obey and rejoice. Disobey and regret.

"Do right though pain and anguish be thy lot.

Thy heart will cheer thee, when the pain's forgot.

Do wrong for pleasure's sake, then count thy gains

The pleasure soon departs; the sin remains."

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Christian joy, unlike the pleasures of the world, is abiding. The world offers the mirth that is of the face and not of the heart, shallow and external not deep and internal. The joy of the Christian shines on like the sun whether the sky be clear or overcast. The world writes happiness in the dust of the street that is swept away by the first passing breeze, but real religion carves its joy on tables of stone that may be read throughout time and eternity.

"Greater joy have I none than this, to hear of my children walking in the truth." Joyful and hopeful words are these from the apostle John. What is the requirement? Obedience. What the reward? Joy. If we have heard the joyful, hopeful words of Jesus, and caught his Spirit, surely ours will be a radiant religion.

"Oh, never sit we down and say

There's nothing left but sorrow,

We walk the wilderness today,

The promised land tomorrow.

Triumph and toil are twins; and aye

Joys sun the clouds of sorrow;

And 'tis the martyrdom today

Brings victory tomorrow."

OUR PRAYER

We thank thee our Heavenly Father for the joys of the Christian life. We thank thee that thou hast revealed unto us that through obedience to thy Word we may experience the greatest joy. Help us, our Father, to ever remember that the fruit of the Spirit is joy, and grant that our lives may radiate more of the true Christian joy. Teach us thy will from day to day and direct our thoughts in the paths of truth and righteousness. Help us to ever remember that in thy presence there is fullness of joy, and at thy right hand there are pleasures forevermore. Grant that we all may ever be willing laborers in thy great vineyard. In Jesus' name. Amen.

Garwin, Iowa.

We cannot expect, in the long course of events, to maintain our country on a permanent level of general well-being far above that of other peoples. Even if we could hope to accomplish it, it would bring us little satisfaction. If our prosperity must be gained and held at the cost of the suffering of others, in the long course of affairs, and in a world which has become little more than a great neighborhood, our common sense must tell us, if our self-interest did not, that our prosperity, our advancement, our portion of good fortune must largely depend upon the share that shall be allotted to our neighbors. At the last, those of us who are partners in the supreme service of building and bettering our civilization must go up or go down, must succeed or fail together, in our one common enterprise.—Calvin Coolidge.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 14)

Last Words of Jesus with His Disciples

Scripture Lesson—John, chapters 14-17.

Printed Text—John 14:1-17.

Devotional Reading—Isaiah 40:1-8.

Golden Text—I am the way, and the truth, and the life.—John 14:6.

LESSON LIGHTS

"Let not Your Heart be Troubled"

Jesus was about to leave his disciples, who were sad and perplexed at the impending separation. Their courage seemed about to fail them and Jesus sensed the heaviness of their hearts and sought to steady their wavering spirits by admonishing them to be strong in faith. "It was faith in the Father that kept Christ serene and peaceful so near his end, and faith in the Father and the Son would uphold the disciples in that terrible time" (Tarbell). Let no trouble have dominion over you, he would say. "Keep yourselves in the love of God, and the peace of God shall guard your hearts and your thoughts in Christ Jesus."

"In My Father's House"

Our Lord's chief consolation to his sorrowing disciples is just this: "In my Father's house there are many mansions, . . . I go to prepare a place for you." He assures them that this seeming defeat and this physical separation are really not occasions of sorrow, but of final victory and reunion. And no words of Jesus have been more widely used in relieving the pressure of sorrow and of dispelling the darkness in the valley of death.

"Faith, Hope and Love were questioned what they thought

Of future glory which religion taught;

Now Faith believed it to be firmly true,

And Hope expected so to find it, too;

Love answered, smiling with unconscious glow,

"Believe? Expect? I know it to be so."

—John Wesley.

"I Will Come Again"

These words have been the subject of much diverse interpretation, only two of which we will note here: Dr. Cleland B. McAfee takes the promise as fulfilled in the death of the Christian and writes: "'Myself' and 'ye.' Read it again and stop an instant before each word. Do you not see that he is drawing our hearts to himself and not to a place? The Christian passing out of life is being received not into a place, nor into a condition, but unto himself—Heaven is 'where he is.' How like Jesus it is to make companionship the chief attraction of Heaven!" The more popular interpretation, however, is that Jesus referred to his return at the end of the world. "Jesus will complete his preparations for us by returning and conducting us to the prepared place. The second advent is his chief return to us, and is what he evidently had in mind at this time, though he returned at his resurrection and in the coming of the Holy

Spirit on the day of Pentecost; he is returning constantly to his church, and on the death of each Christian he returns and conducts him to the prepared place. The second advent is taught repeatedly in Scripture. It is necessary for the completeness of Christ's work. "If there is to be no decisive and triumphant outcome of the work which our Lord inaugurated, then, there is an incompleteness about it which is hardly reconcilable with any fair idea of its divine origin." —Illustrated Quarterly.

"The Way, the Truth, the Life"

"I am the way, the truth, and the life." The affirming Christ was sure of himself. Moffat's translation reads, "I am the real and living way." It was the word of assurance that the disciples needed that night; they were feeling very much like wanderers. It steadied them then, and it meant still more to them later. And says F. B. Meyer, "Jesus our Redeemer is still the Way. A thousand things have gone, but that remains. It is through his death, and his rising from the dead, and through our daily fellowship with him, that we walk heavenward, and reach heaven at last." And Jesus is the truth. Not that he came to teach men many truths, but to "reveal the truth," as Dr. W. L. Watkinson tells us. "In outside systems (other religions) you have bits of truth, half truths,

splinters of truth; in Jesus Christ you have the fullness of the truth, that redeems and perfects and satisfies the human spirit." And he is also the life. "Life," says Dr. M. D. Babcock, "is back of everything. Do you know what life is? No; neither does anybody. Life is indefinable; life is God. Life is measured by the number of things you are alive to. I must have a life that is more abundant than my poor nature. I must have the power of Jesus, and have inside fellowship with him."

The Teacher of All Things

"All that our Lord says of the Advocate in this discourse makes it certain that he is speaking not of a Power, but of a Person. The Advocate is to 'teach' them all things, and to 'bring to' their 'remembrance' all that Christ himself had said to them."—R. W. Dale. There was much truth that the disciples were not ready to receive during Christ's life on earth, truth regarding Christ, his kingdom, their own calling and destiny, and the Holy Spirit himself. They had to grow slowly into this truth, under the tuition of the Spirit. The work of the Spirit in quickening the disciples' memories bore fruit in our four Gospels, and especially this Gospel of John. Nor was this work of the Spirit at all confined to the apostolic age. We have an equal right to the instruction of the divine and ever-present Teacher, and all wise Christians will claim it and enjoy it. Indeed, without it the full and happy following of the Christian life is impossible.—Illustrated Quarterly.

Working With Our Brethren Sunday Schools

By M. A. Stuckey, Field Secretary

Several years ago it was the privilege of the writer to tour the churches of our brotherhood east of the Rocky mountains under the direction of our National Sunday School Association. At that time—and no reason has since existed for a change of mind—your field secretary found the work to which he was called (for one conference year) very interesting, inspiring and challenging.

The present writing finds the same field secretary at work again—having been summoned by the aforementioned board for another year of work. Since the assembly of our Winona delegates work has been carried on in the Mid-West, Illiokota, Indiana and Pacific Coast districts.

Shortly before taking up the active duties of field work the writer was sent to the Indiana conference at Huntington. Opportunity was given by those who formulated the program for a personal address to the delegates there assembled. Leaving Indiana hurriedly we had the pleasure of representing the Sunday School Association and the college of which we are all proud—Ashland—at the Illiokota and Mid-West conferences. In each of these, several addresses were given.

Then began the work of touring and visiting our Sunday schools—a work which has elicited the manifested powers of your secretary. That it has been a strenuous piece of labor there is no doubt. Practically every night is scheduled to the full excepting of course our rest night—Saturday. Numerous calls have come to us from other quarters, nearby, from the Christian Endeavors of our own denomination and others; for the addressing of high schools in a goodly number of vicinities; special requests for general institute work in community training schools; and others the mention of which is not needed here.

The problems confronted still continue to be those of organization and administration; of discipline and teacher training, of devoted and spirit-filled workers. Everywhere are they to be encountered. The fact of their existence indicates a possibility of growth. Let this fact be removed from the consciousness of Sunday school workers and we die; if remembered we grow.

The general interest in our work has proven to be about twice as great as that
(Continued on page 15)

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

A Trip Around the World

For Missionary Committees

Many societies have tried with success a series of monthly missionary meetings representing an imaginary trip around the world.

If it is practicable, a missionary in each country to be visited might be asked to write a brief letter containing a welcome such as might be given to a company of Christian Endeavorers actually visiting the particular field, to be read at the meeting given to that country.

In the week before the first meeting a social should be held. A room may be arranged as nearly as possible like a railroad station, with a news-stand stocked with recent missionary books and periodicals. At the ticket office each tourist will receive free a ticket outlining the journey and giving the dates and subjects of the meetings. With each ticket is a package of envelopes containing suitable missionary leaflets, one envelope for each meeting.

After obtaining these the travelers pass to another room or another part of the room with chairs placed two by two as in a railroad car. When seats have been taken, the conductor explains the course of the journey, mentions the places to be visited, and urges the regular attendance of every member at each of the meetings with as many friends as possible. A newsboy passes through the train, handing each person a missionary book to be read in two weeks and then to be exchanged for another. An important station having been reached, a simple luncheon of sandwiches or cake and cocoa is served.

The first meeting can be devoted to the journey to San Francisco. According to assignments made well in advance different members speak of the home missionary fields on the route, such as the mountain regions of the South, the mining country in Pennsylvania; the Mormon settlements; the Indian villages; the tracts where mining, lumbering, farming, or cattle-raising is the chief occupation; some of the great cities with their problems. At the close the steamer Endeavor is supposed to be boarded, and it passes out of the Golden Gate to the strains of "God be with you till we meet again."

By the next meeting Japan may be reached. The letter of welcome from the missionary there will be read, or instead of it a talk covering the ground will be given by someone impersonating a missionary and introducing the newcomers to the land and the missions. Then should follow other members presenting the main points as to the geography of the country, the people and their customs, the political situation, the religion, and the missionary work. A like programme should be arranged for each country visited.

There should be before the travelers a large map of the world on which their course should be traced, and for each meeting there should be provided a map of the country un-

der consideration, with the mission stations marked.

The press committee should advertise the meetings well in the papers. It will add to the interest if each member of the society can receive an attractive notice of each meeting with a fitting sketch illustrating it. The music committee may see that the music is a helpful feature, introducing some of the native airs of the various lands. Of course much careful planning and faithful and prayerful work on the part of the missionary committee are necessary for success.

The last meeting of the series may be a patriotic meeting celebrating the arrival in the homeland. Comparisons between our coun-

try and those visited will be suggested, and the problem of the immigrant should be well presented. This meeting, like the preparatory one, might be combined with a social on a week-night. If an amusing feature is desired, an examination of the tourists' baggage by a customs officer might be introduced. Around the room booths representing the countries visited could be placed. Those in charge of each would wear appropriate costumes and serve suitable light refreshments. Missionary curios would be on exhibition at each booth.

The envelopes distributed at the first gathering could be used to inclose the missionary offering to be taken at each meeting.

An enterprising missionary committee will think of a multitude of features that will add to the interest and value of the plan.—Christian Endeavor World.

Lloyd George and Ramsey MacDonald to be at the World's Christian Endeavor Convention

Endeavorers who attend the World's Christian Endeavor Convention in London, July 16-21, 1926, will have the pleasure of seeing and hearing two famous British leaders, Lloyd George and Ramsay MacDonald, who have definitely promised to deliver addresses at the meetings in the Crystal Palace.

Lloyd George

For years the name of Lloyd George has been known all over the world. He was born in Manchester in 1853 and was brought up by his uncle, a shoemaker. Lloyd George knows what it is to struggle and suffer, and when he became a solicitor he at once began to champion the cause of the poor.

By hard work and application he rose to power in the British House of Commons, to which he was elected. In 1908 he became Chancellor of the Exchequer and created consternation by his daring plans to aid the poor by means of old-age pensions.

In the dark days of the war, when some one was needed to cut red tape and get ammunition to the troops, Lloyd George was chosen and made good. Very soon he became prime minister and led the forces of a coalition government in the war years.

Lloyd George is a Welshman and an orator of the first water. He speaks with ease and beauty and force. One is fascinated, charmed, as one listens. When he is heckled, or when he is interrupted in debate, his mind works with lightning-like rapidity, and his answers annihilate his opponents.

David Lloyd George was at one time a member of the Disciples Communion; he now attends the Baptist church. He is a warm-hearted Christian gentleman who has already made his mark on British history.

Ramsay MacDonald

Ramsay MacDonald, also a former prime minister of Great Britain, is a different type from Lloyd George. He is a Scotchman, born

in Lossiemouth in 1866. Since 1900 he has been a leader in the British Labor Party. When his party came into power a year or two ago he was made prime minister and inaugurated policies which he believed would lead to reconciliation between the former warring nations. He has written a number of books on Socialism, but is far removed from the conventional type of Socialist agitator. He is a believer in evolutionary processes in government. Mr. MacDonald is a thoughtful and powerful speaker. He is a force to be reckoned with in British politics.

The British programme committee is on its job and is determined to make the London Convention the best that has yet been held. The echoes of it will reverberate around the globe.—Christian Endeavor World.

SOME ECCLESIASTICAL DON'TS

1. Don't try to please everybody. Whenever you hear of a man preaching so as to please everybody you may safely set it down that he is not pleasing his Divine Master.

2. Don't try to be eloquent; only try to be simple. Trying to be eloquent often leads speakers to say very ridiculous things. The intelligent listener is never deceived into taking sound for sense. So never let your stream of oratory carry you into high-sounding and mixed metaphors. "I smell a rat; I see him in the air; I'll nip him in the bud!" Take warning.

3. Don't offer to other people manna of which you have not tasted yourself. Feed your own soul. Let nothing interfere with, or cause you to neglect, your own spiritual life. Nothing can justify it. Nothing can compensate for it. You owe it to God, to your people and to your own self.

4. Don't be a messenger without a message or a preacher without a doctrine. "Preach the Word."—The Sky Pilot.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
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 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Interesting Events in the African Mission

Yalouki, par Boali, par Bangui,
 Afrique Equatoriale Francaise,
 December 7, 1925.

Dear Readers of the Brethren Evangelist:

My letter to you is long overdue, and I find myself with the events of two months to chronicle, instead of one.

Something less than two months ago the mission automobile, with Brother Hathaway driving, drew up in front of our door, and Miss Bickel and myself entered as additional passengers. Miss Bickel had just been making an extended visit to Yaloke, and I was just about to make, as it transpired, an equally extended one to Bassai. Brother Hathaway desired to confer with Brother Sheldon at Bozoum, and so the one trip was economically made to answer for the three purposes. We started late in the afternoon, camping at Gazeli that night, and taking lunch at Yimbeli the following noon, arriving at Bozoum about sunset. The rainy season was not quite over and the road was soft, causing us to be "stuck in the mud once or twice, from which predicament we were in each case extricated by the combined efforts of missionary and interested spectators from the villages. A punctured tire caused another delay, but fortunately our repairs having arrived, we were able to proceed. Mr. Sheldon arrived by tepoi from Bassai shortly after our arrival. Sunday was spent in prayer and conference, and Sunday evening in order to break the long tepoi journey into the Kare Mountains, Miss Bickel and I started out, breaking our journey at a little rest house near the river Njo, which we crossed in a canoe, managed by an enterprising ferryman in the employ of the French Government. Not carrying with us one of the famous "chop-boxes," we drank malted milk from a tin can, ate cheese sandwiches without the aid of plates, and proceeded early upon the last stage of our journey. After the first morning service I walked over to the grave. Enclosed with a hedge of citronelle, just outside of which were the graves of Konerouse, Dirganze and others,—marked with a simple granite boulder, from Bassai's plentiful stock, one stood in silence and read the simple inscription:

James S. Gribble 1883-1923

Revelations 2:2-20

And then we turned from the memory of his brave, short life, and from the inscription which brought to mind his dying words, "Come, dear Lord Jesus" turned to the homes that he never lived to see, to the happiness that he never lived to enjoy, and marvelled as we contemplated, what, in the short space of two and one-half years, God had wrought!

On November third we had the pleasure of celebrating Mr. Kennedy's birthday. As we gather together on these occasions, we forget an hour or so that we are in a heathen land—and as wit and repartee flash from lip to ear, and smiles and laughter crown the day,

we turn again with renewed vigor and rejuvenated hearts to our privilege of ambassadorship, rejoicing in the hope of the happy home in heaven, of which our highest earthly joy can be but the faintest type.

On November 6th Mr. Sheldon left us for an extended trip among the Kaba. Preaching had often to be done through two interpreters, Mr. Sheldon preaching in Kare, and the Sango interpretation thereof being again rendered into the Kaba language. Returning through the Boro tribe, he found among them a commendable knowledge of Christ, relating one instance in particular of a man who knew the way of salvation to its minutest details, having never heard, except from his brother, who having been a workman at the Mission had accepted Christ, and returned home to tell his own. Our arrival at Bassai was a continual ovation. Every village was elated over Miss Bickel's return after a seven week's absence, and wonderment was mixed with joy as they discovered that the occupant of the second tepoi was actually visiting Bassai after fifteen months' absence.

We were carried in state up Bassai Mountain the natives rushing out to relieve our tepoyeurs, who were their friends. All was quiet around the Mission Houses. Evidently in spite of the excitement among the natives, we were arriving unannounced. Soon however there was a rush from the living room to the broad veranda, and we were warmly embraced in turn by Misses Myers and Cope and Mrs. Kennedy. Our meeting with Mr. Kennedy a little later was also a happy one. We had arrived just at the close of the daily hour of prayer, and a little earlier than we were expected.

Lunch was soon served, and in the very midst of it, Mr. Sheldon, who had spent the night at Bozoum, arrived.

The days which succeeded were happy ones. My pen trips over the words as I endeavor to describe them.

The daily meetings in the little church on the side of the hill—how deep were my emotions as I attended them! It was the old stone foundation that my husband had laid, being then a storehouse, with a central enclosure where stood his bed. It was the scene of the worst disaster in the history of the Mission when Yama listened to the adversary and filled our hearts with sorrow and his own with woe. And now it was the church, rebuilt on the same foundation—a foundation which had withstood the fire,—a church into which Kare Christians filed quietly and reverently. What a type! The life that was given among them, how truly it, too, had become a foundation, built in turn upon the everlasting foundation, the rock Christ Jesus. Through the fires and the attacks of the adversary, how truly and unflinchingly the church had passed! Friends, what great things the Lord had done for him.

Mail arrived on November seventh, bring-

ing its quota of excitement and good cheer to the missionaries. I had that evening an opportunity to rejoice with them that do rejoice, as my own letters did not arrive from Yaloke until two days later.

Mr. Sheldon returned on November 22nd. We greatly enjoyed his account of the trip and God's hand with him in blessing throughout the journey. Several converts came with him and were baptized the following Sunday.

We received our first news from Conference on November 24th at Bassai, and it was even later at Yaloke, having been unfortunately delayed at Boali by the absence of the administrator.

Thanksgiving Day is never forgotten in Africa. It was a time of rejoicing as we gathered together. Turkey and cranberry sauce were missing, to be sure, but with the spirit of thankfulness, as we praised God for the wondrous things he has wrought in our midst.

December 3rd proved to be a great day at Bassai. Brother and Sister Hathaway arrived for a week of prayer and conference, bringing with them my long delayed mail, many of the letters being of universal interest. The excitement of the afternoon culminated in the festivities of the evening, when everyone was called upon to make an extemporaneous speech, the last of which was followed by prayer for the busy week which was to follow.

The following four days were spent in prayer, the next three in conference, and the last day at Bassai in preparation for our departure which occurred on December 11th. Early morning found four tepois with their passengers and carriers wending their way down Bassai mountain into the cool plain beneath. For Bassai, unlike most mountains has warm nights, the rocks storing the heat of the sun by day, and radiating it by night.

Doubtless you are wondering, since only three of us were returning to Yaloke who the occupant of the fourth tepoi might be? "Thereby hangs a tale."

On December 8, at one of the evening sessions of our conference the announcement was made of the engagement of Miss Hattie Louise Cope to Mr. Chauncey Burt Sheldon. This was followed at a later session by their being appointed to occupy after their marriage the new station soon to be opened among the Banda. And now behold the prospective bridegroom sallying forth to choose the site for the new station which is to be their future home and that of such workers as shall be associated with them.

To resume the history of the journey, we arrived at Bozoum about noon. The afternoon was spent in necessary attention to camp details, in receiving or making calls, and in attempts, more or less successful on the part of some of us, to sleep. The evening closed with prayer, and we returned to awaken in the gray dawn of a cold Bozoum morning.

Shivering we dressed, ate a hasty breakfast and departed, this time in the Mission auto which had been at Bozoum pending our return. Not content with making the long return trip to Yaloke that day we took a side trip of exploration through the tsetse fly district on the Bassangua road. It was a long day without rest, and only a brief stop at Diana for lunch. We arrived at Yaloke at 8 P. M., and found everyone hilarious with excitement at our arrival.

Miss Emmert and Miss Tyson rushed out with a lantern to meet us. Mail was awaiting us. Supper was at nine, and inevitably it was eleven before we retired, an almost unheard of thing for your "early-to-bed-early-to-rise" missionaries, and a dissipation which we could not often afford in the tropics.

Four busy days have transpired since. Preaching and teaching go on in spite of other activities—such as building, housekeeping, etc., and the unusual business of unpacking, settling and repacking for future fittings. For tomorrow Brother Hathaway and Brother Sheldon leave to locate the exact site of the Banda station which will probably be somewhere in the neighborhood of Bumbeo. They will be away over Christmas, but hope to return by New Year's. They will go by auto as far as Bossembali, and then have several days by tepoi before arriving in the desired vicinity.

The work at Yaloke has made rapid progress during my absence. The garage-store-house (combined) are nearing completion, the foundation of the brick church 40 feet by 70 feet, is well under way, and work upon the dwelling-house so often interrupted, is now to be resumed.

At Bassai, the hospital foundation will soon be laid. Also the foundation for the home for native women.

Forced by dire necessity, we are applying for a Mission Concession opposite Bassai to be used exclusively for lepers. We trust in God's own time to follow the necessary tem-

porary structures by suitable permanent buildings. Leprosy, of the macular-anæsthetic type, is spreading so rapidly among our tribes and especially among the Kare that an asylum for segregation and isolation is an absolute necessity.

A baptismal service will take place this evening as there are a number of candidates

in waiting, and the missionary brethren will be away until the New Year.

And so history continues to be made in our midst, the Mission continues to grow, just now with unprecedented rapidity and we continue to ask your prayers.

Faithfully,
FLORENCE N. GRIFFLE.

A Picnic for the Missionaries

The Office Secretary, she of the "Sky-Palor", Long Beach, California p, unto all the saints and fellow-laborers of the Brethren church throughout the United States of America, GREETING! (Thusly, so says my Dictator, is the only correct and scriptural way in which to begin a letter, am I trying to follow instructions, in an effort to be perfect—just once.)

Did you ever hear of having a picnic—a real out-of-doors, honest-to-goodness picnic—on the first day of January? No, I am not talking about California, although we could have such an outing any day of the year, if we wanted to. But a letter has just come from Mrs. Yett—she of the sweet-meaning name of "Lora" (see previous correspondence), and she says that they had such a picnic down in South America, for the missionaries and native workers and Christians. More than that, it was "the day after the night before"—that is, they had had Watch Night Service until 1 A. M. the night previous. That is pretty strenuous for South America, say I! But Mrs. Yett says they very seldom get to bed early, for the reason that they cannot begin their evening meeting until 9 P. M. or later, as the evening meal down there is not eaten until after the flies have retired! (Would-be missionaries please take note that one must adapt herself to the habits and convenience of the natives. Finger bowls and napkins may come later, but when you first arrive, "Do as the Romans do" in the little

things that don't really matter. You will find opportunity for much exercise of your Christian grace, tact and love.)

Mrs. Yett writes that so far she is but a listener at the public meetings, although she hopes soon to master the Spanish sufficiently to pass out some of the good things of God's Word she has in her heart, and his message of salvation to those that sit in darkness. She says there is one little girl, 12 years old, down there who repeated the Golden Texts for the whole 52 Sundays of the year! I wonder how many of our boys and girls could do that?

Do not the sacrifices of our missionaries (though they say there are none, compared with the "joy unspeakable" that the Lord gives), their victories over difficulties, their joy in their work for the Master and its fruit (such as this little girl who is hiding God's Word in her heart)—do not these, I say, make your hearts to be joy-full and rouse within you a desire to be more faithful in the part of the work committed to you—your prayers and support of your foreign ambassadors?

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." * * * "My love be with you all in Christ Jesus. Amen."

Long Beach, California.

NEWS FROM THE FIELD

THE FOSTORIA REVIVAL

The Brethren church of Fostoria, Ohio is not dead yet. If it was dead, it seems to have wonderfully revived. The little band of not more than fifty members have had many setbacks. The wolves of selfishness, jealousy and strife had torn and scattered the flock shamefully. Many were discouraged and some had given up all hope. The Ohio Mission Board should not be censured for withdrawing its support from the work, nor the Ohio Conference for ordering the disbanding of the work and the sale of the property. Looking at it from the distance, they could see nothing but failure in store for the Fostoria Brethren. However, a few rose up in the midst of their wreck and with faith in God said, "This is the cause of Christ and it must not fail." On their knees they cried to God for grace and strength to go forward. Through the summer they maintained a Sunday school and

Sunday evening preaching services, Brother George O. Walton, of Fremont, Ohio, faithfully administering to them the Word of Life each Sunday evening. The Sunday school attendance was small, but the preaching services were well attended for the most part, I have been told. Early last fall the writer received a request to lead them in a revival campaign. Other urgent duties did not permit my heeding the request at that time and the effort was postponed until January. In the meantime the Ohio Conference authorized the closing of the work and the sale of the property. Still undaunted, the faithful earnestly urged me to come over and help them. Against the advice of some of our leading brethren and without the full consent of my own mind, I finally decided to go and see what could be done, expecting to remain only three or four days. Having arranged for the evening services of our church in Columbus,

I went to Fostoria on Sunday afternoon, January 24. I was met at the train by Brother R. T. Keiser, who took me to his home and at his home I was well cared for throughout the short campaign. Thanks for their kindness.

To my surprise, I was greeted the very first evening with a very good audience, considering the circumstances. Having labored among these dear brethren in former days while pastor at Fremont, Ohio, I was no stranger among them and it was a joy to renew the old acquaintances. The spirit of earnestness and devotion was inspiring and I was able to preach with great liberty. The theme of the message was "Sin and Its Forgiveness" and when the invitation to accept Christ was offered four precious souls responded. Such a response the first evening seemed to fairly electrify the whole congregation. We decided to continue the meetings

through the week. Another came forward about the middle of the week and we decided to continue over Sunday, Brother Walton taking care of the work in Columbus. Sunday night a splendid young man was converted and on the following Wednesday night five came forward, including a man sixty years old who had never accepted Christ, his wife, his daughter and his grandson, ten years old. To see the gray haired man and his grandson standing side by side proclaiming faith in Christ was a most delightful sight. The next night two fine young men were converted. We decided to continue over Sunday. The tide of victory rose until fifteen souls had accepted Christ and I had the great joy of baptizing them all in the baptistry so kindly loaned to us by the Church of the Brethren. We closed February 10 with a love-feast, which was a very blessed service. Brother Owen, the pastor at Williamstown, his wife and three others of his flock were with us. Also Brother Walton, who, with Brother Owen, assisted in the services.

At the request of the Fostoria Brethren, Brother George S. Baer, the president of the Ohio Mission Board, came over from Ashland and conducted a short business meeting on the last Tuesday evening of the campaign, following the evening preaching services. New officers were elected. Some of the new members were thus given a share of responsibility in the work. A beautiful spirit of harmony and love prevailed. Brother Baer was very pleasantly and agreeably surprised at the turn in affairs and expressed hope for the future. He urged the membership to cherish peace and harmony and to press on in the work faithfully, assuring them that the plan to disband the work and sell the property would be deferred.

A great victory has been won. The cause of the Brethren in Fostoria seems to have been redeemed. While a few are not yet co-operating in the work, they are not hostile to it, and it is hoped that soon all will be working together harmoniously. The revival was surely heaven-born. It was not worked up by man, but was a real manifestation of the power of God. We had no organization and nothing out of which to form one. None of the methods of professional evangelism were used. No printed advertisements were distributed for we had not expected to hold an extensive campaign. It was with much fear and trembling that we entered into the effort, realizing that if anything would be accomplished it would be the power of God. The few that held on had come to the place where they could only rely on God. They could not rely upon themselves for they were so few and so weak. They could not rely much upon their pastor for he was not with them much. They could not rely upon the district evangelist or the Mission Board for they had lost hope. They could not rely upon their evangelist for he seemed wavering. In their extremity they relied upon God and oh how he proved worthy of their trust. Blessed be his name forever! Let everybody that knows the Lord rejoice and pray much for the Fostoria Brethren.

II. M. OBERHOLTZER.

THE FOSTORIA HOPE

If this hope that has flared up suddenly out of the dying embers of the much-kindled missionary fires at Fostoria shall prove a steady glow, none will more truly rejoice, nor be more heartily encouraged than the members of the Ohio Mission Board. And I am glad to confess that at the time of my last visit I was very favorably impressed with the spirit manifested on the part of the members who have taken a new interest in the work, and the way they seem now ready to work together, and some of the new material which has been added through the ministry of Brother Oberholtzer as reported above, gives special reason for hopefulness. The Board's decision to close the work and dispose of the property, which was ratified by the late district conference, was taken only after the most careful and extended effort and investigation, and in harmony with the opinion expressed by most of the members of the mission on the occasion of a survey of the field made by officers of the Board. It was a decision arrived at most reluctantly, and after much yearning and prayer. But man's extremity often proves God's opportunity, and the spirit of revival has fallen on this little group in a most encouraging manner. We shall hope and pray that this may be the beginning of a future, that God's spirit may continually have its way with these people and that their numbers may increase and the field may enlarge, so that we may yet have a Brethren church in Fostoria.

GEO. S. BAER,

President, Ohio Mission Board.

NORTH MANCHESTER, INDIANA

The evangelistic campaign of our church is now history. We had Brother W. H. Beachler, pastor of the South Bend church, as the evangelist and he was aided by our genial and much beloved pastor, Brother J. Raymond Schutz, by the choir who was faithful and also we were favored with some special music each meeting which was greatly appreciated. The meeting began February 1st and closed February 14th, having continued throughout with splendid interest from the first night. We had large crowds and on a few occasions people were turned away for lack of room. The visible results were nineteen added to the church, twelve by confession, all of whom have been baptized and received into the church, and seven came by letter. But who can measure the results of God's seed when sown in faith believing? We feel sure that very many have been given an upward lift and have renewed their faith in the Great God of us all.

May great blessings ever follow Brother Beachler's every effort.

MRS. J. L. WARVEL,
Corresponding Secretary.

BRYAN, OHIO

"The Revival Meeting"

This report shall be confined entirely to the evangelistic effort recently conducted in Bryan. Other interesting items will be given later.

Seven years ago, a special series of meetings were started here by Brother W. T.

Lytle and within a week he was compelled to close on account of the dreadful influenza epidemic. As a result, it has for these several years been the desire of the church to have him return to Bryan. During the interim between his acceptance and his coming the ministers of our town agreed upon a Simultaneous Campaign, with five churches conducting services at the same time. The advertising was mostly done in a union way; too a union mass meeting was held on a Sunday afternoon, at which our evangelist delivered the message.

We worked hard to be ready for the meeting and we believe that we were. A fine spirit prevailed. Even one confession was made before the meeting began. Brother Lytle's sermons were logically presented. They were searching. He had exceptional attendance all the time, in lieu of the fact that four other churches were busy at the same time. For several evenings, just before the sermon, he gave Scripture, and interpretation of same, regarding our distinctive doctrines and ordinances. Tracts too were in reach of all who desired to read them, relative to Baptism and the Ordinance of Feet-Washing.

The pastor and evangelist worked side by side, going in and out of many homes, talking with saint and sinner anywhere. But in spite of all efforts, much devoted praying, and personal work, with the impetus of others at the same task, sinners were hard to stir, so few who stood in need of the gift of God, attended regularly. We believe many people of the community were stirred, besides, eight precious souls confessed their Lord and Savior. It is our hope that a few more may yet come as a direct result of the meetings. As for the other churches, the additions were mostly by letter, only a very small number having made confession for the first time.

Several homes which we expected to enter through their splendid sons and daughters, were not touched, due to the measles. There were from 130 to 200 cases of measles and chicken-pox in the town to contend with during the entire time. It is only out of fairness to any evangelist that we mention the handicaps. It is sufficient to say that Brother Lytle did not preach a compromising gospel. It was straight forward from the beginning to the end.

We pray that his health may continue so good, and that he may be an instrument in God's hands to win many for his name.

E. M. RIDDLE, Pastor.

RADIOGRAMS IN EVANGELISM

Home again, after a very severe and hard drive against sin. Everything around about is filled with hope that winter is over and spring is not far off.

Since my work in evangelism has been largely interchurch work my report might not be as interesting as it should be, but my friends are asking and wondering the why and the wherefore of things so I presume upon the readers of the Evangelist to write a few flashes in Radiograms, telling of our work.

Since the holidays it seems as if the Lord has been calling us to work in the East. I left soon after the holidays for Johnstown,

Pennsylvania again and my first meeting was outside of Johnstown in a community where there is no church as yet. An Evangelical mission has been established and we were invited to hold them a revival. I had practically the same people to work with as I had in a previous meeting held in Johnstown in November. I sure did have a good time with them. We were up against it for room, but we enjoyed every minute with these good folks. Our meetings continued for three weeks, and Mr. Camlin of Scottdale, Pennsylvania, the other member of our party, was able to be with us to assist in the music over the Lord's Day. Also many of our friends came from the city out to see us, and gave us encouragement. Twenty-five in all was the net result from this meeting which is considered very good for this needy field. I am convinced that such places challenge the very best that is in us and this we gave them. By request we remained over on the last Monday and delivered our lecture on "Americanism" five miles outside of Johnstown. We had a good hearing and were well received.

Our meeting following this was near Scottdale, Pennsylvania. At a central place on the highway a group of people meet every Sunday afternoon in what is known as the Iron Bridge Schoolhouse. This group thought after much prayer that the time was ripe for a protracted effort against sin and a union revival was planned. After due consideration we were asked to hold it, and we accepted the invitation. We began on February 3 and continued until February 24.

I was assisted throughout the meetings by my co-laborer, Brother W. B. Camlin as Choir director and a consecrated young man, Gordon Robertson of Mt. Pleasant, Pennsylvania, as pianist.

It was an ideal place, street cars from Mt. Pleasant and Scottdale and all the neighboring cities brought us good crowds each evening, despite the very bad weather we had.

The room again was too small but we crowded the people in and we observed that the opportunity to do some real work was at hand. We had fine people from all the surrounding churches with us, as well as some of the pastors. Our Mt. Pleasant people came and supported the meetings and we were glad to see them again. I must say one thing, I was amazed at the number of unsaved who came. In the city of Scottdale at the same time a big church meeting was on, house full and very few unsaved, but with us not so. One night we had by actual knowledge forty such people, adults, etc., not bad people either but just those who are doing what great hosts are doing, putting off their eternal salvation until tomorrow. The fight was hard, Satan fought us every inch of the way, but the victory came. In this small community 45 definitely committed their eternal salvation into the hands of the Savior by confessing their faith in him. Besides this, believers were reclaimed into a life of service, or came out to give up all questionable amusements. It is my observation that this must be done if the church is to be a light to lighten the darkness of unbelief. The singing and the playing was indeed a blessed help to bringing men to decision for Christ.

On the Sunday mornings we preached in

the neighboring churches. The first Sunday found us in Connellsville, Pennsylvania, in the M. P. church. We had a splendid service. The second Sunday in the U. P. church of Scottdale. This was a restful spiritual service, and we enjoyed preaching to this people on the text, "The righteous shall flourish like the palm tree."

The last Sunday I preached in the Church of the Brethren outside of Mt. Pleasant for my old friend, Rev. Myers who was pastor of the Church of the Brethren at Goshen when I was there at our church in a series of meetings years ago.

After a few days at home with my family I am returning to Pennsylvania to hold another six weeks of hard work. My next meeting being a union meeting of two churches at Prittsstown, two miles from Iron Bridge where we expect to begin Sunday, the 28th. Mr. Camlin will open the campaign and I will, if the Lord tarries, join him on Tuesday evening, March 2, and will be there until the 19th. Following this I will hold a pre-Easter cooperative revival of the two churches of Marion Center, Pennsylvania, where Brother McInturff, formerly of Goshen, is pastor. He is already a very active member of the Pittsburgh Conference of the M. E. church, and my meetings are to be held in his church. In fact, it is by his invitation that I was engaged.

We are surely gracious unto the Lord for his blessings to me and mine while away from each other. We are planning greater things for the future. May the Lord bless the brotherhood everywhere. We covet your prayers.

A. E. THOMAS,

North Manchester, Indiana.

IN THE LAND OF COLONELS

A group of Northerners at a hotel in Louisville were poking fun at the partiality of Southerners for the titles of "Colonel," "Major," and "Judge."

"What is a colonel hereabout?" asked one of the group, and there immediately followed a discussion. Finally a colored attendant was drawn in.

"Well, gents," said the negro, "dere's lots of ways to answer dat question. I'se knowed folks who was born kunnels—it jest run in de blood foh generations. An' I'se knowed folks what was jes' app'inted to be kunnels. An' yet others what was made kunnels by bein' kind to cullud people. For instance, any man dat gives me a dollar is a kunnel to me hencefo'th forever."

MASONTOWN, PENNSYLVANIA

Since we always appreciate reading reports concerning our sister churches we feel incumbent to report our work. We feel that the work in Masontown, since our last report, has been above the average in many respects. The church, in general, is in a very flourishing condition. The Sunday school maintained an average attendance of 211 for the year 1925. Last Sunday there were 277 out for Sunday school. All the auxiliaries of the church are contributing their share toward the success of the church.

The latest significant bit of work was the revival in January. Rev. B. T. Burnworth

was the efficient evangelist. We experienced many counter attractions. The weather was bad. Despite all these oppositions, Brother Burnworth preached the Gospel in a straightforward manner and we kept on fighting for advanced ground. When folks don't come to hear Christ, we believe in taking Christ to them. After two weeks of service the ice was broken. There were in all 47 confessions, 13 came on the very last night. We closed as usual when the interest was tense and keen. A reception for the new members was given at which time two surprises were sprung on the pastor and wife, viz., a well-filled purse and a birthday cake for the pastor on which were placed 32 candles. In all it was a very pleasant evening shared together. Masontown church is very fortunate, now, in being able to care for the fourfold nature of her youth. She has a fair sized recreation hall. We have every reason to believe that Masontown, if carefully shepherded, has a wonderful future.

J. L. GINGRICH.

WORKING WITH OUR BRETHREN SUNDAY SCHOOLS

(Continued from page 10)

which was evinced in our labors three years ago. The reason for such interest is still a puzzle to us, but generally speaking conditions within the body politic of communions have improved and this perhaps is one reason for more harmonious and effective work. Our Sunday schools are growing and improving, and our churches are reaping the results. If we can conserve the gains netted through Sunday school work in the years ahead of us; if we can train, set to work, and encourage our own workers; and if we can indoctrinate them properly, then need we feel little difficulty concerning a growing Brethren church. If we fail at this point our future as a church is gloomy.

Many personal references by others have been made through the columns of The Evangelist to the work now being carried on. Many kind remarks have been proffered by our pastors and laymen favoring our National Sunday School Association, its president and officers, for making the present efforts possible. A repetition of such reports—verbal and written—is unnecessary here. Customary reporting of our work at large by workers in various fields of activity within our church explains the reason for this article. Otherwise it would not appear.

In the immediate future work will be resumed in the Indiana District, inasmuch as some work has been done there already. The Pennsylvania and Maryland-Virginia Districts will be entered next according to present plans. Ohio will be the last territory to be covered.

We are now en route to the east from a brief visit with the Pacific Coast Brethren. A further report will appear later concerning field work with them. Until then the prayers of our workers are earnestly solicited in behalf of our general and personal work. "Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2).

BRETHREN HOME FINANCIAL REPORT

Money received for Home since last report:

General Fund

Enos Bechel,	\$ 5.00
Wm. H. Miller,	10.00
Miss Elizabeth Gnagey,	10.00
G. W. Kiddle,	2.50
Mrs. Phoebe Wright,50
Messia Suman,	2.50
E. W. Longnecker and wife,	25.00
Hazel Keiser,	8.00
Alex Oliver,	2.00
C. B. Newcomer,	10.00
S. S. Tombaugh,	5.00
S. N. Wilcox,	10.00
Mrs. Amelia Loose,	1.00
Arlene Campbell,	1.00
Mrs. Alice Leedy,	1.00
C. J. Heilman, wife and daughter,	15.00
Clara J. Nerble,	5.00
E. E. Focht and wife,	10.00
Miss Dora Cassel,	5.00
Rebecca Rinehart,	1.00
Mrs. Beulah Hartle Lowman,	2.00
Conrad Greif and wife,	5.00
Fred P. Kemp,	2.50
Mrs. Ira D. Beeghly,	1.00
Elizabeth Beeghly,	1.00
Mrs. J. R. Kimmel,	2.00
H. S. Myres,	2.00
Miss Opal Pnterbaugh,	2.00
Emma M. Aboud,	1.00
Roy A. Maclear,	2.00
Orion E. Bowman,	100.00
Sarah J. Teague,	1.00
Josiah Myers and wife,	1.00
Sarah J. Koush,	1.00
Ethel L. Flora,	2.00
Mrs. W. H. Kilpatrick,	5.00
Thomas N. Corner,	1.00
A Friend,	1.00
James McClure,	1.00
Hiram Bailly,	1.00
W. W. Heltman and wife,	10.00
Albert Landrey and wife,	5.00
Mrs. Berwyn Evans,	2.00
Ankenytown (Ohio) W. M. S.,	5.00
Racket, W. Va.,	1.66
Berlin, Pennsylvania,	2.00
North Georgetown, Ohio,	1.00
Mrs. Berwyn Evans,	2.00
Mary Gipe,	1.00
M. B. Champion,	5.00
Mrs. Almeda Eyler,	1.00
S. A. Smith and wife,	2.00
Agnes J. Bowers,	2.00

HENRY RINEHART, Treasurer.

ANNOUNCEMENTS**OPEN FOR EVANGELISTIC WORK**

I am privileged to hold two evangelistic services this year. Terms—expenses and free will offering. S. E. CHRISTIANSEN,
R. F. D. 7, Washington C. H., Ohio.

HOLSINGER'S HISTORY WANTED

Any one having a copy of H. R. Holsinger's "History of the Tunkers and of the Brethren Church" for sale, write, stating price and condition of book to Albert G. Hann, Glen Gardner, New Jersey.

DEAN MILLER'S ADDRESSES

(Any one wishing to write Dean Miller on his trip to Palestine and Egypt will be guided by the following address at the times indicated.)

John Allen Miller. All times.

In time to reach New York by and from February 19-26 and March 13-19.

John Allen Miller

Temple Tour Near East Party

P. O. Box 1219

Via Cherbourg.

Cairo, Egypt.

Mail to reach New York by and from

Feb. 27 to March 12

John Allen Miller

Temple Tour Near East Party

P. O. Box 74, Jerusalem, Palestine

Via Cherbourg.

Mail to reach New York by and from March 20 to April 23

John Allen Miller

Care of Temple Tours

9 Place de la Madeleine, Paris, France.
Near East Tour D.

Mail to reach New York by and from April 24-27

John Allen Miller

Care of Temple Tours, Dorland House
14 Lower Regent Street
London, S. W. 1, England
Near East Tour D.

Control your temper, but don't sulk. People who lose their tempers, and are truly sorry five minutes later, are far more popular than those who sulk.

DO YOU KNOW—

That a teacher's magazine is prepared each month expressly for Brethren teachers?

That it contains different approaches to each lesson of the Uniform Series?

That these approaches are written by specialists in their own fields?

That there is a "Social Application" on each lesson by J. Raymond Schutz professor of Sociology in Manchester College?

That there is an outline full of suggestions on teaching young people and adults written by people who have real contributions to make?

That the hints for teachers of adolescents are written by Walter Nish, our own Brethren Y. M. C. A. worker?

That the Junior-Group material is prepared by Lucille and Harold McAdoo, folks who are making a study of Junior needs?

That the Primary-Group material is written by Alice Wogaman Kent, an experienced worker with children, and a thoroughly trained teacher?

DO YOU KNOW—

That this teacher's magazine is also an officer's magazine?

That it is published jointly with the Sunday School Association of your church?

That the front half of its pages are arranged and edited by J. A. Garber of Ashland College, professor of religious education?

That its articles and suggestions are **just what you need** in order to make your Sunday school or your class what it should be?

DO YOU KNOW—

That it has been a venture of faith to make this magazine what it is?

That it costs more to make it than we can possibly receive in return for it?

That its success in the final outcome depends on your loyal support?

WE NEED YOU and YOU NEED US**The BRETHREN EDUCATOR****For Brethren Church School Workers.**

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The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



*The Possibilities of the Growing Generation
Constitutes the Greatest Challenge to
Missions the World Around*

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EDITORIAL

Lent an Unappropriated Blessing

The Lenten season has been so completely neglected or purposely unnoticed by the great mass of Evangelical Protestants that we scarcely realize the possibilities of spiritual blessings that it holds. It has been practically monopolized by the Catholic, Anglican and Eastern churches, not with design on their part, but by our negligence and blindness. Of recent years, however, there has been a widely growing recognition of the strategic importance of this season as a time for stepping forward in spiritual things. And surely it is entirely right and proper that it should be so. There is no season of the year more heavily freighted, if indeed as much so, with sacred and solemn memories as the forty days which lead up to and include Easter. True, there is no special significance in a particular number or days, except that forty was the number which Jesus himself spent in the wilderness in prayer and fasting, contemplating his great mission and making preparation for the pouring out of his life to the uttermost that he might become the Savior of the world. But for a time preceding Easter, whether few or many days, it is well that we too should pause and give special attention to the tuning up of our spiritual lives and to the contemplation of and a freshly setting ourselves to the great task to which the church is divinely commissioned.

Lenten season is a fitting time for the cultivation of a deepened devotion and a stronger grasp on the spiritual realities. We need a season given over to just such ends, living as we do in the midst of such noise and confusion and having our minds so distracted and possessed by the material attractions and profits of this world. We need times devoted to quiet meditation and prayer, when the soul can regain its composure and the things of the Spirit can be clearly seen and judged by their true value. Every life needs its periods of quiet, its rest seasons, its times of spiritual refreshment and recuperation. Without them we lose those higher qualities of the soul, those finer sensibilities, those keener discernments between shades of right and wrong, which give life its beauty and strength. And into those periods of rest and meditation there should be injected much reading of the Sacred Word and the perusal of devotional books, from which may be gained much substantial help and fortification against the temptations and tests of the work-a-day world. Care should be exercised not to allow the mind to become absorbed in the newspaper, the magazine, or the current novel, which, while they have their place, occupy generally quite too large a place

in the life of the average Christian and give direction in too large a measure to his thoughts and ideals. If this period is to prove a real revival to the individual soul and result in a more vital experience in the richness of divine grace, every effort must be put forth to throw about it a spiritual atmosphere.

Furthermore, it would help immensely to enrich the life and to empower it for service if there should be some really honest and sincere effort at self-denial during this season. We might deny ourselves of some luxury in the way of food, clothing, amusement, or means of pleasure, and be much richer spiritually for the experience. Without entering definitely upon a fast "according to canonical instructions," we might resolve upon a more frugal diet and be greatly profited in body and mind, and have something left with which to feed the hungry, as well as to send the Bread of Life to those who are spiritually destitute. Or the craving for some amusement might be curbed—we have perhaps been in the habit of indulging too freely throughout the year any way, and it may be that the exercise of our freedom has been the occasion of stumbling to some weaker one. Especially we would do well to guard our expenditures, and even to sacrifice the meeting of some of our wants that we may be able to give more for the sending of the Gospel to the ends of the earth. Aside from the positive good that may be rendered to others, thereby, the practice of self-denial will help wonderfully to curb the spirit of selfishness in one's own life, which is everywhere an outstanding hindrance to Christian attainment.

Besides the blessing which Lenten season may be to the individual in a devotional way, it is fraught with splendid possibilities of profitable and effective instruction. It is an opportune time to engage the minds of youth, and adults as well, in an effort to gain a fuller understanding of the way of life, and of the larger responsibilities of church membership. The very spirit that pervades the season tends to induce an attitude of serious thoughtfulness and eager receptiveness of the truth. It is a situation that ought to be made the most of, both because it is so advantageous and because the need is so great. Ignorance concerning the word of God and of the rightful claims of the church upon the individual is a glaring weakness, even among church members, that is universally manifest. And the way to the throne of grace and into the riches of eternal truth even among the better informed is not any too familiar. It is pre-eminently a time of instruction, because of the urgent need, because of the great events which the occasion commemorates, and also because the great Teacher himself made it so by his example. The most sublime truths in which he instructed his disciples were enunciated during Holy Week. To fail to make use of some portion of Lent for the instruction of the people in the things of God is to neglect an opportunity fraught with grave responsibility.

Lent is also a strategic time for the fisherman of souls to draw the net for a catch. This fact has been widely recognized and the sacred associations of the season are being very extensively capitalized for evangelistic purposes. Campaigns of both personal and pulpit evangelism are being conducted throughout the land and among all Evangelical churches. And it is fitting that this should be made the special season for evangelism. What period lends itself more naturally to an effective appeal to men to seek salvation than the time when we celebrate the completion of that work of grace on the cross! Nothing has a greater drawing power than the sight of the Savior on the cross, a fact which Jesus himself foretold when he said, "And I, if I be lifted up from the earth, will draw all men unto me." Recognizing this, pastors and evangelists, Sunday school teachers and personal workers take advantage of the occasion by directing attention to the uplifted Christ and pressing for decisions in his name. It is a wise policy and a most proper feature of the Lenten program. It is a good practice even for Brethren people, and it truly holds blessings for us which we have not begun to appropriate.

Educating the Youth for Peace

Many approaches have been made to the question, "How shall we educate the rising generation for peace?" One of the most interesting and fundamentally sound is that of the Ohio Council of Churches. Its plan is to get the young people to studying the problem under the direction of some of the country's most skilled students of international relations. They plan to bring about this desired end by the promotion of a Peace Declamation Contest. It is compiling a

book of selections from the writings of such authorities as Sherwood Eddy, Frederick J. Libby, Fred B. Smith, Sidney L. Gulick, Judge Florence Allen and others. These selections are to be recited by boys and girls from fourteen to eighteen—college students are barred—in a series of declamation contests in the churches. "The winner of the prize in each church will receive a bronze medal, the county winner a silver medal, and the winner in each Congressional district a gold one, with three state prizes at the top, equivalent to \$500, \$300, and \$100, to go to the children's higher education." The contests will begin in the local churches from April 11 to 25 and with the state contest on or before June 6th. If any Brethren boy or girl in Ohio should be so fortunate as to win any of the prizes we shall be glad to learn of the fact.

EDITORIAL REVIEW

Brother Porte says, in his "Tract Corner" that "the way to keep up is to keep moving." Then perhaps we are warranted in concluding that one reason why some churches are falling down in denominational loyalty is because the minds of the people are not kept moving in lines of denominational interest. Where does the blame rest?

The brotherhood will be pleased to hear from Miss Johanna Nielsen, who is a self-supporting member of our mission band in South America and has been on the field a year. Her message is both interesting and thoughtful, and the appeal which she presents in behalf of the needy fields and the missionaries-in-waiting is fitting and timely in view of the coming Easter offering.

Brother C. A. Stewart reports his work at the College Corner and Loree churches in Indiana, the latter of which he has served as pastor for nearly eight years. Successful revivals have been held recently at both churches, the pastor doing the preaching, the additions at College Corner being fifteen, and to Loree four. The pastor rejoices in the continued loyalty and cooperation of both congregations and the outlook is bright.

It is an inspiring story that comes to us from Philadelphia concerning the late Dr. Russell H. Conwell. It is said that he gave away \$11,000,000. And when he died his estate amounted to a little over \$11,000. He had invested his entire income as well as his life in those institutions which remain a monument to his great genius. His earning capacity was very great; his books and lectures brought him in a fabulous sum. He also had the power to get others to give. He used his talent for the good of others and for the building of the Kingdom of God.

The church at North Manchester, Indiana, recently enjoyed a season of refreshing during which nineteen souls were added to the church, besides the membership being greatly blessed in a spiritual way. Dr. W. H. Beachler was the evangelist and Prof. J. Raymond Schutz is the pastor. With two such gifted men working together for the saving of souls, it would be a difficult field that would not yield results, even though kept carefully gleaned as is the Manchester church's field. Brother Beachler speaks highly of his enjoyment of the two weeks spent in co-laboring with Brother Schutz and his good people.

Brother James S. Cook tells of his change of pastorates from Turlock, California, and his taking up the work at Martinsburg and McKee in Pennsylvania, the work recently laid down by Brother J. I. Hall. Brother Cook has evidently found his way into the hearts of these people, who are vying him fine evidence of loyalty and support. The condition of these churches is quite encouraging. The Turlock people showed their appreciation of his services in a very substantial way upon his leaving.

We are in receipt of a copy of the "Year Book" of the First Brethren Church School of Dayton, Ohio, a very neat little book of vest-pocket size. It contains, besides a complete organization and goals of school, departments and classes; standard of excellence; suggested list of books for workers' library, the unique feature of a constitution and by-laws for the school. Attorney O. E. Bowman is the superintendent and Dr. W. S. Bell is the pastor.

We mentioned recently in these columns about the New Testament as a tract for distribution. Now we have our attention called to the fact by the American Bible Society, Bible House, Astor Place, New York, that they are ready to supply the entire New Testament in unlimited quantities printed in eleven little volumes at one cent each. The type is clear and easily read. At that rate you can afford to carry a copy of the Gospel of John, or any other Gospel, around with you ready to give away at any opportunity.

Miss Alice B. Longaker writes of the challenging situation in Africa. It is a strange turning of the tables—a few years ago we were praying for an open door, and now we are not able to enter the doors that are wide open. It appears that we have prayed better than we have paid. And what is true of the African situation from that standpoint, is likewise true of the South American field. And a similar thing could be said of practically every field of united endeavor in the homeland. Let us cease praying for open doors for a while and pray for open pocket books.

Brother H. E. Eppley, pastor at Huntington, Indiana, reports a very successful re-consecration campaign participated in by all the churches of Huntington under the leadership of Prof. J. Raymond Schutz of North Manchester. Brother Schutz proved a man of God to these people, giving them the message of God in a challenging way, and it is evident that the spirit of God moved with reviving power upon the hearts of the people. Perhaps it would be well for more communities to conduct a re-consecration campaign occasionally; it should put the churches in shape to do some real evangelism. We congratulate Brother Eppley and his fellow-pastors upon the wisdom of launching such a campaign.

It will be of interest to many to know that a nucleus of Brethren have been gathered together in the city of New York through the ministry of Sister Emma Aboud, who reports fifteen members and twenty baptisms. (Sister Aboud has a laudable ambition, that of building a Brethren church in that great city. We ought to have churches not only in the first city of our land but in many other great centers of population. It has been much to our loss as well as to our discredit that we have not. Brethren people are continually going to these centers for employment and we are losing them because we are unable to care for them.)

Brother W. R. Deeter, pastor at Portis, Kansas, reports seven accessions during a recent revival meeting in which he served as evangelist, much to the satisfaction of his church and the community. Eleven additions are reported thus far this year. We are glad to note that Brother Deeter is striking at sin in a specific way and is getting results. Sometimes we are too much inclined to confine our warnings against sin to generalities and abstractions with the result that very often they don't get home, whereas we need to be more specific and point out the sinfulness of profanity, of card playing, dancing, etc., as well as many other kinds of sins.

President Jacobs in his College News mentions the recent High School Basketball Tournament which was such a big success. We imagine the gymnasium and college grounds are never so crowded as they are on these occasions, and especially the last one. It is possibly the best advertising event for the local field that could be devised. It brings students, and we dare say it will help to bring endowment from a much wider local constituency than has heretofore been appealed to in behalf of the college. This makes us wonder if the local community is not being keyed up to a higher point of enthusiasm in behalf of Ashland College than the brotherhood which holds the title and claim of chief interest. It may be that the pastors will find it necessary to fire up their interest a little more in their only church school, to make it more contagious and virulent, until it becomes fatal to indifference, especially in view of the coming endowment campaign under the leadership of Dr. Bell.

A certain Baptist clergyman said, "The best proof of Apostolic Succession is apostolic success." It might be too that apostolic obedience would help greatly to bring apostolic success.

"Give and it shall be given unto you." But some church folks never claim the promise because they expect the Lord to advance the reward before they make their gift.

GENERAL ARTICLES

One Thing Jesus Could Not Do. Matt. 27:42

By Wm. H. Beachler, D. D.

In Saint Matthew's gospel we have the following account: "They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildedst it in three days, save thyself. If thou be the Son of God come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders said, He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross and we will believe him."

At no other time in her national history did Israel's leadership appear at so tragic disadvantage as now. Never before in that matchless sweep of history had leadership so utterly abandoned dignity and poise, and cast it to the wind. Never before had blindness become so complete. Never before had human hearts become so thoroughly stone.

Not content with having done their very worst to him; and not content with seeing him helpless on the cross and dying amid indescribable pain and agony, Christ's enemies—his enemies in priestly robes, and in the purple of authority—stand by, wagging their heads, pointing the finger of scoffing and scorn at him, taunting him, spitting upon him, slandering him, breaking his heart. But, in spite of their basest, lowest selves what these enemies intended as their most deadly and wicked arrow turned out to be the admission of one great truth and the declaration of another.

"He saved others." This they admitted. It was a great, outstanding truth. Appalling as was the depravity of these atrophied leaders they had to admit that during his ministry he had saved others. Throughout, and from every standpoint, Christ's ministry was a lifting, ameliorating, saving ministry. It was a continuous program of saving from suffering; from sorrow; from despair; from death; from abuse; from the injustices of a heartless public opinion; and from the evils and the errors of a religion which had lost its warmth and its blood, and had become mere husks and a skeleton of meatless bones. Truly his was a saving ministry! Truly he "went about doing good!" And no matter at what point of human need or human experience his great loving ministry touched, it all pointed toward one sublime, central fact, viz., that the ultimate goal of his coming into the world, and the ultimate goal of his ministry, is to save and redeem mankind from sin and death. His enemies admitted that "He saved others." And through the ages other of his enemies have had to admit as much. The results of Christ's influence, and work, and ministry represents the one argument that cannot be answered.

And in the same breath these same enemies declared a great truth—far greater than they knew. Revelling in the thought of Christ's defeat, and jubilant over his awful humiliation, they hurl it into his sublime face that "He cannot save himself." "He saved others; himself he cannot save." Certainly they are thinking of his physical deliverance. They are reminding each other and Christ that he cannot come down from the cross: He cannot save his physical life. They are telling each other and their dying enemy that if he could come down, then they would believe that he is the King of Israel.

I repeat, in a far greater sense than they could possibly understand, these blind, bitter, murderous enemies of our Lord spoke the truth. Truly, Jesus could not save himself. **THIS IS THE ONE THING JESUS COULD NOT DO.**



ELDER WM. H. BEACHLER

Pastor First Church, South Bend, Indiana

From the standpoint of his earthly ministry he could not save himself. He never manifested the slightest tendency to do so. He never intimated that he came into the world to save himself. But by word and act he implied just the opposite. There is no evidence that Jesus had any set rest days; that he took any vacations; or that he lingered at rest resorts, or mingled much with the people of leisure. In his old home synagogue and to his friends and fellow townsmen he read:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives; and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord."

Then he said, "Today is this Scripture fulfilled in your ears," which meant, "This is my program, and today I accept it and dedicate my life to it." Needless to say, no man could carry out such a program and save himself. Jesus was anointed of God to fulfill it and put it through, and not to save himself. And it has always been hard for folks to save themselves

when they have been anointed of God. In fact, when we have been anointed of God, the thought of saving ourselves is our last thought. Jesus made plain that he did not come to be ministered unto but to minister. And he disclosed to his disciples that the way to greatness was by the lowly way of service.

It was at once beyond all possibility for Jesus to respond to all of the calls for help that came from weighed down and suffering humanity, and at the same time save himself. But he never turned deaf ear to those cries and appeals: he never shut his eyes to the needs; he never hid behind locked doors; he never fled. Literally worn out and exhausted, I see him asleep in the boat; and my heart is tremendously gripped with pity, and yet with admiration. His zeal and willingness have outrun his strength, and my eyes moisten as I look upon my weary Lord asleep. And yet, how admirable and adorable is he, tired and worn, because he has been giving himself unselfishly to the world! And as he reaches the other shore I note that his plans have miscarried. For those who refuse to save themselves it is very hard to have set hours and fixed plans. Whereas he is seeking a little quiet and a little rest, behold here is a multitude of eager, needy humanity which has come around the lake on foot to find him. And because of his passionate yearning and pity for this multitude, our Lord forgets for the time that he is weary, and he continues to pour out his life in service. He could not save himself. He did not try—he did not desire to save himself.

But we come to that far deeper and more vital sense in which he could not save himself. I look at the fifty-third chapter of Isaiah and I am assured that Jesus cannot save himself. The angel instructs Joseph to "call his name Jesus: for he shall save his people from their sins." And again I know that he cannot save himself. He cannot save sinful man and yet save himself. I see a young man of serious, stately bearing appear at the river Jordan: He bears every mark of chastity and self-control. And I hear John the Baptist acclaim him as "The Lamb of God which taketh away the sin of the world;" and I know that this young man cannot save himself.

I must believe that from a very early period in his life

Jesus sensed the cross, and understood well that he could not save himself. And the unfolding years bear this in upon him with increasing clearness. When I hear him say, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," I know he understands. When I hear him say, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit," I say, when I hear him say this I know he understands. And because he did know and understand that he could not save himself, a whole chain of events find a perfect explanation, beginning with his handing Judas the sop, and ending with his words from the Cross, "It is finished." And because he did know and understand that he could not save himself, his death is at once the most sublime sacrifice the world has ever seen—sublime because absolutely free and voluntary.

How clear is Saint Paul's summing up of the whole matter: "And being found in fashion as a man he humbled himself and became obedient unto death, even the death on the cross." Jesus did not try to save himself in his ministry. And much less did he try to save himself from the cross. Thank God! To open for a lost and fallen world the fountain of salvation, and to receive that name which is above every name, he had to lay down his life. If he could save others he could not save himself.

What startling, what amazing lessons flash out from this! What sobering questions arise in our minds!

For instance: If the church today has difficulty to find herself; If the church seems anemic, and apologetic, and apathetic, I wonder if the explanation is not near at hand? I wonder if we have not all—priest and people—become more concerned about saving ourselves than about saving others? I wonder if we are not all more concerned about saving our money for ourselves, than about using it and spending it to save others? I wonder if the same is not true with our time? and I wonder if it is not true that many, very many parents would rather save their sons and daughters for the easy, comfortable, lucrative walks of life than give them to God for the saving of others? Moreover, I wonder if we are not more concerned about minimums than maximums? I wonder if we do not crave ease, and rest, and the line of least resistance rather than conquest and service. And I wonder if, because of the refusal of the church to have "die" within her, some things which ought to die, she has not forfeited that Divine honor, and exaltation, and power without which she cannot save others? Of this we must be positive and sure, that if the church is to do for a lost and needy world what Christ wants her to do she cannot save herself.

The following paragraph comes from one who speaks fearlessly. Will you listen to his words?

"Like its Founder the church cannot save itself except through saving others. It is unthinkable that a church can save itself in a lost world. For a church exists only to serve, and when effective service ceases the church no longer lives; its soul is dead. Only as it goes out into the world of men and affairs, out where the tides of life are strong and where evil abounds, out where human need is greatest, and there sets a lamp to the feet that go astray and throws a light that leads to a sure goal can the church be saved. Nor does it greatly matter perhaps whether a church that would not be willing and able to do these things should be saved or not."

As pertains to the individual Christian I believe the principle is the same. Jesus said, "If any man will come after me let him deny himself." He said, "He that will save his life shall lose it; and he that will lose it for my sake shall find it." We may as well face the fact that if, as individuals, we are going to have a part in saving others; if we are going to bring a real contribution to the church and the Kingdom; if we are going to bear fruit; if we are going to be more than merely nominal Christians, we cannot save ourselves. Every department of the church of God today is suffering because of the lack of competent, sacrificing service? Why? Simply because too many of use are governed

by the standard—How little? and not, How much? Because too many are selfish, indolent, and lovers of ease and rest. But certain it is that we cannot find that larger, fuller life; nor can we hope to be counted among those of whom Jesus said, "As the Father hath sent me, even so send I you," if we refuse to have self die, and if we insist on saving ourselves.

I hang my head in shame and self-reproach when I see Henry Martin, only thirty and dying with tuberculosis, set foot on the soil of India, and when I hear him cry out, "Now let me burn out for God!" This man refused to save himself.

In the heart of Africa I see another matchless example, Stanley has been with David Livingstone four months, and now he must go back to civilization. Earnestly Stanley had been pleading with this superb veteran of God to return with him to his native England, to receive every honor and consideration that a proud nation could give to a great son. And in his pleadings he urged the fact that Livingstone was broken in health and aged. But how strange was Livingstone's reply. At four o'clock of the morning his friend was to go, this princely follower of his Lord went quietly and with reserve to Stanley, and placing in his hands his journal, maps, charts, and notes which would make the interior of Africa a known country, he said to Stanley, "God bless you," and turned back weary and sick to finish his task. And it was as much as to say, "My blessed Lord could not save others and also save himself, and I follow in his train." And again I turn from such a scene as this wondering if after all I am just playing at the Christian life. Oh, are we willing to die that we might have the larger life! Are we willing to die that we might save others! "He saved others; himself he cannot save." And to save himself was the remotest thought and concern in his sublime and matchless life.

"I had walked life's paths with easy tread,
Had followed where comfort and pleasure led;
And then by chance in a quiet place
I met my Master face to face.
With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,
I had entered to win in life's mad race,
When I met my Master face to face.
I had built my castles and reared them high,
Till their towers had pierced the blue of the sky.
I had sworn to rule with iron mace,
When I met my Master face to face.
I met him, and knew him and blushed to see
That his eyes full of sorrow, were fixed on me;
And I faltered and fell at his feet that day,
While my castles melted and vanished away;
And I cried aloud: "O make me meet
To follow the marks of thy wounded feet."
My thought is now for the souls of men,
I have lost my life to find it again,
E'er since alone in that holy place
My Master and I stood, face to face."
South Bend, Indiana.

KNOWLEDGE AND GRACE

The array of Solomon was very splendid and magnificent: he that had the peculiar treasure of kings and provinces, and so studiously affected pomp and gallantry, doubtless he had rich clothing, and the best made up that could be got, especially when he appeared in his glory on high days. And yet, let him dress himself as fine as he could, he comes far short of the beauty of the lilies, and a bed of tulips outshines him. Let us therefore be more ambitious of the wisdom of Solomon, in which he was outdone by none, wisdom to do our duty in our places, rather than the glory of Solomon, in which he was outdone by the lilies. Knowledge and grace are the perfection of man, not beauty.—Matthew Henry.

Walks and Talks in Holy Places

(Article No. 6)

The Cities of the Plain

By Herbert H. Tay

There has been considerable discussion as to the location of the "Cities of the Plain." The traditional view is that they were located in the Jordan valley, somewhere north of the present northern shore of the Dead Sea. Of late there has been a growing tendency upon the part of Bible scholars and archaeologists to locate them in the plain south of the Dead Sea. The principal objection to the former view, is that the cities are not there. It is true that the Bible says that they were destroyed, but that does not mean annihilation, and it is very seldom that great cities have been destroyed, and absolutely no trace of their existence has remained. At any rate, since all efforts at trying to locate the sites of the five cities (Sodom, Gomorrah, Admah, Zeboim, and Zoar) in the northern valley of the Dead sea had failed, an expedition was organized to search for them in the valley to the south of the Salt Sea, and it was with this expedition that Brother Kent and I had the privilege of visiting that district.

It was upon Washington's birthday, February 22, 1924, that we arrived in the Ghor es Safieh, the fertile valley south of the Dead Sea. Mr. Carrol, a student of Yale Divinity School, and I set up the tents, while the leaders of our party visited the commander of a company of camel cavalry which was camped nearby, and paid their respects. The next day we called on the shiek of the village of denizens of that district—Ghowarni, as they are called by the Arabs, smoked the pipe of peace and hospitality, which in this case consisted of drinking coffee with them, and then were ready for business.

It must be confessed, that we had faint hope of identifying the sites of Sodom and Gomorrah, only slightly greater hope of finding Admah and Zebolim, so we concentrated our efforts upon the task of locating Zoar. One of the best pieces of evidence we had that it was in this district, although by no means the only evidence, was in the mosaic map of Palestine at Madeba. Madeba was a city of Moab, which existed from far back in Old Testament times. During the early centuries of the Christian Church, a basilica was erected there, in which there was a mosaic floor. At one place in this floor was a map of Palestine and also a plan of Jerusalem, worked in the mosaic. This map locates many of the villages mentioned in the Bible, and among them Zoar. The latter city is located at the south-east corner of the Dead Sea. Thus if we could locate Zoar, we knew from certain statements in the Bible, that we would not be far from Sodom and Gomorrah. Since we were the first party of archaeologists that had ever visited this territory, you can imagine that there was somewhat of a thrill, as we realized that we were treading upon virgin soil.

With Ghor es Safieh as a base, we went out in all directions searching for habitations of the twentieth century before Christ. We visited first, Jebel, Ubrush, suggested by General Kitchener as the site of Zoar, but for many reasons his suggestion must be dismissed. We next located the Zoar of the Madeba map, as Khirbet Sheik 'Isa, about a half mile from our camp. Dr. Albright, Mr. Sukenik and I carefully surveyed and charted it with transit and plane table. It was located on the edge of the plain, and the ruins rose about fifteen feet above the level of the surrounding territory. Yet the only evidences of civilization found, were those which pointed to the occupancy of a village here in ware and coins were found, but they were all earlier than Roman, Byzantine, and early Arabic times. Pottery, glass-ware and coins were found, but they were all not earlier than the fourth century A. D. In order to confirm our beliefs, we sank a shaft in the very center of the mound of ruins, and found no traces of a human habitation before Roman times. Thus the Zoar of the Madeba map was proved to be

the city that existed in the Christian era, and was not upon the site of the Old Testament city of that name.

We continued to search the Ghor to the south of the Dead Sea, going as far south as Ghor el Feifeh, but to no avail. The remains of the cities of the plain were not to be found. True, there was abundant evidence of civilization in a bygone age. Near Khirbet Shiek 'Isa, were the ruins of an extensive sugar factory, called by the natives, Kasr et Tuba, or "castle, or house, of dobe bricks." The ruins of aqueducts which were built of stone, and the cultivation of sugar cane at the present time, spoke of the fertility and industry of this district in Roman and early Arabic times. Though the trees have long ago disappeared, yet we saw at Ghor el Feifeh, the well preserved ruins of an olive press. The natives told us that the olive trees had disappeared, because they had been bewitched by a magician.

Failing to find any trace of patriarchal civilization in this region, we moved our camp to a point almost half-way up the east side of the Dead Sea. Here we camped alongside that great peninsula of land that juts out into the Sea from this point, which the Arabs appropriately called the Lisan, or "tongue." We covered the ground thoroughly here for two or three days, and failed to find any trace of that which we sought. We made a trip by motor-boat to Jebel Usdum, a mountain that is composed almost entirely of salt. This is really a phenomenon, being a hill about five or six miles long, and five to eight hundred feet high, that is a great mass of rock and crystal salt. Great salt deposits are to be found at other places around the Dead Sea, but none that are so extensive as this. Its name is particularly suggestive, sounding a great deal like Sodom, and after looking upon the great salt spires of this mountain, we invariably "remember Lot's wife."

However, our search was not rewarded here, except for the novelty of the place, and we returned to our camp late at night, feeling that our expedition had not been a rousing success. But the very next day, a discovery was made, which was worth the entire trip. Pere Mallon was browsing about on the hills above our camp, looking for some signs of flint implements, of which he was finding several, and came upon a grave that had been broken open, and saw some pottery lying about. He supposed that it was an Arab grave of recent date, and that the pottery was Arabic, nevertheless he brought some of it to camp, and it was displayed at the evening consultation. When Dr. Albright saw it, he seized a piece, looked at it more closely, and gave a shout of exultation. Instead of being pottery of recent Arabic manufacture, it came from the time of the early and middle Bronze Ages, that is, from about five hundred years before the time of Abraham, up until his day. The archaeologists of the party could hardly restrain themselves from going up immediately and making further search. But their better judgment induced them to wait till the morning, when we all might go up and investigate more closely. Could it be that we had at last discovered the site of Zoar? Or perhaps it was Sodom or Gomorrah itself! A multitude of conflicting thoughts and emotions surged through our minds that night, as we impatiently waited for the coming day.

We started early the next morning, with surveying instruments, sacks for the pottery, and various other articles necessary for a thorough examination of the site. We found scores—even hundreds of flint artifacts lying all over the ground. We made a large collection, and found that they were divided into two classes. Those which were used as knives, and those which were classified as "scrapers." Our collection was composed principally of the former, and they showed the same design as those found in Jericho, Taanach and Megiddo, and hence confirmed our supposition that we

had located a habitation of the time of Abraham. We found several graves, with samples of pottery practically intact, and the pottery again conformed to the samples that had been brought in on the previous day. Thus we were sure, beyond the shadow of a doubt, that we were standing upon the sight of a village that existed in the days of Sodom and Gomorrah.

We were somewhat disappointed however, to find that the site had not been occupied by cities in succeeding generations. From all appearances there has been but one city upon this site, and it did not bear evidences of having been destroyed by fire and brimstone. The only solution at which we could arrive was that this was the location of a "Gilgal" or shrine for the practice of heathen religious rites. The proximity of this settlement to the cities of Sodom and Gomorrah supplies all we need to imagine the kind of worship that was carried on there. Several circles of stone, with a large upright pillar in the center, such as were found on the "high place" at Gezer, confirmed our belief that this was a sanctuary for the practice of heathen rites. One thing regarding it is very significant. From all evidences it ceased to be used at just the time the Bible indicates that the destruction of Sodom and Gomorrah took place. Is not this striking proof of the accuracy of the Biblical narrative? Every soul in Sodom and Gomorrah was destroyed, and none were left to perpetuate the unnamable ceremonies that were held here.

But the question remains—where are the cities of the plain? There can be but one answer. They are under the waters of the Dead Sea. Nor is this a wild guess. We know that the ruins of the cities existed in New Testament times. Strabo says, "We are even told that the ruins of their metropolis, Sodom, still exist, with a circumference of sixty stadia." Josephus also remarks that "traces of the heavenly fire, and vestiges of the five cities are still to be seen there." Yet these ruins are not to be found today. But here historians again come to our assistance. They tell us that the surface of the Dead Sea is rising continually. We are told that less than a century ago, one could walk from the Lisan to the western shore of the Dead Sea on dry land. At the time of the division of the land under Joshua, Beth-Hoagla was situated on the northern shore of the Dead Sea, but the ruins today are six miles from the sea. This is the reason. The Jordan river has been carrying down sediment continually, and filling in the northern end of the Dead Sea. This of course would, cause the water to rise, there being no outlet. But when it rose to the top of its basin, it would naturally run over the edge. This is exactly what took place. The Dead Sea, south of the Lisan has been formed in the past few generations, and has an average depth of twelve feet. There can be no doubt but that the plain under this shallow part of the Sea was once the fertile valley in which the Cities of the Plain were located, and was "as the garden of God, before the Lord destroyed the cities of Sodom and Gomorrah."

The Church and the Religious Press

By Bishop James Cannon, Jr.

(Part of an address at the annual meeting of the Executive Committee of the Federal Council of the Churches).

the young stories with a distinct moral tendency and impulse.

A vigorous religious press is needed:

First. To furnish an accurate record of religious and church news. It is true that the secular press is giving more space to religious matters than in former years, but the average reporter is not qualified either by training or by comprehension to give careful and adequate news of the church. The desire to make a headline or to create some special interest is so strong that accuracy is subordinated to color. Moreover, few secular papers will give as full a record of church news as those interested in church work should have.

Second. A religious press is needed to furnish an interpretation of the life in the world about us from the Christian standpoint. This does not imply that the secular press does not frequently give a proper interpretation of life. But it does imply that men who themselves are not Christians and who do not look at matters from the Christian standpoint cannot interpret the events of everyday life as they should be interpreted. No more important service is rendered by the religious press than the review of current happenings in the world and the discussion of the attitude of the church with reference to them.

Third. The church press furnishes a necessary medium for presenting and advocating policies and programs of the churches as indicated by assemblies, conferences, conventions and church boards. The secular press could not, even if it would, properly occupy this field. The general public is not sufficiently interested in the policies and programs of the denominations to justify the secular papers in furnishing space for such matters. Furthermore, the religious press furnishes the space and the medium for the exchange of opinions among church leaders on all the varying phases of the Christian life.

Fourth. The religious press is needed for the publication of articles of a denominational nature. Many people get the best of their devotional reading from the pages of the church press. Especially in the rural sections of the country is the religious paper a great help in presenting to

For these and other reasons, the church press is a necessity. But it is a lamentable fact that it is exceedingly difficult to pay the necessary running expenses of a well edited and well printed church paper. Few indeed of the church papers of the present day are meeting their expenses by receipts from advertising and subscribers. The writer was the editor of a denominational church paper for twenty-five years, and it was only with the greatest difficulty that he was able to pay the current expenses out of the current receipts, and it was done only by the restriction of the usefulness of the paper because of inability to pay for a sufficient staff of workers and contributed articles.

The weekly church paper is as great a necessity for the maintenance and development of the work of the church as are the publications of the Sunday School Boards, the Church Extension Boards, the Mission Boards, the Social Service and Temperance Boards and other special literature necessary for the carrying on of the work of the great agencies of the church. The Conferences, Assemblies and Boards recognize the necessity for large appropriations for the preparation and distribution of various kinds of literature in the homes of the members of the church. Each denomination should have a Board of Christian Literature which should consider the needs of the church for high-class weekly, monthly and quarterly publications, and such Boards should be given the authority to subsidize all publications which such Boards may deem necessary for the work of the churches. Either the endowment of the church press, or a yearly apportionment of such amounts as may be necessary to guarantee an adequate church press service would seem to furnish a sensible, if not indeed the only, solution of the present problem.

Certainly, this question is worthy of the most careful study by our church leadership, and if the Federal Council of Churches might perform a very useful service if its Research Department should under the direction of the Administrative Committee make a thorough survey of the church press of the nation and present the facts as they exist today.

THE BRETHREN PULPIT

The Christian's Apparel

By D. M. Panton, B. A., Editor of "Dawn"

Clothes separate men; there are national costumes which sharply distinguish an Arab, a North American Indian, a European. So they reveal classes. The sexes, kings, the poor, infants are dressed differently. Separate uniforms will even sever among people born in the same class: as soldiers, sailors, priests, judges, nurses. So the dress can also disclose the character: the showy, the miserly, the orderly, the slovenly. It is well expressed in our double use of the word "habit." Habit—like a "riding habit"—may express what a man wears materially; and it also expresses what a man wears in character—that clothing of mind and soul which is action; for our habits are all that men ever see, or ever will see, of our souls.

Now Paul discloses that for the children of God there is a suited livery, the uniform of a class. "Put on, Therefore"—because all other distinctions have been lost in that of Christian, and because you have become a "peculiar people" requiring a peculiar costume—"as God's elect, holy, beloved" (Col. 3:12): being the new man, put on the new costume. It is possible to "adorn the doctrine of God" by the ornaments we assume; and as a judge is known by his ermine, or a soldier by his khaki, so we are to be recognized as Christians by the "habits" we wear. As "elect, holy, beloved," all of us, stripped of the old "filthy rags," are already clothed in the priestly robes of white—the imputed righteousness of our Lord: now, spiritually, we are to "put on" the High Priest's robes "for glory and for beauty"—consecrated soul. And what makes it so fearfully important for us all is, that this is the "court dress," the robing for blue and white and purple and scarlet—the wardrobe of the the levee, without which, by court etiquette, it is impossible to appear unashamed in the Palace of the King.

So Paul now fingers a chest-full of soft silks and exquisite gowns—fawns and dove-hues and greys—out of which he draws seven gently-colored but splendidly wearing fabrics. "Put on (1) a heart of compassion"—not a head of knowledge, but a soul of mercy. How lovely it is that our beauty begins with pity! Christianity created the hospitals, the asylums, the orphanages; and there is nothing everybody needs more from anybody else than an infinite compassion. Not suspicion, but pity; not criticism, but pity; not analysis of evil, but pity; to feel the sorrows of others is to fill the soul with an infinite compassion, and the life with an infinite tact. "Put on (2) kindness." Our word "kindness" comes from "kin," "kindred"; the gracious interplay of love which nature has planted in the family, grace is to establish in our wider, holier kith and kin. "Easiness to be used" is the meaning of the original; we are to be obliging in our general demeanor. "Put on (3) humility." Humility is not an undue self-depreciation; but an accurate estimate of ourselves, and a generous estimate of the talents and character of other people. Lowliness is the opposite of haughtiness and conceit. "Put on (4) meekness." "Meekness is love at school, at the Savior's school. It is the disciple learning to know himself, to fear, distrust, and abhor himself. It is the disciple practising the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all our righteousness in that righteous Other. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly critics, for the sweetening of his temper, and the amelioration of his character. It is the loving Christian at his Savior's feet, learning from him who is meek and lowly, and finding rest to his own soul" (James Hamilton, D.D.). "Put on (5) long-suffering." No church grace is more essential; ascribed to God throughout the whole Bible, long-suffering gives to the most back-

ward member a chance of yet becoming a foremost saint. Longsuffering suspends judgment in doubtful cases, being exceedingly chary of final censures: it is the opposite of ruthlessness, harshness, overbearingness: it will be silent under misunderstanding, and even insult, with a far-sighted wisdom. A Christ-like spirit always hails incipient repentance, and never exacts an unreasonable humiliation.

The Apostle now selects—shall I say?—a bright scarlet, like a choir-boy's cassock below the white: namely, a blood-cleansed pardon of all offenses on the ground of our own pardon. (6) "**Forbearing** one another"—forbearing with one another (Govett): 'one another'; for forbearance must always be mutual, as each of us has something—in manner or doctrine, or habit, or association—that calls for forbearance. Forbearance is a refusal to take action when we have a perfect right to do so. "And (7) **forgiving** each other"—

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

THE UNFORGIVING MAN—Matt. 18:21-35.

Nothing is more important to the followers of Christ than the forgiving spirit, it lies at the foundation of his eternal welfare. But it is hard always to show the forgiving spirit, next to impossible, in fact, unless one's heart is filled with the love and magnanimity of God.

TUESDAY

THE INTEGRITY OF THE HOME—Matt. 19:1-12.

"The centre of power for building up a country in virtue, religion and prosperity lies in the home" (Peloubet). Another has said, "The Star of Bethlehem for morals and religion stands over the home."

WEDNESDAY

CHRIST'S ESTIMATE OF CHILDHOOD—Matt. 19:13-15.

In the midst of the gravity and dignity of our spiritual interests and activities, we are inclined to push the children in the background, but Jesus gave them first place and recognized their needs as supreme.

THURSDAY

WHEN WEALTH HINDERS—Matt. 19:16-23.

Wealth rightly regarded and rightly used is a blessing, but when it becomes the desire of one's life and stands between God and a life of complete surrender it is a menace and becomes a seal to life's doom.

FRIDAY

IMPOVERISHING WEALTH AND ENRICHING POVERTY—Matt. 19:23-30.

Jesus' warning to the man with eyes centered on riches and his assurance to the disciples who had sacrificed all for his sake remind us of the Proverb (11:24) which says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

SATURDAY

THE PRINCIPLE OF REWARDS—Matt. 20:1-16.

Many first in service and hardship will receive least reward and many least in quantity and sacrifice of service will receive greatest reward, for not the quantity but the spirit in which the work is done determines the reward.

SUNDAY

JESUS FORETELLS HIS DEATH—Matt. 20:17-19.

The disciples do not understand Jesus's resolutions in going to Jerusalem in the face of the bitter situation; they follow reluctantly. Jesus wants their understanding sympathy, so tells them again more definitely and plainly than before of what they may expect. Still they do not grasp it. And the cross remains to this day very much of a stumbling-block.—G. S. B.

"each other," for mutual offences are pretty sure to come—"if any have a complaint—a ground of blame, a just cause of complaint—"against any"—on church or world—"even as"—just as—"the Lord forgave you, so also do ye": so that forgiving, as it is the hardest, so it is the most Christlike of the virtues. The ground of our forgiving is decisive and eternal. Because pardoned, we are to pardon: within and without the church, we shall have just grounds of complaint, yet pardon is obligatory because our brothers' offences dwindle into nothing to those which God forgave in us. How often do we expect God to forgive us? Then how often are we to forgive our brother? Clemency is the royal prerogative, the privilege of kings: the right to pardon—though, in our case, without the condescension of it—reveals that we have been born again in the Imperial Purple; and the Cross has made it possible for us to forgive everybody, everything.

So finally, the Apostles select the girdle or cineture—a silken sash, I am sure, of heavenly blue—which, in oriental lands, both braces and beautifies the figure, and binds into one the flowing robes. "And above all these things"—outside them, and still costlier—"put on love, which is the bond"—the belt that braces and binds and balances—"of perfectness"—the cohesion of all grace, and the completion of all character. Love is what brings the whole Church, and the whole individual life, into harmony; mercy and kindness, lowliness and pardon are separate graces; but love embraces them all: and love will supply the defects which we all feel in our possession of the other seven; a really loving and lovable temper is a blue overall that will compensate for any missing article in the wardrobe. As the outermost garment is that which meets all eyes and is always the most costly and the most beautiful, so our most conspicuous uniform and our final coronation robe is Love.

The Apostle closes by showing what atmosphere is created in a Throne Room where the Court Dress is already worn; a final exhortation to unity and love in the body catholic, "God's elect, holy, beloved." "And let the peace of Christ"—that rich legacy he bequeathed, in dying, to every child of God—"rule"—not simply exist there, as a secret and feeble grace, but hold absolute sway—"in your hearts"—even though disturbed by mental doubts, or church dissensions, or raging world-wars outside, peace can have its empire in the soul—"to the which also"—the unbroken peace of a loving brotherhood—"ye were called in one body: and be ye thankful." God has been our Peacemaker, and he dwells supremely in a body of peacemakers, and heart-peace is one secret of a steady character and a heavenly calm. "My peace I leave with you: let not your heart be troubled, neither let it be afraid."

OUR DEVOTIONAL

Possession vs. Profession

By Gladys Spice

OUR SCRIPTURE

Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not that **Jesus Christ is in you**, except ye be reprobates (II Cor. 13:5)? If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead and **your life is hid with Christ in God** (Col. 3:1-3). And whatsoever ye do in word or deed do all **in the name of the Lord Jesus** (Col. 3:17). Lay not up for yourselves treasures on earth but lay up for yourself treasure **in heaven** for where your treasure is there is your heart also (Matt. 6:19-21). Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteous-

ness; and your feet shod with the preparation of the Gospel of Peace; above all taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked. And take the helmet of Salvation and the sword of the Spirit, which is the word of God (Eph. 6:13-17). For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and the joints and marrow and is a discernor of the thoughts and intents of the heart (Heb. 4:12) Go ye therefore teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them whatsoever things I have commanded you and lo! I am with you always, even unto the end of the world (Matt. 28:19-20). Take no thought saying what shall we eat, or what shall we drink, or wherewithal shall we be clothed but seek ye first the kingdom of God and its' righteousness, and all these things shall be added unto you (Matt. 6:31-33). My God shall supply all your need, according to his riches in glory (Phil. 4:19).

"OUR MEDITATION"

Let us pause a moment in our activities and really examine ourselves. As a "possessing" Christian we will know that Christ is in us and that we are in Christ. You ask, "How do we know?" 1 John 3:14 tells us that we know we have passed from death unto life, because we love the brethren. Again 1 John 3:23-24 says—"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another and he that keepeth these commandments dwelleth in him and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

Then as a "possessing" Christian (a soul that has been born again) we will know, because the things of the world (the things we once loved) we now hate. 1 John 2:15-17—"Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life (picture these vices in life before Christ is accepted) is not of the Father, but is of the world. And the world passeth away and the lust thereof; BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOREVER."

Before Christ comes in we wonder what would be left if we would give up all the worldly things, but praise God! he never takes away but what he returns an hundredfold. Mark 10:29-30—"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, **FOR MY SAKE AND THE GOSPELS**, but he shall receive an hundred fold now in this time . . . and in the world to come, eternal life." Isn't that a precious promise? And we know it is true because many have tried him and we all know He NEVER FAILS.

As "possessing" Christians we will not be satisfied to enjoy salvation alone but will have a deep desire to witness for him—to become a soul winner. James 5:19-20—"Brethren, if any of you do err from the truth and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." He that winneth souls is wise.

Now we will try to examine a "professing" Christian's life. He will have no change of heart. His interests will still lie in seeking worldly amusements. He has not learned that we cannot serve God and mammon. He is embarrassed and bored when in the company of spiritual people. He gets enough church (as he says) in church. He would rather lie in bed on Sunday morning than get up and attend the church service and serve where needed. He thinks attending a few services every so often will pave his way to heaven. Let us remember that the way to Hell is paved with Good Intentions. His Bible is "red" only on the edges. He invariably finds an excuse for not attending the mid-week prayer meeting—too cold, too hot, bad health, company (and naturally they would not care to go along for that is the type of companions he chooses). Oh, there are many excuses

a "professing" Christian can find, and always does find—but he forgets that God demands "reasons" and not "excuses." No doubt some are wondering why the writer has used the term "Xian" when referring to the "professor". For the simple reason that he has crossed the very name of Christ out of his "profession." Instead of being blessed with Christianity he is burdened with Churehianity.

However, we have the comforting promise that if we confess our sins, he is faithful and just to forgive us and to cleanse us from all unrighteousness (1 John 1:9), but we should not forget that Jesus said, "No man having put his

hand to the plough and looking back is fit for the kingdom of God."

OUR PRAYERS

Oh God, we come to thee, "professors and possessors", knowing that all have sinned and come short of the glory of God, therefore we confess to thee our daily trespasses, knowing that thou wilt forgive us. Help us to live that we can say to others, without fear of any going astray, Be thou followers of me even as I also am of Christ. In Jesus' Name. Amen.

Canton, Ohio.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 21)

Jesus Dies and Rises from the Dead

Scripture Lesson—John 18:1 to 20:23.

Printed Text—John 19:23-30; 20:19, 20.

Devotional Reading—Psalm 16:5-11.

Golden Text—Therefore doth the Father love me because I lay down my life that I may take it again.—John 10:17.

THE TRIAL

"Jesus Christ was not accorded a hearing by a single unbiased tribunal, nor before one unprejudiced judge, nor any competent authority. The judges, the jury and the people all knew him to be an innocent man; notwithstanding, they rose en masse, and hurled him to doom and death." "His judges and foes were all swayed by passion and self-interest, and were ready to make travesty of justice."

THE BURIAL

Joseph of Arimathea, probably the modern modern hill village of Beit-Rima, thirteen miles east-northeast of Lydda,—a secret disciple of Jesus, a "rich man" (Matthew), "a good man and a righteous" (Luke), "who was looking for the kingdom of God" (Luke) which Jesus had preached, and "a counsellor of honorable estate" (Mark), that is, a member of the Sanhedrin who had "not consented" (Luke) to the verdict of the Sanhedrin condemning Jesus, went "boldly" (Mark) to Pilate, and asked for the body of Jesus. "He is no longer a secret disciple. The cross transfigures cowards into heroes." "It was no light matter Joseph had undertaken; for to take part in a burial, at any time, would defile him for seven days, and make everything unclean which he touched (Num. 19:11; Hag. 2:13); and to do so now involved his seclusion through the whole Passover week, with all its holy observances and rejoicings." Joseph, however, did not flinch, but even used for burial "his own new tomb, which he had hewn out in the rock" (Matthew).

CENTRAL EVENT OF HISTORY

The great central event in the history of the world is the coming of Jesus Christ into the world, including his life, his death and his resurrection. The centuries circle around his personality. As all the stars of heaven are said to be moving around the star Arcturus in the Pleiades, so all the Bible and all history move around the cross of Christ as their cen-

ter. "The cross of Jesus must ever remain the one bright center of all our hopes and all our songs," of our love, of all good influences, of heaven itself. "Waterloo," says Victor Hugo, "is the change of front of the universe." Nearer truth is this: Calvary is the change of front of the universe."—Hnrlbut. "Christ's tomb was the grave of the old world and the cradle of the new."—Lamar-tine. The cross is the tree of life in the midst of the paradise of God. It resembles the mystic tree Ygdrasil, under whose roots are fountains of wonderful virtues; whose branches spread over the whole world and reach above the heavens and drop honey. As on the cross on the mountain of Oberammer-gan is always in sight, wherever one may walk or live, so always from every part of the world is seen the cross of Christ. It shines like the lighted cross in the city of New York—a cross of shining stars in the heavens, above the lights and sounds of the busy city below.

GLAD WHEN THEY SAW HIM

"If there was a moment of intense, agonizing excitement, you might have fancied it would have been that. There is no excitement. There is perfect quietness in them all; in him who had forsaken the Master, in him who had denied him. He has spoken peace to them, and they are at peace. The beloved disciple can only describe what he felt, what all felt, in the simplest, calmest words." Those words we may well apply to ourselves.

PROOFS OF THE RESURRECTION

"I have been used for many years to study the history of other times, and to examine and weigh the evidences of those who have written about them; and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the mind of a fair inquirer, than that Christ died and rose again from the dead."—Dr. Arnold. So Dr. Lyman Abbott: "The resurrection of Jesus is the best-attested fact in history."

The transforming of the disciples—originally but common men—into apostles, who changed the face of the world, through the gift of the Holy Spirit, is a proof.

The very existence of the Christian church

is a proof of the resurrection of Jesus. "Faith in mere visions or phantoms may produce phantoms, but not such a phenomenon as the Christian church, the greatest fact and the mightiest institution in the history of the world."—Pres. Woolsey.

The statement of his enemies contradicts itself (Matt. 28:11-15). "His disciples came by night, and stole him away while we slept." (1) Why should his disciples who did not expect a resurrection steal him from the sepulcher of Joseph, a friend? (2) How could Galilean peasants remove the sealed stone and carry away the body without waking the Roman guard? (3) Would these peasants, if they had done this, have risked detection by taking off the grave clothes and carefully folding them? (Luke 24:12). (4) If the soldiers had slept on guard, would they have been exposed and protected by the Jewish rulers?—Illustrated Quarterly.

RENDERING HELP TO SOUTH AMERICA

A Truly Great Sunday School Convention in Korea

Just a few items have been received at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York, concerning the National Sunday School Convention in Korea. That Convention was held in October under the general leadership of Rev. J. G. Holderoft, D.D., Secretary for Korea, with offices recently moved from Pyongyang to Seoul. The paid enrollment was 1945 and the actual attendance over 2,200. No less than nine churches were required to care for the crowds. Even in their optimism, and there is an abundance in Korea, plans were made to entertain only 1000 and the committee declared they were "about swamped." The treasurer, Rev. Charles Allen Clark, D.D., wrote, "It was the greatest religious Christian assembly ever held in Korea and will do much for Sunday schools throughout the land." Plans are now being made for regional conventions in different parts of the country that the influence from the great gathering in Seoul may be effective in all sections. The one in Pyongyang will take place from December 29 to January 5. Among the speakers in Seoul were Rev. E. G. Tewksbury, of Shanghai, and Horace E. Coleman, of Tokyo, both of whom are field representatives of the World's Association in the respective countries.

J. A. GARBBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Some A. B. C's of Christian Endeavor

The following verses, published in the Christian Endeavor World, were sent to that paper by Secretary Hicks of the Connecticut Christian Endeavor Union, who obtained them from a paper entitled "The C. E. Mour Record," published every month by the Seymour (Connecticut) Congregational Endeavorers. It is produced by a committee of two, the committee alternating between the boys and the girls.

Some A. B. C's of Christian Endeavor

- A** for Active Christian Endeavorers
Training to serve the Lord;
- B** for Bible-reading
That we may know our God.
- C** for Christ and the church he gave,
Our duty to them is clear;
- D** then Determination,
Let temptations hold no fear.
- E** means Earnest Endeavor;
Our best is but to try.
- F** Friendliness towards others;
Good friends we cannot buy.
- G** of course, means Giving,
Giving as Jesus gave,
- H** for Honesty in all things,
A good name is best to have.
- I** we're sure, means high Ideals,
For without them, alas! we know
- J** would not stand for Joy,
As through this world we go.
- K** must stand for Kindnesses,
The little things of each day.
- L** for Love of Learning
From others the better way.
- M** means Money and Missions,
They often our selfishness prove.
- N** Neighbors of other races,
For these, Jesus said, we should love.
- O** says, "Seize Opportunity,"
"Cleave to that which is good."
- P** Means Practise Praying
And get acquainted with God.
- Q** is for the Quiet Hours,
To be alone and think.
- R** for a kind of Religion
Which teaches us how to think.
- S** is for Service rendered,
The working of God through man.
- T** tell the Truth at all times,
And not say "can't" but "can."
- U** for Unity of Purpose
Which keeps us banded together.
- V** for Victors over wrong,
The result of working together.
- W** the Wisdom all would seek
Who strive to do his will.
- X** we'll ask for eXtra strength,
With trust, our pledge fulfil.
- Y** for the Youth of our country
Who are not found in C. E.
- Z** for the Zeal of those who are
Determined that all shall be.

Our bodies being temples of God, how careful we should be to keep them clean and wholesome—a fit dwelling-place for him,

The God of War

By C. L. Plank

Why should the god of war survive
To chill us with sudden dread?
Why should anger and hate still live
When they should be cold and dead?

Do we weep for our fellow men
When they have sorrows to bear?
Do we sympathize and pity them then
When sunk in the depths of despair?

Why do we fight, when it's sweeter to live
And love in a land of peace?
Why do we withhold when we should give
Our help that war and strife might cease?

Are we the cause of the war god grim
Being alive and at large today?
Out of our hearts then, let us cast him,
And let the God of Peace hold sway.

The god of war is nourished by hate,
By envy and malice and greed;
If we cast him out, 'twill be his fate
To have nothing on which to feed.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for March 21)

Radio Messages from the Land of Christ. Isaiah 54:13

(NOTE—Miss Haun says she is sorry the Junior Notes for last week failed to reach us, but that she wrote them and mailed them early. So they were evidently lost. We are sorry too, because we find some of our readers look forward from week to week for these interesting Bible stories. Miss Haun is doing a good work for the Juniors.—Editor.)

Hello, Junior Christian Endeavorers of America: I have a message for you. I am a little girl, eleven years old. My name is Martha and my home is far away from yours. It is on the other side of the world from you but I live in a town that you have often heard about. It is called Jerusalem. I am glad I can talk over the Radio to you for I like to talk to other girls and boys who are near my own age.

I am going to tell you how I came into the city of Jerusalem. It was in the country of Judea quite a distance from this city when I was born. During the war, I lost my parents and became a refugee in a little town. Just about a year ago I was transferred with a group of other children. We were so interested and anxious to see our new home in the city. As we drew near to the town we could see the great wall with its gates. Jerusalem is built on a hill and we could see it for a long time before we started to wind along the road which passes along the wall of the city. The wall is very high. Finally we came to

one of the great gates. There we had to wait for quite a little while before we could go through. The streets of this city are very narrow. In some places where the houses are built right up to the edge of the street they are connected across the street. That is, the third stories of the buildings are built right across right above the street. This makes the streets very dark.

After we had gone over quite a distance of these narrow streets we came to a big square building. Like nearly all the houses that we saw it was built right against the edge of the street. This was not a high building. It was only two stories and very plain. We were soon inside of it, seeing the other children who were there. They took us about the house. It was, and still is, very scantily furnished. There were a number of beds for the children. In one room there were a lot of couches all around the edge to sit on in the day time. At night these were used for beds. One thing about this house that is quite different from the houses in America which some of the American Relief Workers have told me about, is the roof. It is flat and has a railing around it. Whenever the weather is nice we are allowed to go there part of the day to play. Our roof is big and we have lots of fun playing there.

One of the nicest things that has happened to me since I have been in this refugee home for children, is learning about Jesus. I think that it is strange that you children in America are taught more about Jesus than a lot of children right here in the country where Jesus lived. I think that my parents were Christians, but I do not know much about them, for I was very small when they died. We have Sunday school right here in our home. We like to ask questions and learn a lot about how to live Christian lives. Our teachers whom you have sent us from over there in that Big America, are so nice to us. Some of us suffered a lot from hunger and lack of proper clothing until food and clothes were sent us from your land. The time that we suffered most was during the war and for the first few years after it. Some of the little folks who were brought here during the war have gotten big enough to take care of themselves and have been taught trades so that they can go out and earn a living.

The other day all of us were taken in a body to see the wailing place of the Jews. Did you ever hear of that? It is an extremely high wall made of huge stones. At all hours of the day the Jews come to this place and pray for the rebuilding of their city, Jerusalem. We felt so sorry for them. They seemed so sad and earnest. If they believed in Jesus as we do they would be happier, I think. I wish that you could send missionaries to help them like you sent helpers to us. There are a lot of people in this land that was once Jesus' home who need the happiness which belief in Jesus gives. There are many poor people in Jerusalem and the country about.

(Continued on page 15)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

After One Year of Service

Rio Cuarto, Argentina, Feb. 19, 1926.

Dear Friends:

These are days full of memories, for it is just a year since I came to the land of the Southern Cross, and perhaps as good a way to celebrate as any will be to write a letter to the Evangelist family.

Perhaps you think it has taken me a long time to get started, but maybe since a start is made you may hear from me oftener. Several times letters have been begun, but for various reasons they were never finished.

After even one year things look quite different from what they do at first sight. I think it might not be a bad thing for all concerned if the folks at home would give new missionaries a year to *think* in terms of a foreign land, before expressing themselves. Certainly one's judgment is not too mature *then*, but we might save considerable snap-judgment.

However, since about all the new missionary does, that makes any showing, is to write, naturally he feels he owes that to you or you would think he is not earning his salary. Since I receive no salary I felt less of that sort of obligation.

Perhaps I came with what will seem to many a low standard or ideal of missionary accomplishment. Certainly I had no idea of setting this part of the world on fire, never having succeeded nor even tried to do that at home. I knew there was work to be done and that laborers were few, whereas at home they were many; that I would go while many, just as willing and more capable could not; so I came to do my bit, even as I tried to do my bit at home, with the drawback, however of having to speak a new language.

I did not come expecting to find things exactly to my liking, nor that I should find either work or workers perfect. Neither did I come to find flaws either big or little in the work and workers. I expected to find an earnest band of Christians doing their best to make known the Gospel of our Lord and Savior, and in this I was not disappointed. I came to help in any way I might be able, and having a rather vague notion as to what that might be. I have not reached middle age without learning that human nature is pretty much like a mirror and reflects back very much what you present before it. And already I have proved to my own satisfaction, at least, that the people here are very responsive to the love shown them, even as they are very susceptible to any feeling of superiority manifested. I find myself loving some of the ones that at first seemed "impossible." One soon learns to think little of smells and such things when the heart is clean and the spirit of the Christ is manifest.

Now a year has gone and I can truly say, with much thanksgiving, that never for a moment have I regretted coming. It has been a year full of new experiences, new duties, new ways of expressing myself, new customs,

new weather conditions (no small thing for one used to Sunny California), new friends, new heartaches, but also new joy.

Already I see the reason for many of the things that at first seemed so strange in the customs and characteristics of the people. Usually, I suspect, that when a nation has a certain custom there is a reason back of it, and we are not wasting our time trying to change their customs. Given a changed heart, whether here or at home and the customs will adjust themselves, and only the grace of God will make either an Argentine or a Yankee change evil customs. The Argentine takes its mate and the U. S. its ice cream sodas, and what matter? But in both lands it takes the grace of God to make a man stop his meanness.

Results may be slow in this land but we new-comers are surely reaping the benefits of the work of those who have been longer on the field, for of persecution there is none; neither is there the old-time fanaticism.

Formerly the work here in the Argentine, as in many other lands, was confined to the larger cities. Today in many of the smaller towns there are little groups of believers who gather in some little "Mission Evangelica." Besides through the work of our own and other Bible coaches, etc., the Gospel is being read in many homes throughout the land. Should the call ring out, "Behold the Bridegroom cometh!" doubtless in these towns and villages there would be someone to answer, "Even so, come, Lord Jesus"; but in so many, many towns there is no one to teach the people and, "How shall they hear without a preacher?" And, "How shall they preach except they be sent?" And, "How shall they be sent when the funds in the missionary treasury are hardly sufficient to last from one

Easter to another? And, How can the work be extended when the Board must send out the word "Cut expenses wherever possible. Funds very low"? And, How can you pray the Lord to send out MORE laborers when the funds will hardly care for the present ones? And, How shall we appear before him unashamed if we have failed to do what we could to send where we could not go?

Workers are ready and waiting to be sent out. Won't you do all in your power to give them the chance to have the joy of service here. In the day of his appearing, how glad you will be for that thing you decided *not* to buy in order that the money might go to the Easter offering.

Do you know the story of the beggar, who each day sat beside the roadside asking alms of the passer-by? Then one day the wonderful news came that the king was to pass that way. How happy he was! Would not a king give a wonderful gift?

At last he heard the sound of the approaching cortege and as the king passed he presented his little dish, containing a few grains of corn, that had been given him, petitioning alms. But—Said the king, "I am thy king, and it were fitting that thou give thy king a gift."

Surprised, crestfallen, he dared not refuse, so selecting the tiniest grain of corn from the dish he presented it and the king went on his way.

Meditating in angry disappointment the beggar glanced down at the pan with its pitifully small hoard of grain, and behold! There was a tiny grain of purest gold, the exact size and shape of the grain of corn he had given the king.

Then, said he "Oh, that I had given ALL to my king!"

Yours in his service,
 JOHANNA NIELSEN.

New Challenges in the African Field

"The Sky-Parlor, Long Beach, Calif..

March 10, 1926.

Dear Members of the F. M. S.:

A new station has been opened in Africa, among the Banda Tribe. These people are about seven hours' journey (as the Ford truck flies) northeast of Yalouki, on the new auto road that the Government is about completing. It is at this station that our bride and groom, Mr. and Mrs. Chauncey B. Sheldon, expect to set up their housekeeping ("That Office Secretary" months ago sent in Miss Cope's order to Montgomery Ward for "1 rolling pin.") But let us get back to business, and away from romance!

This will be our third station in Africa, and even before it is opened, the Field Council over there writes and pleads for permission to open a fourth.

Mr. Hathaway has sent us a hand-made map of the district over there. There was a pecu-

liar mirror-maze of red-ink crosses on that map, tracking their peculiar way in circles, loops and by-paths. "That Office Secretary" being of an inquisitive nature, counted these crosses and there were exactly 91 of them. Now, what do you suppose they mean? Mr. Hathaway explains that they mark the journeys of your missionaries, and the places at which they have stopped and preached the Gospel—91 places, over miles and miles of travel! That explains why they are pleading for little chapel buildings along the way. As it now is, the missionaries preach from the Ford truck, while the natives stand and listen, out in the torrid sun.

Then, there was another interesting thing brought out in the minutes of their Field Council meeting. The missionaries have resolved to teach the natives to use the military salute as a greeting in place of the hand-shake. Why? As a preventive in the spread

of diseases! Leprosy is raising its ugly head over there among the natives,—not to mention other loathsome diseases with which your missionaries come in personal contact daily. That brings up another plea—they want to build a Leper Asylum.

All these wants are truly needs, and are

necessary to the health and well-being not only of the natives, but of your own missionaries themselves.

Are you equal to the challenge? The third and the fourth stations, the chapels, the Leper Asylum. Are you supporting your missionaries conscientiously and in such a way that

your Lord will some day say to you, "Well done, thou good and faithful servant!" The Easter Offering for Foreign Missions will be the thermometer that will tell whether you are at fever heat in your love for the Master.

Yours in the Master's Service,
THAT OFFICE SECRETARY.

NEWS FROM THE FIELD

TURLOCK TO MARTINSBURG

It has been so long since we have reported through the Evangelist, that we scarcely know where to begin. It might be well to say we closed a four year pastorate at Turlock, California on the last day of August and left on the seventh of September, touring South and East over the Santa Fee trail into Kingman, Kansas, where we spent a few weeks visiting my mother and two sisters. From there we came to South Bend where Mrs. Cook's people live and spent several weeks there.

No, Turlock, we have not forgotten you, and all those gifts, greetings, good wishes, and prayers that accompanied us on our trip. Perhaps you would be glad to know that your gifts in money, as you brought or sent them, individually amounted almost to one hundred dollars, aside from the various other gifts you gave at our parting. We sorrow with you (but not as those who have no hope) at the passing of our dear Brother Doty. We know that his place in the church will be greatly missed, and yet we are assured that his joy has increased. No, we have not forgotten you and are holding you up before the throne of grace.

We arrived in Martinsburg, Pennsylvania, on December first, where we found a hearty welcome awaiting us. We stayed in the homes of Brother J. E. Dilling and Brother Emmanuel Eversole for a few days while they were finishing some work on the parsonage. The work in the parsonage was so extensive, it was almost like moving into a new parsonage. I think the church spent about five hundred dollars in all. They papered the house throughout, made a few changes, and refinished the wood-work, put up new blinds, etc. The young ladies Sunday school class purchased and paid for the installing of a new furnace, which has proved a great comfort these cold winter months. Scarcely were we located in our new home, until we were visited with a large delegation of the church, with refreshments for the evening, and a large donation of canned fruit, jellies, potatoes and other articles that have supplied much of our need through these winter months. While taking Christmas dinner at the home of Mrs. Alice E. Gingrich, the ladies of the church, visited the parsonage, and placed five new rockers, a library table and a hall tree in the front room. There are many donations and gifts from within and without the church which we cannot mention for the want of space at this writing. But the thing we are endeavoring to emphasize is that these dear people are doing all they can to make us comfortable and happy, for which we praise God.

It might be well to note that we are serving two churches, the one here at Martinsburg and the other, a distance of about seven miles, known as the McKee church. We are glad that both of these churches believe the Book. There has been little or no change in the work thus far, and we believe it is going forward nicely. We have baptized five, and have another to be received next Sunday by letter. One of these was received into the McKee church last Sunday. The other five here at Martinsburg. Our revival continued two weeks and two days and then about 18 inches of snow fell, closing up highways, byways and the meeting. I think the devil thought we were about to get something started. The crowds were splendid despite the snow and zero weather; they were increasing every night. Even on Monday night the house was almost filled. It was the first time in the ministry of the pastor, that throughout the meeting in the majority of the sessions, there were more men present than women. A strange phenomenon indeed for this age. Even though we were forced to close down, we believe much good has been accomplished. Some of these men suggested that when spring opened, we have a week or ten days more. At the close of the service the church gave us a love-gift amounting to fifty dollars as their appreciation for the service. But a still greater surprise came last Wednesday evening when fourteen men outside the church presented to the pastor one of the best Scofield Bibles they could buy, as their token of appreciation for the Gospel messages that were brought. Two others paid up a year's subscription for the Martinsburg Herald. I have no idea as to what the rewards will be on the other side for preaching the Book, but some times it pays here.

We hope to begin a meeting at McKee, the 21st of March, and since we have there another fine loyal group, we hope to have something more soon to report. Both of these churches have selected mighty fine and capable leaders for their Sunday schools. Brother J. E. Dilling is superintendent of the Sunday school at Martinsburg, and Brother William Wineland at McKee. So with good leaders already at the wheel, we expect to move forward in the work of the Lord, by his grace.

J. S. COOK.

TWO WEEKS AT NORTH MANCHESTER

I should say, two very pleasant weeks at North Manchester. Beginning Monday night, February 1st, I worked two weeks with Brother Schutz and his people in an evangelistic campaign. Brother Schutz had every-

thing primed and ready to go. It was an intensive meeting from the start. There was little or no lost motion.

Speaking from my own standpoint I never held a more enjoyable and satisfactory two weeks' meeting than that meeting was. The services throughout were characterized by seriousness, prayerfulness, good singing, and large attendance. On several nights people were turned away because no more could get in the church building. Because of the splendid spirit existing between the churches of North Manchester many people from other churches also got a real blessing out of the meetings, as well as the members of our own church. Besides, we are very sure that in many a life there was a consecration. A number of folks also brought their church letters. And not a few for the first time made the great decision. I am leaving it to Brother Schutz to furnish the figures if there are any to be furnished.

My home was with Brother Schutz and his delightful family. I could ask for nothing finer than that. Many of the other North Manchester homes were also open to us with their genuine hospitality. In my absence from South Bend, Brother Schutz took care of my pulpit to the complete satisfaction of our people. In fact I believe South Bend would be willing to trade pastors with North Manchester and I could not censure them at all if they did. Brother Schutz is so widely and favorably known in Northern and Central Indiana that when it is announced that he is to speak, a big audience is assured. I am hoping that very many more of our own Brethren people may have the privilege to know and to hear Brother Schutz.

It was my pleasure to appear before three different gatherings of students of the Manchester College during the two weeks: I addressed the chapel service one morning; at another time I addressed the Y. W. C. A. girls; and I also addressed the Y. M. C. A. My treatment by faculty and students was of the kind that warms the heart. To even a casual observer it is evident that Manchester College is going strong, with a seemingly great future ahead.

During our meetings we had quite a number of students present from time to time. And when I started for South Bend the people of our church gave tangible proof that they believe the laborer is worthy of his hire.

I think I will be permitted to add that in the month of October I spent two weeks with Brother G. L. Maus and his people at Peru in a meeting. We found this field somewhat restricted from the standpoint of possibilities for visible and immediate results. Nevertheless we tried to faithfully sow the good

seed, in the firm belief that good seed may bring forth harvest a long time after the sowing. I enjoyed greatly to work with Brother and Sister Maus and their loyal, earnest members. I shall remember with much pleasure our two weeks together, and shall always covet earnestly for Pern progress and growth.

WM. H. BEACHLER.

NEWS OF THE COLLEGE

The seventh annual Inter-High Basketball Tournament was held last Friday with twenty-eight teams participating. This is four more than we had last year and is about the limit of our capacity. This was started seven years ago with eight teams. It has grown in favor every year so that this year we had to refuse several schools which applied for a place. Nothing marred the program and it went off as planned.

The College plans to debate the child labor amendment with Baldwin-Wallace this Wednesday at Ashland.

Professor Alva Roper, who is here with a party holding what is called a Church or Religious Chautauqua, played several piano selections at the Chapel hour Wednesday of this week.

Professor J. A. Garber recently returned from Waterloo, Iowa, where he assisted the local churches in holding a training school in Sunday school methods.

Easter vacation will begin this year Wednesday afternoon, March 31, and close Monday evening, April 5. During this time, several Gospel Teams are planning on trips. Several of the teachers of the school will go to Columbus to educational meetings while some have planned work among certain of the churches.

Things are already beginning to shape themselves up for Commencement. Bishop McDowell of the Methodist church will be our commencement speaker. Superintendent J. A. McDowell, of the Ashland public schools, is a cousin of the bishop.

I spoke before the County Ministerial Association last Tuesday on four World Problems Facing Christianity.

Dr. Bame, the local pastor, was in the pulpit last Sunday, after several weeks' absence spent in revival services.

Professor R. R. Haun who is in Chicago studying at the University, writes from time to time that he is enjoying the year there. He has a year's leave. This coming year I am planning on granting leave to some other member of the Faculty. It is only this way that we can keep the College abreast with modern learning. Counting Professors Miller, L. L. Garber, J. A. Garber, Haun, and myself, this makes five who have had the opportunity of study or travel or both while on leave. Others have studied during the Summer also. Professors DeLozier, Puterbaugh, Mason, and some of the special teachers.

EDWIN E. JACOBS.

SCHUTZ HOLDS UNION SERVICES IN HUNTINGTON, INDIANA

The writer has been in Huntington nearly five years. He has been a member of the Ministerial Association during the entire time. And during this whole period each year some effort has been put forth to arrange for and

have conducted a series of union services in this city. Each year brought a failure to consummate plans. Last fall the effort was renewed, and the following plan was agreed upon. A speaker was to be employed and the local Association was to have charge of all plans, and carry them out. A speaker was looked for in many directions. Failure seemed to be staring the group in the face again. The writer finally rose and proposed to the ministers that Rev. Schutz would be the man to fit into our program if he could be secured. This was accepted at once and a committee dispatched that afternoon to present the proposition to him. He accepted.

The services began on Tuesday evening, January 19. The M. E. church was used during the first week. Tuesday night saw the auditorium filled, the galleries filled and some in the Sunday school assembly room. From that night there was no question of attendance. Blinding snow storm, ten below zero, counter attractions, nothing seemed to influence the attendance except upward. The first Sunday evening found us unprepared for what happened. Long before time for the services to begin the great M. E. church was crowded to capacity—auditorium, galleries, Sunday school assembly room and class rooms up and down stairs. An overflow was arranged for quickly and 200 gathered there while possibly 200 or 300 others went home. The services of the second week were held in the Central Christian church. This building was filled night after night. Three services were planned for the closing Sunday night, January 31. At 6:30 in the First U. B. church a service for young people to be addressed by Rev. Schutz and presided over by the writer, who is Vice-president of the Ministerial Association. Seven hundred young people attended this service. Before seven o'clock a messenger brought the word that not another person could be gotten into the main service in the Central Christian church. The number in this service was 1700. When the young people were dismissed an overflow was conducted in the U. B. church. About 200 persons were present. The total attendance in the three services on the closing night was according to conservative estimates, 2600.

Prof. Schutz seemed to be at his best. From the first sermon to the last he held the attention of the crowds at will. His messages were the topic of the conversation everywhere. The newspapers devoted whole columns on front pages to write-ups of the meetings. Every night the preached seemed to lift the standard of Christian living higher until people were saying "what else can he add?" And then the next evening they would come and he would add. His messages were not messages of compromise or of the soft-pedal type. They bristled with challenge and warning. The Christian living advocated was one of real manhood challenging the most heroic efforts of a gallant warrior.

The aim of these meetings was a reconsecration of the church people and not an evangelistic campaign seeking conversions. An opportunity for this was given but not stressed. During the second week a real challenge for re-consecration was given and the response was very marked. The extent of influence of these services cannot be measured. A school

principal said to the writer: "I can see a great difference. People are kinder and more sympathetic. They are more thoughtful of each other." Any city that may be looking for a preacher to conduct union consecration services will make no mistake in securing the services of Brother Schutz. He is a fearless preacher and will render valuable service in any church to which he might be invited.

H. E. EPPLEY.

COLLEGE CORNER AND LOREE, INDIANA

College Corner

As we scan the pages of the Evangelist eagerly looking for news from the field and anxious to know how the church in general is getting along, it dawned upon us that perhaps others were just as anxious to know something about what we were doing as we were about them. We are now in our third year's work at College Corner, Indiana. Although not a large number yet a very loyal and active membership. In October we held our revival, Brother Harley Zumbaugh leading us in the song services. While it was our third meeting, it was by no means lacking in interest. Night after night the brethren came and worked and prayed earnestly and God honored our efforts by giving us fifteen souls, many of them heads of families which made some very substantial material from among some of the best families in the community.

Our Sunday school is moving along in a splendid way under the leadership of Brother John Knee, who is a live, wide-awake superintendent. Our attendance often goes beyond the number on the roll and seems to be on the increase. Our Sunday evening audiences are many times beyond our expectation. It is indeed a pleasure to work with such a fine group of people who feel a responsibility in the church and do not place it all upon their pastor. They did not forget us at Christmas but remembered us with some very substantial gifts, for which we were very thankful.

Loree

While it has been a long time since you have had a report from this place, we are by no means dead or inactive, but holding the fort. We are now in the eighth year of our work with these good people and feel that together we are forging ahead for the Master. In the seven and one-half years of services here we have seen many changes. Many of our brethren have gone to their reward and many new faces are now filling their places and assuming the responsibility of the church. One thing that makes us rejoice is to see many of those whom we have been permitted to take into the church, holding responsible positions and carrying the burdens of the church. While there are a number who are not active whose names are on the church book, yet those who are active are very reliable and are always ready to encourage and stand by their pastor. While we have thought that our work here should be brought to a close, they don't seem to think so. The Sunday school helm is still in the hands of our efficient superintendent, W. A. Shinn, who has held that office for a number of years and is now County Superintendent. And while he

was busy looking after the county work, our school was left in the hands of one of our younger brethren, Edward Lippold who handled it in a splendid way. On Christmas eve we began our meetings with a fine and enthusiastic audience. Each evening they came, prayed and sang together and were willing to listen to their pastor as he tried to bring a gospel message which was no small task, as this was the fifth meeting we have held here. The visible results were not so great from a numerical standpoint, yet very substantial—three young men and one aged mother. There was a fine spirit manifest. They did not forget to make us a very substantial gift for our labors which makes us feel that they appreciated our efforts though weak they were, and we were very thankful. We have some very fine Sunday evening audiences. Our heart rejoices to see so many young people going to the house of the Lord. If we have been able to accomplish anything in either of these places, it was through the lovingkindness and mercy of our heavenly Father, and to him be the glory for ever.

C. A. STEWART.

Junior Notes

(Continued from page 11)

They are still in need of food and clothing in some places. There are a lot of children who go down to the center of the city every day to get their food. Their homes are so poor that they can not get enough there.

The Bible says that those that help the poor shall be happy. I hope that you Junior Christian Endeavorers can help in sending supplies and workers to our land, for if you do you shall be blessed. You can pray for us even if you cannot send much money and when you get older maybe you can send others or come yourselves and preach about Jesus to these people who need him so much.

I hope that you have liked my story about my life in this Bible city. You can think about some of my descriptions when you study about Jerusalem at Christian Endeavor.

Bible References

- M., Mar. 15 Jesus in the East. Mark 7:24-30.
T., Mar. 16 Gifts for the distressed.
Psalms 41:1.
W., Mar. 17 Help in need. Matthew 25:35.
T., Mar. 18 Helpers come. Mark 6:7-13.
F., Mar. 19 Comfort from God.
Isaiah 52:9, 10.
S., Mar. 20 Kindness to the poor.
Proverbs 14:21.

Ashland, Ohio.

PORTIS, KANSAS

Just a brief of GOOD News to Evangelist readers and Brethren. Just closed our mid-winter revival services on Monday evening, March 1st, with a great VICTORY for the Lord. We began Sunday, February the 14th. On the fourth night a heavy blizzard came and blocked the roads to such an extent that traffic was tied up on country roads for several days, so not many of our country people could get in for the meetings. However, we had an average attendance of a trifle over 120 at each service, which was real good considering that the evangelist was the pastor, and

the choir leader was Prof. Wimmer of the high school faculty. He is a splendid leader and a fine spirited man. He is a member of the U. B. church, but works with any of the churches in our town whenever called upon.

Each evening service was preceded by a short season of prayer by faithful ones in the basement room of the church. These, we feel, were a great stimulus to the working force, and especially to the pastor.

Well, the final result was seven new converts, all of which were baptized and confirmed at the closing service on Monday evening. Two others who had been baptized some time ago, were also confirmed and officially received into the church. This makes 11 new members added in 1926 already. So we continue to work and to labor in this good field. The Lord has wonderfully blessed us in our three and a half year's service among these good people. We love to work with them, and may his kingdom continue to be built up. PRAISE his Name!

One Thursday evening we perched on the subject, "Just to 'Old Cusses'." One hundred forty-two people listened. One business man came and asked that we print him a sign for his place, "Use No Profanity", and the Mayor of the city came and asked that we make a sign and place it on the public croquet grounds in the city park. So I guess many minds were stirred up for 'cleaner speech.''
W. R. DEETER.

NEW YORK CITY

"Greetings from the Big City:"

Dear Evangelist readers, it has been several months since you heard from us. Several brethren have desired us to write you of our baby work begun here five months ago in the big city of New York. We surely feel small in the midst of over five million people. But we are glad to have a big God on our side.

I had the privilege of baptizing 20 adults thus far, 15 of them are regular members.

It will interest you to know that some were baptized in Hudson River under heavy rain. Again others were baptized in a small Baptist church in New Jersey, and still others in an improved baptistry, buried too. And for the last two, we had the largest and handsomest Baptist church in Brooklyn, while the electric storm raged outside. "Praise God for the Baptist churches.

We have not grown more rapidly because we are greatly hindered by being where we are. As the church we hold our two weekly services in is not suitable. We have a room within the church building down stairs Sunday afternoons; and on Wednesday nights another room up stairs. Yet we thank God a few are finding us and come now and then. As we pay a small rent we can not do better till we get a store where people can come in from the street. Please pray for us that God may soon open a door and provide the means.

God has wonderfully granted me a street permit, through the police, to preach anywhere in New York. This will mean much as many who know and heard me when I had a place here before, will get in touch again.

On Wednesday, December the 23rd, we held our first communion and Lord's Supper. There were 15 of us. The dear Lord's presence was felt by us all. The members who thus remem-

bered him for the first time said, It was wonderful. It was because he, the Wonderful, was there with us. A lady Bible teacher in this Presbyterian Modern church was excited about our doings, said all sorts of things to me—such as others say against "that night," adding, said she, "I follow the teachings of our great Bible teachers." I replied, "We follow the teachings of the Great Teacher, the Lord himself." She said, "oh"—we went on with our feet washing.

We are expecting to observe the ordinances again around Easter. We trust we can do so in our own mission. Brethren, pray for us.

May God who gave us a vision of New York and for New York two years ago, put the same on every Brethren heart, that we shall unitedly pray for a wonderful church for our brotherhood and for the spread of a full gospel which is so badly needed here.

You would say "Amen" if you could see us stop people on the streets and lead them to Christ, whose name they had loudly cursed a few moments before.

I am giving to the Brethren here gladly and gratis my services since the work began, how much longer, I do not know.

Brethren, pray for us and all other fields, that we may not only grow numerically but spiritually.

In his service,

EMMA M. ABOUD.

2150 Eighth Ave., Astoria, L. I., New York.

IN THE SHADOW

LONGANECKER—Gladys Engle Longanecker, wife of Wm. Longanecker, of the Dutchtown community, passed on to her eternal reward, on January 3, 1926, at the age of 30 years. She united with the Brethren church at Dutchtown under the ministry of Elder Thomas Plew, and lived a beautiful Christian life. The writer ministered to her in spiritual things during her long illness, and always found her resigned and patient in the will of the Lord. She leaves a father, mother, two brothers, one sister, a husband and two children. May the Lord care for them tenderly in their hour of sorrow. Funeral services in the Dutchtown church, in charge of Elder B. H. Flora and the writer.
C. C. GRISSO.

STONEBURNER—John Stoneburner of near Dutchtown, departed this life at the home of his son at the age of 81 years. The writer brought to him the message of salvation on his dying bed, and for the first time he accepted Christ as his Savior. Into the hands of a just God we commit his spirit. In his going he leaves a wife and one son. Funeral services held in the First Brethren church in Warsaw on December 16, 1925, conducted by the pastor.
C. C. GRISSO.

SNELLENBERGER—Mariah Snellenberger, wife of the late Chas. Snellenberger of East Warsaw, passed out of this earthly life on February 7, at the age of 85 years. The husband preceded her in death just one year. She united with the U. B. church early in life. Funeral services at the First Brethren church in Warsaw in charge of the writer.
C. C. GRISSO.

HOLBROOK—Goldie Holbrook, wife of John Holbrook, died at the family home, four miles east of Warsaw on February 24, 1926, at the age of 33 years. She leaves a husband and two children. She lived a consistent Christian life. From her youth she was a member of the U. B. church. Funeral by the writer in the First Brethren church in Warsaw.
C. C. GRISSO.

LICHTY—Ann Ashenfelter was born in Ogle County, Illinois, May 13th, 1855; died very suddenly at Hastings, Nebraska, at the home of her daughter, February 17th, 1926, at the age of seventy years. She was married to John Lichty at Falls City, Nebraska, in 1873. To this union five children were born, Albert, who for some time was Business Manager of our Publishing Company; Frank, who is now a Trustee of Ashland College; Marie, who has for a number of years been identified with the Woman's work of the church;

and Guy Lichty a pillar in the Falls City church; Mrs. Chester Stump of Hastings, Nebraska, at whose home Mrs. Lichty died. These estimable children survive her, Brother Lichty having died in 1919. She was a fine Christian woman, and gave largely of her time and money for the advancement of the Kingdom. Funeral services conducted by the undersigned, assisted by Brother A. B. Cover.

H. F. STUCKMAN.

GOSNEY—Theodore LeVerle, son of Merl and Blanche Gosney, born in Portis, Kansas, September 21, 1925, died February 21, 1926; aged 5 months to the hour. The little one had bronchial flu for nearly three weeks. The pastor used for a text, "My beloved has gone down into his garden . . . to gather lilies."—Song of Solomon. Funeral service by the writer.

W. K. DEETER.

KENSINGER—David C. Kensinger was born May 19th, 1862, and departed this life here February 5th, 1926, aged 63 years, 8 months and 16 days. David Kensinger attended the Brethren church at Martinsburg, and was a splendid singer, but never united with any church until December 12th, when the pastor was called to his home, where he made the good confession in Christ and he and his sister Margaret were both baptized the same night and received into the church. Our brother had not been well for some time, and he grew steadily worse and was confined to his bed two weeks before his death. The services were held in the Church of the Brethren at Fredericksburg, conducted by the pastor and assisted by Brother Brumbaugh.

J. S. COOK.

HUSTON—The Grim Reaper has recently visited our congregation and thus added the following names to the ever increasing list. Amy Hughes Huston answered the summons February 2. Our departed sister was born January 29, 1865, at Hudson, Illinois. She resided with her parents until she came west to be married, which event took place at Atchison, Kansas, February 18, 1884. They made Falls City their home, where they reared their family and lived together until six years ago when her husband died. She continued to reside here after her husband's demise. To the union the following children were born: Mrs. May Helmer of St. Joe, Mo.; Guy P. Lot and Edna Hone of this place, and Charles Huston at Bloomington, Ill. Two daughters, Grace and Jennie Lutz, also an infant boy preceded her in death. She is also survived by one brother, Henry Hughes of Bloomington, Ill., and a sister, Mrs. Frank Vaughn of this place, besides a host of friends. Sister Huston was of a quiet, unassuming disposition but lived an exemplary Christian life. She very seldom was absent from church services, and manifested her interest in the organizations of the church. The funeral was held from the church by her pastor, the undersigned.

A. B. COVER.

WALL—Robert H. Wall was born August 25th, 1852, and died January 20th, 1926, aged 73 years, 4 months and 26 days. He had been a member of the McKee church for several years. Brother Wall had been a cripple for some years, and suffered considerable pain the last few weeks of his life here, but was only confined to his bed a week. The services were conducted by the writer.

J. S. COOK.

FINN—James Finn was born in Jackson county, August, 1860, and departed in peace February 18th at the age of 65 years, and six months, heart trouble being the cause of his death. Brother Finn and wife united with the Fairview Brethren church 37 years ago during a revival conducted by Brother I. D. Bowman, when Dr. Tombaugh was pastor of Fairview, and each succeeding pastor. I am sure, has realized Brother Finn's loyalty and support.

There remains to mourn his departure his dear wife, who so faithfully stood by him and spared nothing for his comfort during his illness.

There are also three sisters, Mrs. Mary Landrum, and Mrs. Wm. Cramblett of Jackson County, and Mrs. John Humphrey of London, Oregon and one brother John Finn of Columbus, Ohio. The deceased was laid to rest in the Washington C. H. cemetery. Funeral services by the pastor and writer.

S. E. CHRISTIANSEN.

KELLER—Miss Fannie Keller was instantly killed on the morning of January 20, 1926, when she was struck by an automobile while crossing the road in front of her home in Shady Grove, Pa. Deceased was aged 46 years. For a number of years Miss Keller made her home in Greencastle, Pa., but for the past 18 months had lived in Shady Grove. There survive her mother, Mrs. Geo. Keller and one sister, Mrs. Geo. Deardorff, both residents of Chambersburg. Miss Keller was a faithful member of the First Brethren church of Waynesboro, Pa. The funeral was held in Shank's church near Greencastle, conducted by her pastor, Rev. J. P. Horlacher.

DESSIE M. HOLLINGER.

HIGHBARGER—Mr. J. W. Highbarger, Waynesboro, Pa., departed this life Nov. 12,

1925 in the 55th year of his age. He met an accidental death by falling while taking down some electric wires.

The church here owes to Mr. Highbarger a debt of gratitude which it can never repay for it is to him more than to any other one man that we are indebted for having a Brethren church in Waynesboro, he having assumed the greater part of the responsibility of getting the work established here, sacrificing time, energy and money to accomplish this worthy purpose. Concerning the struggles and obstacles incident to the building and establishing of a new church, no one knew better than did Mr. Highbarger and his estimable companion.

Those ministers who early in our church history served the church here well remember Mr. Highbarger's home as one of comfort, sympathy and encouragement, where a minister remained as many as two or three weeks at a time always a welcome guest.

For many years he was church treasurer as well as treasurer of the Sunday school which he was also instrumental in starting. He was superintendent of the Sunday school for many years and teacher of the Upstreamer Class of which the writer is now teacher. As we look back over our brief history as a church we feel that we have not fully realized his worth to us as a church. Always interested in the welfare of the church his presence both financial and spiritual shall be greatly missed, but we bow in humble submission to his will. Our sympathy and that of a host of friends goes to his widow and daughter who remain to mourn their loss. The funeral service was held at his late residence in charge of his pastor, Rev. J. P. Horlacher. Interment is Green Hill Cemetery, this city.

DESSIE M. HOLLINGER.

DOTY—Clois Edgar Doty was born October 14, 1848, at Sunbury, Delaware County, Ohio. He departed to be with his Lord January 29, 1926, from his home in Turlock, California, aged 77 years, 3 months and 15 days.

He leaves to mourn his departure, his beloved wife Anna; four sons, Wilbur, of Turlock, Oscar of Portola, Walter of Mantague, and Paul of Don Pedro, California. Also four daughters, Mrs. Constance Flory, of Lemoore; Elsie Vary of Modesto, Minnie Holgate of Turlock, California, and Ruth Norton of Denver, Colorado, besides a number of grandchildren and a host of friends.

Services by Brother Platt of Manteca, assisted by the writer.

KENNETH R. RONK.

ANDREW—Mollie Kieffaber, daughter of Rebecca and Adam C. Kieffaber, was born Nov. 5, 1868. She departed this life Feb. 17, 1926, aged fifty-seven years, three months and twelve days. Her entire life has been spent in this community.

On Sept. 15, 1889 she and Thomas Andrew were united in marriage. This union was blessed by seven children, four boys and three girls—Jessie R., wife of Arthur T. Fulkerson, now residing at Aurora, Ill.; J. Fred Andrew, of Orleans, Ind.; Robert E. Andrew; Glenn T. Andrew of Dana, Ind.; Ruth R., wife of Charles Autin of Winslow, Ind.; Wilbur E. Andrew of Indianapolis, Ind.; and Edith L. Andrew of Indiana University. The entire family survive her with the exception of Robert who died in France during the last days of the recent war. Also surviving her are many other relatives and friends. She was baptized Oct. 5, 1884 into the Church of the Brethren and became a member of the Brethren church Dec. 12, 1915. She has always been a faithful and zealous member of the church she so much loved. Services by the writer.

N. V. LEATHERMAN.

NEIKIRK—Hattie Brant Neikirk, daughter of Margaret and John Brant, was born in Somerset County, Pennsylvania, Sept. 16, 1853, and died at the home of her son near Milledgeville, Ill., Feb. 15, 1926, at the age of 72 years, 4 months and 29 days. She was united in marriage to Benjamin F. Neikirk, April 7, 1874. To this union were born three children—Mrs. Maggie Bradway, Mrs. Lottie Roan-erick and Mr. Edward Neikirk, all of Milledgeville. Mr. Neikirk passed on before nearly twenty years ago. On June 3, 1904, Mrs. Neikirk joined the Brethren church of Milledgeville, in which faith she remained to the day of her decease.

Funeral services were held from the First Brethren church of Milledgeville. Dr. Kauffman of the Lutheran church offered up the prayer, Elder Z. T. Livengood of Lanark, a friend of many years standing, delivered the sermon and the writer took charge of the other services at the house, church and cemetery. Many are the relatives and friends who extend to the children their heartfelt sympathy.

GEO. E. CONE.

KELLY—Frank Kelly, son of Wm. and Lydia Kelly, was born June 7, 1857, died February 16, 1926, aged 67 years, 8 months and 9 days.

He was a faithful member of the Brethren church at North Georgetown, Ohio, for 27 years. His illness was of long duration but he bore it all with patience and faith in Jesus. Funeral services by the writer from John 11:21-25.

ALVIN BYERS.

RIDDLE—Hiram Riddle, departed this life February 23, 1926, aged about seventy-two. He was a member of the Mt. Olive Brethren church nearly thirty years. Many members of the church follow their Lord afar off; this should not be; neither do I consider a church paper interesting reading that pretends to fight the Devil with a pair of boxing gloves on. It is certainly necessary for the watchman in this day and age of the world to give warning with no uncertain sound. Brother Riddle leaves a wife and two brothers and a host of friends to mourn the loss. Services by the writer.

N. D. WRIGHT.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



The Law of the Bicycle

A Chinese officer was interested in a bicycle that he saw standing on the veranda of a missionary's house, and inquired what kind of a cart it might be. "How do you ride it?" he asked. The missionary explained and rode around the compound several times. But the mystery was not solved in the mind of the Chinese. "It has only two wheels!" he exclaimed. "Why does it not fall down?" "When a thing is moving, it can't fall down," said the missionary.

And the principle he announced can be applied to many things. There are useful movements started in our churches, and societies, and in our individual activities, that, for a time, promise fine results. Then, in common parlance, they fall down. The wheels will not move of themselves, and when interest and enthusiasm begins to lag, and the running grows careless and intermittent, they fail. The way to keep up is to keep moving.

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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1926

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE LAST SUPPER (ZIMMERMAN)

*He who has partaken of the Bread
of Life and has shared the Holy
Fellowship of the Supper is under
divine obligation to distribute these
blessings to the unevangelized
multitudes.*

*"GO YE—TEACHING THEM TO OBSERVE
ALL THINGS."*

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

What God Requires

How inclined we are to lay hold of perfectly good statements and turn them to our advantage! Some one, appealing for the consecration of men, said, "It is easy to give money; God does not need your money, he wants you." Seizing upon that statement a man of means who loved his money more than he loved God and the extension of his Kingdom, gave as an alibi for his close-fistedness, "God does not need my money; he does not need anything from man." And he would have been entirely true, if he had not stopped there. God does not stand in need of anything from man. "The silver is mine and the gold is mine, saith Jehovah." "The cattle upon a thousand hills are mine." "If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." All is God's and there is nothing that he has not. But he has entrusted much to man's care and keeping, and God requires that what he has entrusted to man's keeping shall be put to use and caused to multiply that when he demands an accounting, he may receive his own with usury. He countenances no buried talents. This is a truth that many Christian people forget, and they go on hiding their money from God, keeping it wrapped in the napkin of their selfishness, as if it were really their very own and they were never to give an account of their stewardship. No one can look upon his possessions and say these are mine, and refuse to share his goods with others of God's creatures, in the face of the great need in the world today, the many who are without food and shelter, the vast numbers who are suffering from the ravages of disease and war, and the innumerable host who are without the light of the Gospel and the blessings of a Christian civilization. God will not hold him guiltless who hoards his talent and refuses to trade with it in the market of the world's need that it may bring forth usury in service.

The chief weakness of American Christianity with regard to finances, however, is their growing recklessness and wastefulness in expenditure. In this they are partaking of the spirit of the age. American people have forgotten the value of money, and are spending freely, almost madly, on non-essentials, to say nothing of what is spent on illicit booze, gambling, tobacco, vicious theaters, dancing and attendant evils. Pointing out this evil, a contributed editorial in "The Evangelical Messenger" of recent date said, "There is no question but what we are passing through a spending orgy. Recognizing this tendency in American life, an outstanding football player

will forfeit the privilege of graduation from his university, capitalize his playing ability, and, if newspaper accounts are reliable, in three weeks of playng, accumulate the sum of \$100,000. While it is but natural to pass judgment on the individual player, nevertheless, what he has been able to do, because of the response he has received from an amusement-loving public.

"This condition of affairs presents a supreme challenge to the Christian church. Just how far Christian people are helping to swell the expenditure of money for non-essentials is for each individual Christian to answer. In view of the apparent ease with which the American people are spending money for personal gratification, it would be a sad commentary upon American life if the various Christian and philanthropic enterprises should be made to suffer because of lack of funds. And of all Christian enterprises, the missionary cause is one that **MUST NOT FAIL.**"

No, it must not fail, and yet if Christian people continue to participate in this "spending orgy" as they have done, where will the church get the money to continue the advancement of the Kingdom's interests? And if it fails, will not the Lord require an accounting of us? Then what will we say? Can we plead poverty in the face of our needless expenditures? What shall we say when faced with the record of American people spending annually \$1,823,279,783 for tobacco, \$808,906,990 for confectionery, \$107,304,100 for perfumes and cosmetics, \$92,232,280 for gum, and only \$44,000,000 for missions, home and foreign?

The source of our weakness is our failure to recognize the fact of Christian stewardship. There are Christians aplenty who will acknowledge it, but are unwilling to give practical expression to their faith in it. Mission treasuries are empty (as well as the treasuries of many another church activity) and mission boards are being compelled to retrench, because so many who profess the Lordship of Christ will not give him so much as a tithe for the propagation of his cause. We act as if everything belonged to us, that we were lord of all we possess, and we spend almost everything for the gratification of our personal desires, while the work of the Lord is compelled to beg for even a retarded growth. There are some, and thank God, an increasing number, who do not forget that it is required of a steward that a man be found faithful, but all too many are indifferent or unwilling to face the requirements. "Will man rob God?" It sounds a harsh question, but the Almighty himself is the author of it. So let us bravely face it and accept the Lord's own answer to it. "Will a man rob God?" Yes, he says, "ye have robbed me." What shall we do about it? How shall we right the wrong we have committed? This is what we may do, what we ought to do, what we are commanded to do, (and with the command goes the promised blessing for obedience). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." That is what the Lord requires of us as stewards to faithfully recognize and acknowledge his ownership.

Bible Distribution and Reading Crusade

Two very simple but essential things with regard to the propagation of Christianity are the wider distribution and reading of the Word. Notwithstanding the fact that the Bible is the most widely circulated book in the world, there are still vast numbers, even among civilized peoples, who do not possess a copy, and among many who do possess it, it is very little read. We take it for granted that most church folks possess copies of the Bible, though the startling fact has been forced home upon us that there are many who do not. But the big problem is to get people to read it, to the solution of which problem many suggestions have been made.

To this end a nation-wide Scripture reading crusade was launched during the month of February by the Department of Evangelism of the church of the Disciples of Christ. Using the slogan, "A Chapter a Day Keeps the Tempter Away", the members of the churches were urged to read one chapter a day during the month from the Book of Acts, which contains exactly twenty-eight chapters. Emphasis was laid on the fact that copies of the Book of Acts could be purchased of the American Bible Society for one cent each, and that these portions could be easily carried and read on the train, in the school room, at the office, in the shop, etc. These suggestions were

taken up with enthusiasm, and so numerous were the orders received by the American Bible Society, it is said, that their stock was soon exhausted and more were required to be printed. Dr. D. A. Abbott, editor of the Christian Evangelist, estimated that no less than 500,000 members of the Disciples of Christ churches were reading the Book of Acts during the month of February.

This was a unique event in American church history, but it was not only amazingly successful, but eminently worth while. It always means much to get church members to reading the Bible regularly and devotionally. It would do more than the average revival meeting accomplishes for the spiritual quickening and the stimulation to loyalty of the church membership if all could be started upon a habit of devout, daily reading of the Word. Along with that would naturally go, or would soon follow, daily prayer, and then, behold, we should find the coveted revival of the family altar, or a very good substitute for it, an accomplished fact.

Such a campaign, as did the one referred to above, would bring about a greatly increased distribution of the Word, or portions of it, among the church members. Such a feature would in itself encourage them in Bible reading. But it ought to result in more than that; it ought to go beyond the membership and cause Bible portions to be distributed among large numbers of non-Christian people. It is a type of missionary that every one can cooperate in, and it would tend to produce a wide-spread, wholesome, intelligent interest in religion that would be fertile soil for evangelism. We need not wait for the launching of a national campaign; any local church can undertake it.

The Birmingham Convention

Word has come to us that strong delegations are being made up in various parts of the country for the great convention at Birmingham, Alabama, April 12-19, 1926. Special railroad rates, as we have previously explained, have been secured on all roads, and large groups are planning to drive through in automobiles. Some are planning to camp in the beautiful hills around Birmingham, which the city is putting in shape for the use of delegates by providing conveniences.

The program is expected to be exceptionally strong. President Coolidge has promised to be present to address the convention. The devotional periods are to be conducted by President E. Y. Mullins of the Southern Baptist Theological Seminary of Louisville, Kentucky. We remember with pleasure of hearing him on occasions and can assure all that he will bring something that will abundantly repay anyone for the trip, if nothing else were gotten. He is a man of power and fine scholarship. America's greatest religious educators will be on the program. Conferences will be held and ministers will have ample opportunity to get help. It is expected the 7,000 leaders representing a large number of the Protestant denominations will be present.

The first International Conference of the Young People of North America will be held in connection with the convention. The young people of any church would do well to endeavor to have at least one delegate there to bring home as much enthusiasm and ideas as possible. It will also pay any Sunday school, where at all possible, to send one adult representative. Any member of the Brethren church considering getting in on this great convention, should write to Professor J. A. Garber for reservations.

EDITORIAL REVIEW

Are you beginning to see the value of using tracts? Read the Tract Corner, and put a tract corner in your church, specialize in Brethren tracts.

During the presence of the members of the Board of College Trustees in Ashland this week, a number of them called at the Publishing House. We are always glad for Brethren to give us a call when visiting in our city.

Last week we had a report of the recent evangelistic campaign held in the Portis, Kansas, church, written by the pastor. This week one of the parishioners gives his impressions and speaks highly of the good resulting from Brother W. R. Deeter's preaching, and from certain of his sermons in particular.

From the report of Brother Homer Anderson, we learn that the Bethel church, near Mulvane, Kansas, of which he is pastor has been severely tested by reason of heavy financial losses of many of their members. Also Brother Anderson is desirous of securing some second-hand Bible commentaries.

We are glad to hear from Brother N. D. Wright of Racket, West Virginia, and to know that his people are still standing by their guns and facing forward. They made a net gain of three last year, and showed their loyalty to the general interests of the brotherhood by making contributions when requested, the latest of which was for the benefit of the Publishing House, received by the Business Manager with due gratitude.

The First church of Philadelphia is rejoicing in victory, for on the fourteenth of February they made good on their purpose to liquidate the debt on their church property, and that in spite of severe weather. When a people set themselves to a hard task with the consecration that these faithful Brethren manifested, success is sure to crown their efforts. Brother Paul Miller, the capable pastor, is accomplishing a fine work there with the cooperation of the splendid lay leadership with which that church is blessed.

President Jacobs' report of the enrollment of Ashland College as reaching the total of 512 is certainly gratifying. It speaks of growth and enlarged influence. There is every reason for Brethren people to be proud of their only church school. But while we give ourselves up to a feeling of elation over this commendable advancement, let us not forget the responsibility that a large, first-rate school carries with it. It means, and will increasingly so, larger gifts for endowment and equipment. Let us thank God that we have a school of which we can justly be proud and unfalteringly face the financial task that is ours.

Brother Homer A. Kent, pastor of the Brethren church of Washington, D. C., gives us a report of an evangelistic victory among his people as a result of the campaign conducted by Dr. W. S. Bell of Dayton, Ohio. The numerical results were thirty-two confessions, including a number of reconsecrations. The pastor is encouraged not only by this added strength of numbers, but also by the loyalty and activity displayed by the splendid group of young people which that church possesses. That augurs a bright future for the congregation.

The pastor of the Milledgeville congregation in Illinois, Brother George E. Cone, reports all departments at work and moving forward. He speaks with gratification concerning the intercessors in the Woman's Missionary Society, an uplift for which many a pastor has had reason to thank God. At this point we are made to wonder if the men of our congregations are lifting their share of the burden of intercession, or are they slipping behind in this, as it appears that they are in the matter of missionary information? Brother Cone is soon to enter upon an evangelistic campaign in his church and requests the prayers of the brotherhood in his behalf.

In Prof. J. A. Garber's Sunday School News he states that only three of the ten delegates allotted to the Brethren church to the International convention at Birmingham have been provided. Surely others ought to take advantage of this unusual opportunity. Perhaps some church could send its pastor, or Sunday school superintendent, as the Sunday school of the Johnstown First church is doing. We want to congratulate this school on seizing this opportunity of honoring their worthy superintendent of forty-five years, a record that would be hard to duplicate anywhere.

The secretary of the Indiana Mission Board calls the attention of Indiana churches to the fact that many of them need to pay up their apportionments for this year. Indiana churches are not alone in the fault, but surely there is need of some definite instruction to the point of paying district mission apportionments promptly. It is difficult to think of any duty more urgent than meeting this obligation without delay. Besides Indiana's mission work has been attended with a success that should encourage promptness. And now it is announced that one of their veteran and successful mission workers, Brother J. L. Kimmel, is about to undertake a new work in behalf of the district at Fort Wayne. He is worthy, as are the other mission pastors, of the district's most loyal support.

GENERAL ARTICLES

The Outlook for Missions in Argentina

By C. F. Yoder, Ph.D., Senior Missionary to Argentina

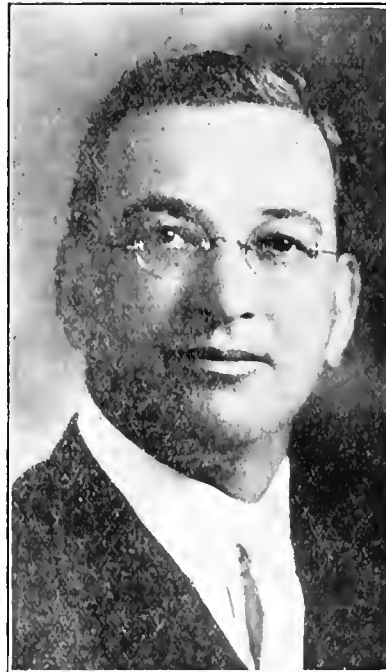
At the time of the discovery of the new world South America was populated only by Indians. The Spanish and Portuguese who founded colonies intermarried with the Indians to a large extent and a mixed population grew up which now numbers over thirty millions. There are still some fifteen millions of Indians of pure blood and twice as many inhabitants who are immigrants or descendants of immigrants from Europe. These latter are the progressive element who are developing the country.

South America has natural resources and advantages fully equal to those of North America, and with inhabitants of like spirit would be equally desirable as a place to live. While much of the continent is in the tropical zone, yet the land is high and the climate is not incompatible with comfortable living for white people. South America will no doubt develop as rapidly in the present century as North America did in the last.

Of the South American countries Brazil is the largest and Uruguay the most progressive, but Argentina is only second in both, and on the whole is perhaps the most influential of all. The climate is mostly temperate and the people of European blood. Most of the inhabitants could go to North America and in a few years pass for native North Americans. They are somewhat different in temperament but should not be treated as inferiors on that account. The inferior conditions are the result of causes for which they are not wholly to blame, and when it is the work of the missionary to largely remove through the Gospel, so that the population of Argentina and of the Americas and all the world may become homogeneous in that One in whom all things in Heaven and on earth are to be united (Eph. 1:10).

One of the chief causes of the inferior conditions in South America in government, in education and in morals, is the religion that has dominated during the four hundred years since colonization began. The first explorers conquered the Indians with fire arms and forced them to accept the Roman Catholic religion. That does not mean that they were taught just as Catholics in North America are taught. The type of Romanism brought here was the mediaeval type.

As any student of history knows that was a very degenerate type and not really deserving of being called Christianity. There never has been any effort on the part of the Roman church to give the Bible to the people, and the teaching of the Bible has been so utterly perverted that there is scarcely one fundamental truth that remains. The people have been taught to worship the virgin Mary rather than God himself, and they bow before the images of so-called saints just as heathen do before their idols. They have one image for one thing and one for another. Each saint has his special work, and each province has its special patron saint. Sometimes an image will be punished, beaten, turned to the wall or thrown into a well, if the desired petition is not granted. Many of the images are believed to work miracles and some shrines attract thousands every year, and the priests at these places become immensely wealthy through the fees and offerings received. But most of the people who go on these excursions are curiosity seekers or those who exploit the rest. Gamblers and pickpockets, harlots and liquor sellers make up a large part and these shrines become cen-



ters of vice and contagion.

Romanism has always been the foe of liberty and freedom of conscience and was reactionary at the time of the war of independence in South America, but after liberty was won then she pretended that her images had won it. Several years ago several churches had a bitter controversy over the question as to which of them possesses the genuine sword of San Martin, which, they say, he promised to donate to the virgin in case she would grant the victory.

The government once granted to the Jesuits the richest province of the country, that of Misiones, and they had full power over it, and as a result made a disgraceful failure, leaving the inhabitants in virtual slavery and worse morally than before. "Like priest, like people," says the Word, and South America is a living example of the truth of the statement. No words of any missionary have been any stronger in painting the corruption of the South American priesthood than those of one of the popes himself. A devout Catholic and prominent literary man from Spain told me

on the boat coming down, that he never goes to church in South America because he does not believe that there is a priest in all South America fit to hear confession. This is the attitude of most of the men who still remain Catholic, but the vast majority of the men have turned away from all religion to infidelity. They have been familiar with the deceit and corruption of the church from childhood and have lost all faith in it. Of the educated classes not one man in a thousand goes to church or professes any religion whatever. Some have turned to Spiritualism and some to Theosophy, but the most are simply indifferent and are seeking money and pleasure.

We do not need to speak of the corruption of the Roman church here, nor do the people like to hear us speak of it. They say that they know all that better than we do, and they speak of it much themselves. We are not here to condemn but to save. We preach the straight Gospel and seek the lost just as we should in any part of the world, and though we labor under the handicap of preaching a religion which is already discredited, yet by faithful visiting, tract distribution and open air preaching, we can reach those who will not come to the missions to hear the preaching, and out of the many called a few are chosen.

The people however, have never been accustomed to think of Christianity as obliging them to live holy lives. Romanists can lie and swear, cheat and steal, drink and carouse and be as immoral as they please and still maintain good standing in the church, provided they keep up their attendance at the confession and outward profession of faith. The result is that it is very hard to get them to understand that to be good evangelical Christians they must come out from their evil companions, abandon their evil habits and actually follow Christ. It is much easier to get candidates for baptism than to maintain the proper standard of living among those baptized.

The whole system of Romanism tends to destroy individuality. Doctrines are given cut and dried, and no one may dissent from them. In the confession the priest acts as an outside conscience and suppresses the working of the God-given conscience. The people are treated as small children, unable to read God's Word with profit and therefore prohib-

ited from reading it, and the result is that as they are never trained in personal responsibility they are not prepared for it when they enter evangelical missions, and it takes a long time to discipline them enough to be self sustaining and self governing. Left to themselves they soon fall into dissensions and decay. Many flourishing churches have gone down in this way.

The time is coming, however, when there will be a great change. The church, conscious of its losing out in its spiritual domination, is seeking to strengthen its political hold. The people, however, are not obedient as formerly, and the priests cannot command so many votes and consequently cannot dominate so many politicians.

There is a growing demand for separation of church and state. The mass of the people do not care to be taxed to raise over twenty million dollars a year for the support of a church in which they no longer believe. Several South American countries already have separated church and state and Argentina is taking one step after another in preparation. The most recent is the omission of a provision in the budget to pay the expenses of an ambassador to the pope. In due time the people will be free from this great apostasy that has been a blight upon the world for so many centuries.

But infidelity never has satisfied the aspirations of good people and never will. The people who have turned away

from religion will come back again and if they do not find the true Gospel they will take up religious fads and find themselves again deceived. Now is the time to plant Gospel missions in all the towns of the country and press the campaign of evangelization until all shall have had an opportunity at least of knowing that Jesus is something more than an image on a cross or in his mother's arms. It is time that they should know that there is a living, present and powerful Savior who saves from sin here and now and whose followers really follow him.

South America is the "neglected continent" because the most of the missionaries have felt called to the more romantic work among the naked savages of Africa or the heathen peoples of the orient, leaving these people of South America, who are too much like ourselves in appearance and civilization, to perish without a saving knowledge of the Gospel. What if they are not clamoring for it? That is because they do not know its value. What if they are slow to obey it? That is because of their life long prejudice against it. God's Word will not return to him void, and the faithful sowing of the Word in South America is bringing and will bring the blessed harvest of life eternal the same as in any other country.

"Pray ye therefore the Lord of the harvest that he may thrust forth laborers into his harvest."

Rio Cuarto, Argentina.

Walks and Talks in Holy Places

(Article No. 7)

The Samaritan Passover

By Herbert H. Tay

Of all the experiences which we had in the Land of Palestine, perhaps none made such an impression upon us as the Samaritan Passover. Our emotions as we witnessed this oldest of existing religious ceremonies, which has been perpetuated for thirty-five hundred years, cannot be described. It was a privilege which we shall long appreciate, and its memories shall ever remain vividly impressed in our minds.

We were highly honored just after arriving in Nablus, the Biblical Shechem, and the home of the Samaritans. He was very cordial, inviting us to accompany him to the Samaritan camp that afternoon, where he would show us about, and explain about the Passover. It was a gracious invitation, but we were forced to decline with thanks, for we had only a limited time in that vicinity, and our program had been so arranged that we could not go that day. We were much flattered by the call, however, for there were no fewer than one thousand people at the Passover on the following day, and the fact that we received a visit from the son of the High Priest not an hour after arriving, was a distinct honor.

Though we could not accept the invitation that day, having planned a trip to the summit of Mt. Ebal, from which we had the wonderful view of the Holy Land described in the first of these articles, yet we did go up to the Samaritan camp on the following afternoon. We had spent the morning at Samaria, seeing the ruins of the ancient capital of Israel. After climbing the steep ascent of Mt. Gerazim, we were met at the summit by the son of the High Priest, who escorted us to his tent, and showed us the ancient scroll of the Pentateuch. This is ancient copy of the first five books of the Bible, written upon parchment, which the Samaritans claim was written by a grandson of Aaron, the high priest. However, the best archaeologists say that this manuscript cannot be older than the Christian Era, and was written some time after the times of the Apostles. Whether the manuscript which we saw was this ancient one is a question because the Samaritans have two, one of which, is quite recent, which they usually exhibit to travellers.

It might be well to pause at this time, to explain who the Samaritans are, and why they perpetuate this ceremony

so faithfully every year. After the Assyrian and Babylonian captivities, when the people returned again to the land, the two southern tribes settled again in the vicinity of Jerusalem, and the ten northern tribes settled in the portion of the land which they formerly possessed. The Jews were careful to maintain their separate identity, but the Israelites intermarried with the Gentiles of the land, and became a mixed race. This was in disobedience to the express command of God, given many centuries before. So, because the Israelites became a mixed race, and the Jews had continued to remain separated from the Gentiles, the latter would have no dealings with the former. In the time of Christ the Israelites were called Samaritans, and that name has persisted until this day.

At the present time, their number is fast diminishing. At the Passover which we attended, but 157 Samaritans remained.

But now, to go on with the story. On the tenth day of the first month (Ex. 12:3) seven lambs are chosen from the flock, and the congregation of the Samaritans moves, with these lambs, to the summit of Mt. Gerazim, which rises high above Nablus on the south. In accordance with the Commandment, the lambs are kept under surveillance for four days **for ye shall keep it up until the fourteenth day of the same month** (Ex. 12:6). This does not mean that the lambs are to be kept tightly penned, but that they are to be kept separate from other lambs, in order that they may be inspected to see that they meet the qualifications of Passover lambs. **Your lamb shall be without blemish, a male of the first year** (Ex. 12:5). The Samaritans are very careful that the lambs are perfect. It is said that once it was discovered after killing a lamb, that he had a physical imperfection, and it was necessary to burn the entire lamb in the fire, for he could not be used in the Passover ceremony. During the time that the lambs are being "kept up," the Samaritans themselves live in tents. We were sorry to see that these tents were the regulation British army tent, which they had purchased from the army after the war. It would have been much more picturesque, and much more in keeping with

the characteristics of the wilderness wanderings, if they had retained their tents of goat's hair, such as those which the wandering Bedouin tribes use today.

Just outside the camp, is an enclosure, walled about with stone walls about four feet high, in which the ceremony of the passover is held. About an hour before sunset, the High Priest goes into this enclosure, and leads in the ritual of worship of the priests and congregation. This consists of prayers and songs, some of which are read, others of which are repeated or chanted from memory. The posture in prayer is much like that of the Mohammedans, and since the Samaritan custom is older, we conclude that the Mohammedan style of prayer is taken from the Jewish or Samaritan. It is interesting to note that the men and boys only, take part in the ritual worship. The women are sometimes interested spectators, but do not take part.

Just before sunset, the lambs are led into the enclosure, and are held by seven young men, standing in a semi-circle. Then, just at sunset, two priests quickly and deftly cut the throats of the lambs, and they are allowed to bleed to death. **And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the children of Israel shall kill it in the evening (Ex. 12:6).** The last clause of that command is held to mean "between the evenings," that is, at sunset, so that is religiously adhered to, as the time of the killing of the sacrifice.

The killing of the lambs is accompanied by the loud shouts of the men, and the shrill screams of the women. They are shouting and crying for joy. As we stood there, and realized all that the shedding of the blood of those lambs meant to them, we would readily understand why they should cry and shout for joy. At the moment that the blood gushed from the severed arteries, a young man was there to catch it in a bowl, and he ran hastily and placed some of it on each side and over the door of each tent. **And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses (Ex. 12:7).**

After the lambs have bled to death, boiling water is dipped from two large cauldrons, and poured upon them, and the wool is plucked from them. This requires some time, but as soon as one of the sheep has been plucked, he is hung by the hind feet, upon a stick, which is held upon the shoulders of two men. Then the priest cleans the lamb, taking out the entrails which are burned in the fire. **And ye shall let nothing of it remain until the morning, and that which remaineth until the morning ye shall burn with fire (Ex. 12:10).** During the process of cleaning, he is very careful not to break a single bone, for Jehovah commanded, **Neither shall ye break a bone thereof (Ex. 12:46).** After the entrails are taken out, (Lev. 3:4-5) and all the fat is removed, (Lev. 7:23-25) the priest rubs salt into the carcase, and it is placed upon a long wooden spit. However, previous to this, the right fore-leg and shoulder are removed, and placed on a special spit, for they are for the High Priest and his family. **He among the sons of Aaron, that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part (Lev. 7:33).**

After all the sheep have been placed upon the spits, heads, legs, and all, without breaking a bone, except to detach the right fore-leg for the priest, they are taken to the oven. This consists of a pit in the ground about six or seven feet deep, and about four or five feet in diameter. It is lined with stones from top to bottom, and a fire has been kept burning in it for several hours. Thus the stones are almost red-hot when the lambs are placed in the oven. The sticks with the lambs upon them, are placed vertically in the oven, and the top of the pit is then sealed with a lattice of wood, over which damp grass is thrown, and the whole sealed airtight with mud. Thus the directions are observed, which direct them to **Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof (Ex. 12:9).**

It requires about three hours for the lambs to be sufficiently roasted, and when we were present at the feast, it was shortly after eleven o'clock at night when the oven was

opened. This part of the ceremony was attended with great excitement. The attendants at the oven, feverishly tore away the mud and grass, threw aside the lattice, and drawing the lambs upon the spits from the oven, they ran into the enclosure. Men were shouting, women shrieking, and babies crying. There was a scene of wild confusion, as the Samaritans, fully dressed, with hats and coats on, began to hurriedly tear the meat from the bones, and gulp it down. They gathered around wooden bowls in which the meat was placed, according to their families. Now, for the first time, the women had a part in the ceremony, and were eating just as hurriedly, and just as excitedly as the men. These actions are in keeping with the commandment which says, **And thus shall ye eat it; with your loins girded, your shoes upon your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's Passover (Ex. 12:11).** While they are hastily tearing the meat from the bones with one hand, they are holding in the other hand, a roll of unleavened bread, in which is wrapped some sort of herb. They alternately take a bite of meat and then a bite from this roll of bread, for they must obey the commandment, **And they shall eat the flesh in that night, roast with fire, and with unleavened bread and with bitter herbs shall they eat it (Ex. 12:8).**

During the eating of the lambs, and after they have finished, they are very careful not to let any of the flesh drop to the ground, and what is dropped, and what remains uneaten, is carefully gathered up, and "burned with fire." for **There shall no stranger eat thereof (Ex. 12:43).**

After the lambs are consumed, and the residue is burned, the Samaritans go to their tents, shut the doors, and remain within the tent until sunup on the following morning. Then they make a pilgrimage to the sacred rock, upon which they claim Abraham offered Isaac, where another short service is conducted, and the ceremony of the Passover is at an end. We did not remain upon the mountain until the morning service, for the part of the Passover which followed so closely the Biblical description, closed the night before, when just before midnight, they went into their tents and closed the doors.

This has been but a bare description of the Passover, as we saw it. Many of the interesting details must necessarily be omitted because of time and space. But if this short description has served in some way to arouse in you the emotions which it did in us, as we realized that we were looking upon the execution of an ordinance that was instituted by Jehovah himself, then this article shall not have been in vain.

LaVerne, California.

SUFFICIENT MINISTERS

But as Charlotte Bronte wrote, "There are some consolations . . . too fine for the ear not fondly and forever to retain their echo; caressing kindnesses—loved, lingered over through a whole life, recalled with unfaded tenderness, and answering the call with undimmed shine, out of that raven cloud foreshadowing Death himself." No man can speak those consolations as can the preacher. The vision sustaining humanity's ideals and endeavors may draw from many springs; but the only stream by which its sorrows may be tranquilized to strength and patience is that which proceeds out of the throne of God. In Matthew Arnold's words, "The Cross still stands, and in the straits of the soul makes its ancient appeal." And life, bewildered, broken, lonely amid its memories and hysterical among its hopes, knows no figure as authentic as the spokesman of the Cross.—From the book "Sufficient Ministers," by Joseph M. M. Gray. Published by The Abingdon Press.

LIKE FLOWERS

Christians are like the several flowers in a garden, that have each upon them the dew of heaven, which, being shaken with the wind, they let fall dew at each other's roots, whereby they are jointly nurtured and become nourishers of each other.—John Bunyan.

THE BRETHREN PULPIT

The Silences of Jesus

By S. C. Henderson

TEXT—"HE ANSWERED HIM NOTHING." Luke 22:9

We have all been impressed with the matchless swords of Jesus. They are so full of wisdom and beauty. We have learned to love them. They are spirit and they are life. Some may be likened to white glistening pearls of great price. Others sparkle with the iridescence of diamonds. Others still are like apples of gold and pictures of silver. In parable and paradox the Master speaks his mighty messages of truth. Here is the Golden Rule for our manner of living with our fellow men; there is THE Way, the Truth and the Life for our salvation; the precious promises for broken and troubled hearts. We may say with them of old time, "Never man spake as he has spoken. We do not wonder that the common folk heard him gladly. He said, My words they are spirit and they are life." His words are enduring for he makes testimony, "Heaven and earth will pass away but my words shall not pass away."

BUT THERE WERE GREAT IMPRESSIVE SILENCES IN HIS LIFE AS WELL AS WORDS. These silences are of no less importance than his words. They are full of meaning. We dare not pass them by unheeded because each have its own peculiar message for his followers. Perhaps we would like to have heard the Master's words on some of the mighty perplexing problems that have puzzled the minds of men in subsequent days. But outside the realm of the spiritual he did not venture. But if you will study his silences you will find them as expressive in wisdom and emulation as his words.

The words which we men and women use are not always the most eloquent. Sometimes actions have spoken louder than words. Old Thomas Carlyle wrote,

"Silence is as deep as eternity, and speech as shallow as time."

Perhaps a very common fault is that we all talk too much. During the war, the soldier boys' letters were censored. Many words and lines were blotted out, because they told too much. The newspapers found that their press reports were curtailed and expurgated rigidly because they gave too much information to the enemy. It was a lesson in careful and cautious speech. In one of the army camps they posted up a notice like this:

"A WISE OLD OWL SAT IN AN OAK,
THE MORE HE SPOKE THE LESS HE HEARD,
AND THE LESS HE SPOKE THE MORE HE HEARD,
LET US BE LIKE THE WISE OLD BIRD."

Our president is known as "Silent Cal." That is because he has the happy faculty of keeping silent. The other day, we served on a committee where there were several prominent business men of our city. I noted that in the discussion of a certain important problem, that these men kept silent, while others did the talking. Their silence spoke with weight of reserve and disapproval. It spoke at the decisive moment, more strongly than words.

The story is told of a youth that was sent to old Socrates to be taught oratory. On meeting the wise old man, the youth kept up such an unceasing talk that the old philosopher got out of patience with him. When the bargain was struck, he found that Socrates had charged him double. The youth protested, but the teacher replied, "I find that I must teach you two arts—one how to use your tongue and the other how to hold it." The world is still in need of teachers that will teach men how to hold their tongues as well as to use them. It was James, the Lord's brother, who wrote about putting a bridle on the tongue. James knew about the decorum of silence and meditation. I know some folks who

think that noise is the manifestation of power and the essence of logic. But old Elijah found God not in the fire, nor in the tornado, nor the earthquake but in the still small voice. It was not in the noise of Pharaoh's court but in the still open spaces of the desert of Midian that God first talked with Moses. It was in the wilderness that the Lord himself met the tempter and overcame him. Paul after his conversion went away into Arabia to think on the mysteries of the Gospel.

IN REVIEWING THE SILENCES OF JESUS, LET US FIRST NOTE HIS SILENCES OF DELIBERATION. You will remember the incident of when the message came that Lazarus was sick at Bethany. He seems to ignore the message. Three days pass and then he finally says to his disciples "Our friend Lazarus sleepeth." "Yes," reply the disciples, "If he sleep he will rest from the fever." Then he tells them that the youth named Lazarus is dead. He keeps the real purpose in the background of his delay, until he calls the dead man to come forth from the tomb. Silence had accomplished an establishment of faith in a far greater impression than many creeds and confessions could. It was done that they might believe in him as the Christ.

Again and again he employs deliberative silence in his work. He does not advertise himself in luring headlines. He makes no ado over what he is about to do. His method of work was spontaneous and unheralded. Many folks love to keep their doings before the people and strive for popular applause in a loud and vociferous manner. But Jesus held the people in the better way. He always kept them in suspense and he kept them interested. They wondered what he would do next, or what he would say next. Perhaps we are often foiled in our manner of advertising. We promise big things and folks are disappointed. We fail to measure up to what is down on the bill.

AGAIN JESUS USED SILENCE AS A FORCE OF ARGUMENT, WHERE WORDS WERE POWERLESS TO BRING THE DESIRED RESULT. One of the seemingly strange and unnatural occurrences in his ministry was the excursion into the coastal plain of Tyre and Sidon. You will recall that it was here, he was besought by the Syrian woman to heal her little daughter. "AND HE ANSWERED HER NOTHING." He seemed so cold and unsympathetic! So very unlike the Lord we know and have read about in the rest of the Gospels! Here he is face to face with a mother's love—the most holy and sacred loves of human-kind. He takes the attitude of cold chilling silence. But this mother is not repelled by it. Her love for the little daughter is far too deep and strong for that. She persists by casting herself at his feet in the dust and praying him to have mercy and heal her offspring. Then he says, "I AM NOT SENT, BUT TO THE LOST SLEEP OF THE HOUSE OF ISRAEL (?) I am thinking that the Lord's cold attitude is telling on the disciples. Even through their cynical race hatred there was a feeling of human sympathy going out to this mother and her little child. They heard the woman's despairing cry. What true man could turn a deaf ear to it? "Lord, help me." In it there is agony, disappointment and tears. But Jesus answers, "It is not meet to take away the children's bread and cast it to the dogs." She is not repelled by the reflection of being a dog—even a dog loves its puppies. "Yes, Lord, if not bread then even the crumbs that fall from the children's table! The disciples were beginning to see the point. They were bigoted Jews. Their Master was of that race, and they felt that he was all their own. Their race antipathy and scorn made them consider all alien

folks as unclean dogs. Jesus had been silent on the great defect of racial pride. He had not dared to use it in Galilee, or Judea. But at this incident humanitarian pity for this Gentile mother and her helpless sick child had touched their hearts with sympathy that makes all the world akin. Yes Jesus, had seemed so unkind and unfeeling, that even a stiff Pharisee would have ventured to have forgotten his pride and would have given pity. Then Jesus, seeing the impression made upon his disciples, **HEALED THE CHILD** and **COMMENTED**, "SO GREAT A FAITH I HAVE NOT FOUND EVEN IN ISRAEL." The silence was greater and more impressive than words. No teaching on Race Prejudice he might have given, could have taught these men that the Gentile woman was not a dog. Our Lord had played his silent role. They saw with their own minds that a Gentile was even capable of faith. It was a thing to ponder over. It was something that was to become a truth and a conquering dynamic in the afterdays of the church. That they were to teach all nations. His silence was a convicting argument.

Again we find the Lord using **SILENCE AS A DISAPPROVAL**. There is a silence of consent and a silence that gives condemnation. We can lie with a silence the same as we can with words. We can keep silent when we ought to speak in the defence of truth. **WE CAN ALSO USE SILENCE AS CONDEMNATION**. In that group of business men the other day, I saw the silence of disapproval. They literally froze out the opposition. I was reading the other day of a preacher who was addressing a group of men. He thought that he would use their patriotism to conjure with, so he indulged in applauding war. He was expecting to be greeted by applause. But there was no applause. A dead and repressive silence followed, demonstrating that his audience was not with him, and their silence disapproved of what he said.

You remember how the sinful woman was brought to Jesus by the Pharisees, who were seeking to trap him. Moses said that such as she should be stoned, but what would he say? Not a word did Jesus say, stooping down, he wrote on the ground. Silence—his inquisitors felt that now for once he was in their trap, he was in a dilemma. They pressed him for his answer. Then he slowly raised his head and said, "Let him who is without sin cast the first stone." Then he bowed down and wrote again in the dust. Silence! Silence! Like when you can hear the tick of the clock in the night! One by one they slipped away condemned, conscience-stricken and defeated, by the silence of Jesus.

AGAIN JESUS WAS SILENT ON SUBJECTS BEYOND HIS AGE AND HUMAN KEN. What Jesus might have revealed to a Sir Isaac Newton, a Galileo, a Laplace, a Kelper, an Emmanuel Kant, if they could have had a personal interview with him! But Jesus remained silent on these things, that the ages were to reveal to man. He came to teach the Gospel and way of salvation and not that the earth was round or revolved about the sun, or that far away to the west lay the great continents of North and South America. That was not his mission, or purpose—neither could his age understand these things. Jesus never puzzled those poor fishermen with those things. Thomas was doubter enough, John was mystic enough, Peter was materialistic and visionary enough without them. So Jesus was silent, because they could not bear them, and it was not his mission. The Creator hid his many secrets here and there so that his prying children would get the pleasure of finding them out.

THEN JESUS WAS SILENT UPON THE THEMES OF THE SOCIAL WORLD. Slavery was a festering sore upon his age, yet he was seemingly silent upon it. But his Golden Rule and the royal law of Love was uncompromisingly in opposition to slavery. His was an age of despotism, yet he raised no revolt against kings and despots. Yet he said to his followers—"HE THAT WOULD BE GREAT, LET HIM BE A SERVANT OF ALL." "Call no man Rabbi," etc. His Gospel breathes out the spirit of true democracy. He did not directly declare himself against the evil of strong drink, yet **HE DID SPEAK IN NO UNCOM-**

PROMISING TERMS AGAINST LUSTS AND FLESHLY APPETITES OF THE WORLD. He taught that his subjects were not militaristic—that they that used the sword should perish with the sword. His was a message of Peace on earth, good will to men."

Again Jesus was silent on some of the deep mysteries that human Pandoras have been prying into. He was all too brief concerning the beauties of heaven. "IF I TOLD YOU OF EARTHLY THINGS AND YE BELIEVED NOT, HOW SHALL YE BELIEVE IF I TELL YOU OF HEAVENLY THINGS?" "I have many things to tell you but ye cannot bear them now." "If it had been so I would have told you," he said. He wanted men to live their heaven here, so they would not be lonesome when they got there. It was enough to know that human intuition was true. He did not let men believe a lie by silence. He did not give us any Psycho-culture that we might bridge the fixed gulf between the two worlds. He did not tell men the exact date of the end of the age, or of his coming again, as so many deluded folks have professed to know since. He told his followers, "IT IS NOT FOR YOU TO KNOW THE TIMES AND SEASONS THAT THE FATHER HATH SET WITHIN HIS OWN POWER." Not even the Son knoweth. So he was silent on those things that he did not profess to know about.

FINALLY JESUS WAS SILENT UNDER ACCUSATION. We read, "But when he was accused of the chief priests he answered them nothing." He was silent before Governor Pilate, "He answered him not a word." He kept

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

PLACE SEEKERS—Matt. 20:20-28.

Place-seekers are those who seek position and prestige to satisfy their vanity or greed; but there is an ambition that is wholly legitimate—that seeks position only because of the service it makes possible.

TUESDAY

JESUS RESTORES SIGHT—Matt. 20:29-30.

The cry of these blind beggars was not heard in vain by him whose compassion was only equalled by his power, nor is he less willing or able to bestow his grace today upon those who are living in the darkness and misery of sin.

WEDNESDAY

A PROPHECY OF FINAL TRIUMPH—Matt. 21:1-11.

Though from a fickle crowd, Jesus was willing to receive from them this demonstration as foreshadowing his final triumph as the Prince of Peace when all nations shall place their wealth and glory at his feet

THURSDAY

CLEANSING THE TEMPLE—Matt. 21:12-17.

"This is a type of the work of Christ in the heart, in the church, and in the world, cleansing them from all sinful habits, customs, feelings and acts.—Peloubet.

FRIDAY

A CHALLENGE TO FAITH—Matt. 21:18-22.

"If ye have faith!" A living, vital faith! Ah, that has ever been man's weakness, and is now. We are marking time, or slipping back because we lack faith. What excuse have we for allowing anything to hinder us in the face of the challenging promise, "Whatsoever ye shall ask in prayer, believing?"

SATURDAY

HIS CRITICS CONFUSED—Matt. 21:23-27.

Jesus neither lost his head in rage by his heckling critics, nor did he cast pearls before swine by engaging in a fruitless controversy with them. He deftly stopped their mouths by throwing them into confusion. Bitter critics can never face poise and wisdom.

SUNDAY

FUTILITY OF MERE PROFESSION—Matt. 21:28-32.

You may confess Christ and enter your name on a church roll, but if you withhold obedience and service, your profession counts for nothing. Even the deep-dyed sinner who turns to God with love and obedience has more favor with God than you with your respectable, but disobedient life.—G. S. B.

his peace when arranged before Herod. "HE WAS LED AS A SHEEP TO THE SLAUGHTER, AND AS A LAMB BEFORE HER SHEARERS IS DUMB, SO HE OPENED NOT HIS MOUTH." At his trial and accusation when men accused him falsely and offered false testimony he kept silent. Not once did he show anger or resentment, nor did he lift his voice in his own behalf. It was not that he had naught to say that he held his peace. Bruce Barton says, "There are times when nothing a man can say is nearly so powerful as saying nothing. Every executive knows that instinctively. To argue brings him down to the level with those whom he argues; silence convicts them of folly." Once Dr. Talmage gave a young man who was being severely criticized and was seeking a course to pursue, this advice:

"Remember boy that silence is never so golden as when you are under fire. I know it for I have been there." Ole Bull, the great violinist, was once offered newspaper space in a big New York daily to reply to his critics. He said, "I think it best that they write against me, and I play against them." How true it is that if a thing is right it will prevail: there is nothing that can put it to confusion. It will plead its own cause. How many fail to see that silence is the best argument when under fire. It may be hard to bear. We may be tempted to break silence in defense, or with our fists. But silence is best. When Dr. Lyman Beecher was asked to reply to some of his enemies who were printing anonymous letters against him, he replied that he had once learned his lesson, that he was crossing a field one evening with an arm load of books, when he suddenly met a small animal that crossed his path, and he hurled one of the books at it, resulting in such a bad smell that he decided to let such animals alone hereafter. He gave good advice as many can testify. Nothing makes an enemy or critic so at a loss as to treat him with silence. He soon runs out of argument.

So Jesus was silent before his enemies. It was not the silence of ignorance or guilt, but the silence of prudence. We still need the lesson. Jesus was never more kindly and expressive than when he used silence as an impressive lesson to his followers. "AND HE ANSWERED HIM NOTHING."

Prayer

O Lord, guide our hearts and lips when and how to speak and when to refrain from speaking. Help us to be discreet with our lips before men that we may not sin against thee. Help us to be still before thee and know that thou art God. Amen. Fremont, Ohio.

OUR DEVOTIONAL

The Cleansing of the Temple

By Donald Bame

OUR SCRIPTURE

Then, as the Jewish Passover was near, Jesus went up to Jerusalem. In the Temple Courts he found those who were selling bullocks, sheep, and pigeons, and the bankers seated there. So he made a whip of cord, and drove all the sheep and bullocks out of the Temple Courts. He scattered the bankers' money, and overturned their tables, and said to the pigeon dealers:

"Take these things away. Do not turn my Father's House into a market-house." His disciples recollected that Scripture said—

"Zeal for thy House will consume me." Upon this the Jews asked Jesus:

"What sign are you going to show us since you act in this way?"

"Destroy this temple, was his answer." "and I will raise it up in three days."

"This temple," the Jews replied, "has been building for forty-six years and you are going to raise it up in three days?" But Jesus was speaking of his body as a temple. Afterwards, when he had risen from the dead, his disciples

recollected that he had said this; and they believed the words of the scripture, and what Jesus had said (John 2:13 to 25—The Twentieth Century N. T.)

OUR MEDITATION

There are several points to be observed in this passage of Scripture. This is a passage which shows the unerring positiveness of the character of Jesus. He went to Jerusalem. He went to the temple, of course. He found the Jews defiling the temple with their earthly dealings. He made a whip. He drove out all the beasts and scattered the tables of the bankers. The action is swift and sure. Judging from the passage Jesus did not stop to ask why, when, or what, but he acted at once. He did not hesitate to consider, "What will the people think," nor did he attend to the protests, if there were any. He did not worry about whether the people would hurt him or not, but he went ahead with what he knew ought to be done. His action was decisive. Perhaps many of us could take this particular part of the example to heart, and thereby save ourselves needless faltering and wavering in similar times of stress calling for a decision.

Jesus had his mind made up; he did not need to quaver until he came to a resolution as to what was to be done. This fact alone undoubtedly helped to overawe the guilty men in the temple. They too knew they were wrong and Jesus' quick action was all that was needed to cause them to give in to being driven away. Decisive action on the part of the Christian is one of his most valuable aids in overcoming sin. The men in the temple were numerous enough to overcome Jesus if they had chosen to do so, but his action was so inevitably right that they could not resist. The danger of sin is put out of the way of the Christian in the same way; if he is firmly enthralled amid the security of his faith he is saved.

His disciples remembered, "Zeal for thy House will consume me." Matthew Henry takes this to mean (using the old version), that Jesus had such great zeal for the sanctity of the House of God that he was "eaten up with his emotion" to the extent that he forgot himself long enough to forcefully drive the offenders out of the temple. But we would rather agree with Rev. Frank Scott, who thinks that this quotation refers to the persons who desecrated the temple in the belief that they were doing right by making the exchanges handy for the people. He further warns us to be careful that we don't get zeal for God confused with our own stormy and tempestuous passion. In this connection he advises us that we must keep our zeal sternly under control so that we may regulate it and use it in a way that we are sure will please God.

"Destroy this temple," said Jesus, "and I will raise it up in three days." All commentators which we have consulted on this topic agree that by this statement Jesus meant by the "temple", the body. It is in this reference that another lesson crops out. Jesus drove the bankers out of the temple, and as he has done this, so can he drive the sin out of our lives. We have heard speaker after speaker say that the only way to conquer the human body is to let Christ have full sway. If we let Christ come into our lives he will not only help us to overcome sin, but if we give ourselves over to him completely he will remove from us the dangers of temptation by driving thought of evil out of our minds.

This is of supreme significance to the Christian. The fact the Christ can and does drive sin out of a person's life, providing the person is desirous of letting Christ have his life. For some it is the only hope; for others it is an additional blessing that Christ is able to work in men's lives so mightily today.

OUR PRAYER

Lord Jesus, help us to surrender our lives just now, and may we realize that thou art the One who is All-mighty. We know that if we give thee full sway in our lives thou wilt help us to overcome all evil and wilt give us fruitful and happy lives. Bless thy people everywhere just now. We pray in thine own dear Name. Amen.

Ashland, Ohio.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for March 28)

Review: The Gospel of John

Devotional Reading—John 17:1-8.

Golden Text—These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.—John 20:31.

LESSON I

The Son of God Becomes Man—The incarnation of the Son of God is the central, basic fact in Christianity, and the answer of the soul's deepest need and most persistent longing.

"Christ is not a word you observe, but the Word. Every prophet was a word of God. Every great or good man since the world began, who has added anything to the general fund of virtue or of truth, has been a word of God. Galileo was God's word to science. Luther was God's word to religion. But Christ was the Word—the full and complete thought of God—uttered once for all, expressing the very soul of God with such entire precision and finality, that of him it may be said, 'The Word was with God, and the Word was God' (Dr. J. W. L. Dawson).

Golden Text—And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father) full of grace and truth (John 1:14).

LESSON II

Five Men Believe on Jesus—Christian discipleship meant for Andrew, John, Peter, Philip and Nathaniel learning the divine way and endeavoring to walk in it. And what a wonderful change was wrought! Dr. Dawson says: "the disciples were humble persons, living ordinary lives, until they obeyed the call of Christ. The call of Christ, obeyed in absolute faith, has again and again produced an enormous enlargement of the uses and capacities of life in humble men. Grenfell is no one till he finds Christ; from that hour he moves upon the path of greatness. William Booth is no one till he obeys the call of Christ to larger service; from that moment the man grows in moral and intellectual stature, till he towers above his age. There is no telling to what greatness a man may grow if he will but yield himself utterly to the will of Christ, and of all adventures which may attract us there is no adventure so marvelous as following Christ."

Golden Text—Behold the Lamb of God that taketh away the sin of the world. John 1:29.

LESSON III

Jesus and Nicodemus—The New Birth is as essential to entrance into the spiritual kingdom as the physical birth is to the entrance into life. "Of water"—a reference to the necessity of the washing of repentance symbolized by the water of baptism. "Of the Spirit"—a reference to the need of a positive attachment of the inner life to an abiding source of moral help. When a man by re-

pentance and faith has been born anew of water and of the Spirit, he has already entered the Kingdom of God."

Golden Text—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3:16.

LESSON IV

Jesus and the Samaritan Woman—Spiritual worship is the ultimate goal of all our forms and ceremonies. The essential thing is not where God shall be worshipped, but how he

shall be worshipped. "God is a Spirit, and they that worship him must worship him in spirit and in truth."

Golden Text—With joy shall ye draw water out of the wells of salvation. Isaiah 12:3.

LESSON V

Jesus Feeds the Five Thousand—"The miracle was meant for a token of Christ's Messiahship, no doubt. But also it was the natural expression of his real loving care for man's bodily wants, and, in that aspect is, along with the other, quite invaluable. Also it was meant as a symbol. Jesus is the bread for men's souls. It is the task of the church to hold forth the bread of life to the whole

(Continued on page 15)

Sunday School News

By J. A. Garber, General Secretary

It is heartening to note that church school workers are diligently applying themselves to the great work before them. The task is so stupendous that an increasingly large number feel a sense of inability. In addition to reliance upon the Master Teacher for light and leading these conscientious workers are giving themselves to leadership training.

Waterloo, Iowa

During the last week of February a County School of Methods was held at Waterloo, Iowa, for the training of workers from the schools of Blackhawk County. This was the third school of the kind, and was said to have been the best. It certainly was splendid from almost every angle. The attendance was remarkably good. It was gratifying to see busy people come regularly and promptly for five nights, spending about three hours in close work each evening. It was particularly gratifying to observe that our Brethren folk were in the forefront. Mrs. Pauline Lichty Wisner, superintendent of our Waterloo school, was chairman of the executive committee. She was assisted by Brother Lester Miller, assistant superintendent at Waterloo school. Pastor Boardman was faithfully on the job. Brother L. A. Myers and three of his workers of Hudson were over every night, and completed their courses. The Brethren and the Church of the Brethren tied for second place in attendance. There were seven instructors; the writer had the privilege of conducting the course in Adolescence Psychology. It was a real pleasure to share in this school, to have closer contact with our Waterloo workers, and to see the First School in action on Sunday.

Birmingham

Enthusiasm for the rapidly approaching Birmingham Convention is becoming more intense. Reports from the International Office indicate that reservations are being made in increasing number, and that the full quotas will be taken. It is important therefore, that Brethren proceed without further delay to register with us. Later churches not having taken their full quota will be asked to sur-

render their unused credentials for the benefit of others who would like to go. We certainly will want our allotted ten. Rev. O. C. Starn, of Gratis, Ohio, has the honor of being the first to send check for \$3.50 covering his credential fee. Others are following his good example.

Surprise Superintendent

The School of First church, Johnstown, Pennsylvania, has made possible the attendance at the International Convention, of their honored superintendent and his good wife. For forty-five years continuously, Brother Albert Trent has superintended one of the largest and best Sunday schools of the Brethren church. In recognition of his distinguished service, the school voluntarily presented him with a purse on the occasion of his seventieth birthday with the credentials and the request that Brother and Sister Trent avail themselves of the privileges of the Birmingham Convention. This certainly was a gracious and a generous act of those who have shared the benefit of the faithful services rendered by these splendid workers. Other schools in the brotherhood may want to follow this good example.

Young People Too

It should be noted that provision has been made for a Young People's Conference on the days of April 16 to 18. The Brethren church has been granted the privilege of sending ten delegates to this conference. Persons between the years of sixteen and twenty-four are eligible. Reduced railroad fares may be secured as in the case of the adults. Entertainment will be provided in the homes of Birmingham on the Harvard Plan. The registration fee is \$1.50. This fee carries with it the privilege of attending the main sessions provided such request is made with the registration. Here is a fine opportunity for churches to do themselves a great service in selecting promising young people, and sending them to this great conference for vision and enthusiasm.

Ashland, Ohio.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

A Substitute Leader

By L. M. Stowell

(What a Christian Endeavor Boy's Courage Accomplished)

I was a boy of sixteen, living in a small village in Massachusetts. Our Christian Endeavor society of the church had established a custom of once a month of exchanging leaders with societies in nearby towns. This particular month my father was to represent us at the meeting in a church in a town across the river and about three miles distant the shortest way. There was no bridge unless we went seven miles down the river; but luckily this was in the winter, and the river had frozen hard enough to provide fairly safe crossing.

The Friday before the meeting, however, my father was called to nurse a sick friend, and soon realized that he could not leave to meet his scheduled appointment; so he asked me to notify our society president. I do not know what prompted me to do what followed, but after I told the president of my father's inability to represent the society at the appointed time I then asked if I could not substitute for him. Somewhat astonished, for he knew that I had never done more than read a Bible verse or other simple passage in the meetings, he said of course I could if I wished, he would be glad to have me.

So in the short time until Sunday evening I prepared for the meeting, and with a young man friend began the cold walk up-town to the bank of the river, and started across the quarter mile of ice. We crossed in safety, but slipped and fell occasionally in the slippery darkness, and eventually reached the church. We entered, and found a goodly number gathered and waiting, for we were a little late. After briefly introducing ourselves, for we were entire strangers, we began the meeting.

Well, it seems that the pastor of this church had literally built the entire organization. As a brick-mason he built the edifice with his own hands. He likewise through his great personality had recruited and developed a faithful following in the church, and in both cases it was observed that he had built well.

The response through the meeting was wonderful. It seemed that everything possible was being done to make the meeting fruitful and helpful; and as for the leader, he really had never experienced a happier and more joyous sensation, in contrast to the shaking and nervous manner in which he had gone to the pulpit platform an hour previously. The pastor congratulated us, especially after we had apologized for the substitute the society had been forced to send; and in general a most delightful atmosphere seemed to pervade the entire meeting.

Upon later return to our society I took a regular place on the leader's schedule, and for years afterward was active among the officers in the Christian Endeavor Societies of other towns and cities where my work called me, also while in college. I even preached in small community churches which had to de-

pend upon the students when there were not enough funds to maintain a resident pastor, and even had an offer of one church and parsonage upon completion of my last term there.

This was all due to the encouragement received at that first meeting as my father's substitute. Yet it was first necessary to volunteer, and it must have been the heavenly Father who provided that opportunity and from whom the directing urge was inspired. I have often felt since that the later years of life have been and are a glorious reward for the courageous offer made at the age of sixteen by that scared and frightened son of a Christian father, as well as a very bashful and retiring youthful member of an earnest but small Christian Endeavor society in a rural church.—C. E. World.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for March 28)

Choosing Sides. Matt. 6:24; Acts 5:29

The sun shone smilingly over the long smooth cement walk. Mary Lou had the happiest thought. She wanted to have a nice long skating party with some of her chums until supper time. The day was one of those first pretty days in early spring when all boys and girls as well as grown folks like to be out enjoying themselves. But, another thought came to this little girl. She remembered that she had planned to go away that evening and that if she was to have her lessons for the next day, she must study them before supper. She must choose between having two happy hours of skating and having her lessons prepared for the next day. Which would you Juniors choose if you had Mary Lou's problem? It is not very easy, when we want to play and have a good time, to listen to that small voice within us that tells that we really ought to get our lessons. Mary thought things over very carefully to herself and this is what she decided to do. She said to herself, "I'll go in and study my lesson first and I'll see if I can get through with them in time to skate just a few minutes yet before supper." Then she went to work and fifteen minutes before supper time she was ready to have a nice skate down the street and back before she ate. She felt so good about having all her lessons studied that she enjoyed skating a lot more than she could have, if she had skated without studying first.

Mary Lou made the right choice. I wonder if we Juniors stop and try to think things out and to do the right thing when we have choices to make. Do you think about the work that must be done when you are tempted to

play all day? If we try hard enough, we can choose the thing that we should do.

Do you know that little poem about the children who told their mother that they loved her and then instead of helping her the first two went off to play and left everything for her to do? You remember the third little girl, don't you? She, too, told her mother that she loved her, but instead of playing she went to work and helped her mother with the work. 'This little girl, I am quite sure thought about how nice it would be to go out and play, but she knew how much her mother had to do and she made the right choice, she chose to be a helper for her mother instead of just having a good time. We Junior boys and girls can choose rightly if we try. Let us try.

There are two kinds of lives that we, while we are still young, can plan to live. We can plan to live for ourselves. I mean by that, that we can plan to think always of our own happiness first. If we live this way, the thing that we will always be thinking about will be, what good will this thing do me? When someone asks us to give our spending money for missions we will say, "Why should I do that?" or "Will that help me any?" When we are asked to help someone who is sick or needs a friend, we will say, "Will I receive anything for doing that?"

Now the other kind of life is just the opposite of the above. If we choose the other kind of life, we will live for others. We will say to ourselves, "Will this thing that I wish to do help anyone?" or "Am I doing this just for my own happiness when I might be helping someone else to have a happy life? You know the name of this kind of living, don't you? When we decide to live for others and try always to think of others more than ourselves as Jesus did, then we are being Christians. So, while we are still very small boys and girls we can make the choice between living Christian lives and living selfish lives, just for ourselves. We have to make this choice either of the one or the other, some time. In one of our scripture references for this week we find that Jesus says, "Ye cannot serve God and Mammon." This means that we can not serve God and still live for our own pleasures. Mammon means riches. In other words, Jesus is telling us that we must make a choice. We want to choose to serve God, so let's choose while we are still small and have long lives that we can live for him.

Now, there is one thing that I want to try to explain about this idea of choosing to live for others rather than ourselves. I do not want you to think that we are not to be happy. Do you Juniors know that we can be happier when we are making others happy than we can when we are thinking about trying to be happy ourselves? This is rather hard to understand. You will just have to try it. See if you are not happier when you have given someone else a good time than when you have spent a lot of time trying to have a good time with your toys and games all by yourselves.

We want to choose to be Christians and to
(Continued on page 15)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1130 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

What Christianity Has Wrought in Japan

A Tribute by a Japanese Editor

The following tribute to the place and power of Christianity in Japan, not by a minister or missionary as the sentiment expressed might indicate, but by a non-Christian Japanese editor, is of the utmost significance to all interested in the triumph of Christianity in the heathen world, and should result in strengthening our courage and confidence as we face our particular part of the task of world evangelization, as we are now called upon to do. The story is practically the same the world around, wherever the Gospel of Christ is given to the people it saves the souls of men and gives them the peace and satisfaction that is everywhere sought but nothing else can supply, and at the same time it elevates the nation, regenerates its customs and ennobles its ideas. Its leavening influence is beginning to show in South America, where the genuine article has been introduced. It is even enlightening the heathen darkness of central Africa. And the tribute paid to Dr. Mott and to the elevating power of Christianity is but typical of the praise that is everywhere being given to Gospel heralds and his message, except of course, Mr. Mott is one of the most outstanding leaders of Christianity in the world. But the evaluation of Christianity is the important thing, and of this the keen-eyed editor is cognizant. It is such a universally satisfying and all-sufficient and powerful Gospel that we are called upon to do our part in propagating, particularly in two fields—the Argentine and French Equatorial Africa.

We are indebted to Dr. Howard B. Grose for the communication of this editorial, written by Mr. S. Sheba, editor-in-chief of "The Japan Times and Mail," one of Tokio's great native dailies. The occasion that inspired the comment was the arrival of Dr. Mott on his sixth visit to Japan. Says Mr. Sheba:

"Dr. John R. Mott, in whose honor dinner was given by Viscount Shibusawa, Baron Sakatani and others in combination with the Tokyo Y. M. C. A., requires no introduction as he is a well known figure in Japan. He is here, indeed, on his sixth visit, as an old friend of the country, always in its interest. We are glad that our social leaders are doing him the honor, none deserving more genuinely than he the gratitude of this country for substantial good done to it, as on the occasion of the earthquake catastrophe of 1923. However, he is a man above desiring to have praises sung, although we do not think that Dr. A. B. Schneider, President of the Tohoku Gakuin, exaggerated in the least when he spoke of Dr. Mott at a reception held at the Kaibin Hotel, Kamakura, on Tuesday, 'as the greatest religious leader at present in the world,' than which a finer tribute cannot be paid.

Dr. Mott's present visit on these shores is especially interesting, indeed gratifying, as it is said to be in response to the invitation of the National Christian Council of Japan, which

wishes to have his opinion on the questions of the service that the Japanese Christians may render to the world and of services the world's Christians may render to Japan. We have no doubt that Dr. Mott has liberally benefitted his hosts with valuable counsel, so that the Japanese delegates to the World Christian Evangelization Congress at Jerusalem in 1927 may know what to say and how to act. For our part, we take the present opportunity to put on record our view, as a non-Christian independent observer, of what Christianity and Christianity and Christians have done to this country."

Says he:

"It is common enough to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extraterritoriality removed, not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all

practical purposes, (except alas, in emigration question), as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

"Let us ask then who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore, Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact it may be said, without exaggeration, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

"Take the Christmas festival, for instance; it is fact becoming a national institution, the traditional idea of celebrating the anniversary of the birth of the Lord of Peace appealing strongly to the Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction and magazine and newspaper articles for popular reading; in Japan, one cannot help being astonished to see to what extent their writers are guided by Christian ideas.

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst. We sometimes think that these workers would be the more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott."

"Out in the Bush"

"The Sky-Parlor," Long Beach, Calif.,

March 17, 1926.

Dear Members of the F. M. S.:

A letter from Miss Myers has just reached "The Sky-Parlor," written from "Out in the Bush"—if you can picture what that means! Miss Myers and Miss Cope (the bride-to-be), went on an itinerating trip together, out in the wilds! We here at home, in the midst of the civilization of cities—electric lights, paved streets, and "all conveniences"—can scarcely realize the surroundings and the sensations which these two women must have had as they traveled alone through the jungles and wilderness of the Heart of Africa. But even though among wild beasts and with no persons

for miles and miles except those people black of skin (and some of them blacker still of heart), they were kept safely and in perfect peace—yea, more than that, they had the "joy unspeakable," and left joy behind them as they traveled on!

Miss Myers writes that their journey this time took them among a wild tribe which had recently resisted the authority of the French government and had to be subdued by force of arms. These two lone women found much work for their hands to do, and as they bound up the wounds received by these savages in their warfare with the French, they told them "the old, old story of Jesus and his love."

Did we say that they were alone? That reminds us of those three Hebrew children who

were cast into the fiery furnace,—but the Son of God walked with them through the fire! Even so it was "Out in the Bush"—the Son of God was with them and revealed himself through your two women missionaries, and four stalwart men were pricked to the heart by the "good news" of the One Who loved them enough to die for them. These four men came, confessing their sins of murder,—yes, of cannibalism even,—and expressed their

hearts' desire to have this Savior for their very own!

Does such work pay, dear Members of the F. M. S.? Sometimes we count the cost in dollars and cents, and think in our hearts that we have given just about enough to Foreign Missions. But those who are giving their very lives, and are facing all the dangers, sacrificing all the comforts, losing health and shortening life—these say, "In all things, we

are more than conquerors! If you folks at home could only see the need and realize the privilege of preaching the Gospel to those who have never heard it—nothing could hold you back in your giving!"

As a woman missionary once said, "Give until you feel it, and then give until you don't feel it!"

Yours in the Master's Service,
THAT OFFICE SECRETARY.

NEWS FROM THE FIELD

TO THE INDIANA CHURCHES

Your district mission board has no other means of securing funds than by appealing to the churches of the district. And so to you we come. It is a sad fact that many of them have not paid their apportionment or any part of it this year. Now the Brethren church in our district has a great opportunity. The Macedonian Call is coming to us from some of the larger cities of the district. We are now trying to answer this call which is coming from Fort Wayne, Indiana. We are purchasing property, and Brother J. L. Kimmel, one of our most reliable and experienced mission workers, is going to take up the work. Fort Wayne is one of our fast growing cities to which many Brethren people are going, and these will be a total loss to our church unless we establish a church there, and this can be done without any burden upon us if each will only contribute a small amount each year.

Can we rest easy in our own churches on Sunday when we know there are numbers who would like to worship in a Brethren church in these places, but cannot because there are none to go to? Many of our mission pastors have to wrestle with financial problems to keep the wolf from the door, when they ought to be giving that time to the church. Brethren, this ought not to be. It is the case because we have failed to measure up to the standard. What are we going to answer to our God when we come before the judgment bar with this guilt upon us? Now the burden is not grievous if each one will only pay their apportionment which is the small sum of 60¢ per member, we can relieve these pastors of some of their burden and reach out and do some extensive work. We can only do what you make it possible for us to do. We are patiently waiting for your check which is needed now.

There may be some who would like to give a check for the Fort Wayne work. If so please tell us and we will see that it finds its proper place.

C. A. STEWART, Secretary.

FIRST BRETHREN—PHILADELPHIA

Rainy days can be happy days, in fact the happiest day ever at the Philadelphia church was a rainy, a freezing winter day, that ended with thunder and lightning. But it requires more than rain or cold to frustrate so complete a victory as that which was won on February 14, 1926.

For one year God's people had been praying, planning and working to raise sufficient

money to clear off the mortgage on the Philadelphia church. On February 14, 1926, we agreed to trust God to send the needed funds so that on February 14, 1926 we might meet and burn the mortgage. During that year many of our members learned some precious lessons in self-denial. Old overcoats were forced into another year's service by several consistent Christians who realize that "trusting" and "doing" are twin brothers. One woman told me that her husband had called her to account for having bought no new clothing lately. He was told that he need not expect to see her in a new dress until her pledge money was paid.

With such consistent trusting and doing, upheld by such a mighty heavenly Father, of course we sent that old mortgage clear out of sight. We ourselves saw it go. Brother Harry Cassel put the match to it and while it burned the audience stood and sang, "Praise God From Whom All Blessings Flow." Over \$8,000 was raised which was enough to pay the mortgage and the interest which had accrued during the past year, leaving enough to renovate the main auditorium.

February 14, 1926 was indeed a most notable day and we wasted not a minute of it. Sunday school began at 10 A. M., followed by morning worship. At 1 P. M. dinner was served to a crowd so large we had to spread the tables twice. Who says Brethren are afraid to come out in bad weather? At 2:30 P. M. we had our Jubilee Service—the service that we shall never forget. Supper was served at 6 P. M., after which we had a union Christian Endeavor service. Then followed our regular evening service completing a twelve-hour season of rejoicing with the Lord. But even twelve hours proved not long enough for we find ourselves still rejoicing.

RUTH A. BLUE,
Corresponding Secretary.

REVIVAL AT WASHINGTON, D. C.

The Brethren church at Washington, D. C. is happy to report the success of its revival campaign which closed in victory Sunday night, March 7. Dr. William S. Bell, pastor of the First Brethren church, Dayton, Ohio, was the man whom we were fortunate to procure to lead this special series of meetings.

Long before Dr. Bell arrived in the city, plans had been laid, prayers had been offered and intensive work had been done in the church and community, preparatory to his coming. So when the evangelist appeared he found the church waiting for a great meeting.

At the very outset, Monday night, February 15, Dr. Bell began to preach the Gospel of Jesus Christ in a straightforward manner. He wasted no time on preliminaries of any kind, but set to work to present the claims of Jesus Christ upon the souls of men. The sermons were plain, uncompromising and convincing. Christ, our Lord, was exalted, so that none could fail to see him. From the very beginning of the meeting there was good interest, a fine spirit manifest and a good attendance. The weather also was good which added to the farther opportunities of the three weeks.

The first break in the services came on the first Sunday, when two young women took their stand for Christ. From then on conviction increased. Ten came forward from the Sunday school upon Decision Day. The last week of the campaign was replete with blessing. Not only were the unsaved brought to Christ, but the church itself was stirred to more fervent endeavor. The closing day was really the climax. Many came forward and yielded themselves for the first time. A beautiful service closed the meetings. The church was crowded, interest was evident and Dr. Bell delivered a challenging and convicting message on the subject, "How Shall We Escape, if We Neglect?" In response to the invitation that was extended, nine individuals came forward. This made a total of thirty-two, including reconsecrations and first time confessions. Fifteen have already been baptized and received into the fellowship of the church. More are ready for the following mid-week service. We thank God for this victory. We believe the spirit of evangelism has been awakened within the church, and that many more will profess their faith in him in the weeks that are ahead. Dr. Bell left us for Dayton, immediately following the close of the service. He left with a place of sincere regard in the hearts of the people because of his untiring efforts among them.

One of the most gratifying and encouraging aspects of our meeting was the loyalty of the young people who volunteered their services in singing and personal work. Such loyal service is highly commended by the pastor, and speaks well for the future of our work here. There were sixty-five young people present at the last Christian Endeavor meeting and a splendid inspirational service was enjoyed.

Washington Brethren rejoice in the glorious victories thus gained and by their impetus we hope to press on for "the prize of the high calling of God in Christ Jesus."

HOMER A. KENT, Pastor.

NEWS OF THE COLLEGE

Enrollment

The enrollment of the school this year is very encouraging and I am sure that the friends of the College will take pardonable pride in the general growth experienced within the year:

First Semester:	
Arts College	251
Seminary	49
Second Semester:	
Arts College	241
Seminary	43
Loss first semester	32
Gain second semester	16
Total, without duplicates	316
Resident extension	39
Saturday	67
Enrollment in Voice	50
Total all college	422
In Piano	64
In Violin	30
In Expression	10
Total, without duplicates	512

I think you will agree that 512 is not exactly a small school and if we were to have them all here at any one time, they would fill our chapel three times and over. We sustain no preparatory courses so that the total listed at 422 contains the name of no student who is not the graduate of a first grade high school.

Ashland held a double debate this past week with Baldwin-Wallace on the child labor amendment question but without decision at either place. Our men did well and we are of the opinion that we won at least in one case.

Word has been received at the College from Dr. Miller. He expressed himself as well and also hoped that the College is prospering and making large plans for the future.

Dr. Shively spent several days at Manchester College in order to acquaint himself with their methods of handling their finances, endowments, etc.

Several of our students have been sick, three returning to their homes but nothing serious has developed.

The Annual meeting of the College Board takes place March 16 and I hope to report later that we have planned on a big program for the future of the college. Prospects are so encouraging that now seems to be a time to plan for further advances.

EDWIN E. JACOBS.

MILLEDGEVILLE, ILLINOIS

It has been a considerable time since a report has been sent in from the Milledgeville church. The reporter for the Evangelist has not been well for quite a while, so we will take it upon ourselves to write a report this time.

The work of the church here has not been at a standstill even if we have failed to get quarterly reports into the Evangelist. Every church has its own difficulties. They may be peculiar to the particular church and they may be such as are common to church work everywhere. For the most part the attendance has been very good. The Gospel has been set forth in the various services. The one thing the pastor regrets is that there have been no additions to the membership thus far. Our evangelistic effort is planned for March

21st to April 4th, inclusive. We are attempting this special effort with the local workers entirely. We crave your prayers that God may bless our efforts.

The Woman's Missionary Society is very active and accomplishing a great deal in their field of work. Doubtless they will be able to give a commendable report of their work along all lines when the time comes for that report to be given. The pastor is especially thankful for the large group of intercessors in the society. Beyond doubt such a group is a greater strength than one can possibly know, both to the local work and to the general work of the church.

I must not forget to say that there has been a rather large and active Sisterhood of Mary and Martha organized since last report. They have made and sent close to two hundred and fifty bandages to the African field. It is a little doubtful whether they will be able to reach all of the goals because of not being organized until after the beginning of the year. However prospects are that they will measure up during the time that they have been organized. Watch them grow.

The superintendent of the Sunday school has been doing some re-organization work since coming into office the first of October. The school was doing a splendid work in the months and years before. It is now organized, as near to a standard of grades as we know how to make it. Attendance has been on the increase. We hope and pray that the Lord will see fit to add to the Sunday schools from week to week, for through this source comes our greatest number of additions to the church, as we all well know.

The Christian Endeavor has been uniformly well attended most of the time. It too has taken some new steps in the past few months. One of the most noted changes is that of the adoption of the pledge system for the raising of the necessary finances to conduct the affairs of the Society. In one month this system has changed the society from an indebted institution to one with a credit to its account. Then too it is training for the future church. In all the branches of the work here there are some difficulties. We praise the Lord for what has been done and confidently expect to be led into even greater accomplishments for him. We rejoice in the victories of other places in the brotherhood and invite you to rejoice with us. We pray for his blessing upon the work throughout the brotherhood and invite you to pray with and for us.

GEO. E. CONE.

REPORT OF RECEIPTS FOR HOME MISSIONS FOR THE PERIOD FROM JANUARY FIRST TO FEBRUARY FIFTEENTH

General Fund

Br. Ch., Campbell, Lake Odessa,	
Mich.,	\$ 66.50
Mr. & Mrs. Jno. Jusehnitt,	6.00
E. A. Duker,	5.00
David Winey,	5.00
Lester Miller & Family,	5.00
Mary L. Henney,	2.50
Total,	\$ 105.00
Br. S. S., Aleppo, Pa.,	20.00
Br. Ch., Uniontown, Pa.,	171.00
Br. Ch., LaVerne, Calif.,	25.00
Total,	\$ 131.00
Third Br. Ch., Phila, Pa.,	\$ 44.50
Mrs. H. Kalessee,	5.00
Mrs. Greenwood,	5.00
Mrs. I. Liek,	5.00
A. S. Wheateroft,	5.00
Mrs. Romig,	5.50
Mrs. Louis S. Kolb,	5.00
Jacob Muller,	5.00
Senior C. E. Society,	15.00
Mrs. E. Embart,	5.00
Total,	\$ 100.00
Br. Ch., Peru, Ind.,	36.00
Br. Ch., Smithville-Sterling (add.),	3.00
D. C. Steiner,	100.00
Grand Total to date,	225.65
Br. Ch., Columbus, Ohio,	30.00
Br. Ch., Turlock, Cal.,50
I Johnson,	10.00
Mrs. Belle Osborn,	5.00
Richard Harding,	5.00
Effie Gibson,	5.00
Total,	25.50
Br. Ch., Brush Valley, Pa.,	23.85
C. H. Claypool,	10.00
Eva Hooks,	5.00
B. C. Lasher,	5.00
C. W. Hooks,	5.00
J. E. Mateer,	5.00
Mrs. J. Y. Hooks,	2.50
Total	70.85
Br. Ch., Sidney, Indiana,	18.75
Br. Ch., Waynesboro, Pa.,	41.00
Friend,	20.00
V. R. Koontz,	5.00
Chas. E. Martin,	5.00
D. C. Sheeley,	5.00
Dessie M. Hollinger,	5.00
J. Edward Cordell,	5.00
Clyde Hoover,	6.00
W. M. S.,	10.00
C. E. Society,	10.00
Total,	136.00
Grover Snyder, Conemaugh, Pa., ..	6.00
1st Br. Ch. (Liberty) Mt. Jackson-	
Virginia,	20.00
Beekie Smith, Bedford, Pa.,	5.00
Br. Ch., South Bend, Ind.,	100.00
Br. Ch., Nappanee, Ind.,	147.85
Total	223.94
Br. Ch., Carleton, Garwin, Iowa, ..	3.70
Br. Ch., Pleasant, Hill, Ohio,	45.56
Br. Ch., West Kittanning, Pa., ...	30.00
Mr. & Mrs. C. E. Hooks,	10.00
Mr. & Mrs. C. D. Hooks,	10.00
Mrs. Roseoe Olinger,	5.00
Mr. & Mrs. D. C. Matthews,	5.00
M. A. Witter,	5.00
Margaret K. Witter,	5.00
Olive A. Witter,	5.00
W. M. S.,	25.00
Total,	110.00
Br. Ch., Ankenytown, Ohio,	14.00
Rev. & Mrs. L. G. Wood, Fort	
Scott, Kansas,	5.00
Br. Ch., Nappanee, Ind.,	3.50
Mr. & Mrs. Curtis Hummel,	5.00
Mrs. W. A. Preece,	5.00
Barbara Musser,	5.00
Total	171.82
Br. Ch., Hagerstown, Md.,	21.87
Wm. G. Barnheisel & Family, ...	25.00
Laura E. N. Hedrick,	25.00
Primary Dept. S. S.,	25.00

Junior Dept. S. S.,	25.00
Loyal Circle Bible Class,	25.00
Altruists Bible Class,	25.00
Willing Workers' Bible Class, ...	25.00
Crusaders' Bible Class,	25.00
Gleaners' Bible Class,	25.00
Mrs. Ella V. Bovey,	7.00
C. H. Roher,	5.00
Clara Hartle,	5.00
Ladies' Aid Society,	15.00
Dr. & Mrs. G. C. Carpenter,	15.00
Mr. & Mrs. H. C. Keplinger,	10.00
Mr & Mrs. Frank Myers,	2.00
Mrs. Beulah Lohman,	12.00
Myrtle Laughlin,	5.00
H. C. Bentz,	5.00
Alice Schindel,	12.00
Ada Hedrick,	5.00
Total,	362.87
Br. Ch., Falls City, Nebraska,	29.99
Geo. Sandroek,	5.00
J. G. Dodds,	5.00
Mrs. H. J. Pritchard,	25.00
Harriet Kimmel,	25.00
Frank S. Liehty,	25.00
E. M. Kimmel,	25.00
J. W. Dodds,	5.00
J. E. Meyers,	10.00
Guy C. Liehty,	20.00
Florence Cleaver,	5.00
J. S. C. Spickerman,	6.23
Total,	187.22
W. M. S., Fair Haven Ch., West Salem, Ohio,	5.00
Br. Ch., Limestone, Tenn.,	18.00
Ralph Armentrout,	5.00
Mary Pence,	5.00
L. H. Cartwright,	5.00
Total,	33.00
Br. Ch. (Springfield Center, O.), ...	16.00
Harry Naugle,	10.00
A. Dellenberger,	5.00
Total,	31.00
Br. Ch., Roann, Ind.	72.00
Mr. and Mrs. Monroe Jones,	5.00
Mr. & Mrs. Ora Abshire,	5.00
Mildred Shillinger,	5.00
Total,	112.00
Br. Ch., Goshen, Ind.,	2.00
W. M. S.,	50.00
Total,	52.00
Br. Ch., Lathrop, Cal.,	5.50
Mr. & Mrs. Harold Wolfe,	5.00
Edward Reynolds,	5.00
Fred Kleist,	5.00
Mr. & Mrs. J. B. Coykendall, ...	5.00
Huber Wolfe,	5.00
Geo. Coykendall,	5.00
Mr. & Mrs. J. Milo Wolfe,	5.00
Total,	40.60

(To be continued)

flourish, and the cloudy day makes the garden beautiful.—J. F. Jowett.

Junior Notes

(Continued from page 11)

learn to make the right choices while we are small, for our lives will be happier and we can help others more, if we learn to make the choices that we should.

Bible References

- M., Mar. 22 Choosing wisdom. Prov. 8:17.
T., Mar. 23 A challenge to choose.
1 Kings 18:21.
W., Mar. 24 Choosing Friendship.
Ruth 1:16, 17.
T., Mar. 25 Believing is choosing. John 1:49.
F., Mar. 26 Choosing Jesus. John 6:66-69.
S., Mar. 27 A wrong choice. Matt. 19:21, 22.
Ashland, Ohio.

Notes on the Sunday School Lesson

(Continued from page 10)

world. The church has enough to feed the world (Dr. J. M. MacLaren).

Golden Text—Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst. John 6:35.

LESSON VI

Jesus Heals and Saves a Blind Man—This miracle is typical of Jesus' power to give spiritual sight. Dr. Tarbell states that its significance lies in the two-fold fact that Jesus "brought spiritual enlightenment to those who, like this man, realized their need of him, and he increased the blindness of those who, like the Pharisees, believed not in him nor in their need of a Messiah."

Golden Text—I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.

LESSON VII

Jesus the Good Shepherd—Dr. Lyman Abbott tells us that "A door is not merely to be admired; it is an entrance way. Christ is the Door by which we enter in unto God; he is the Door by which God enters in unto us." "I am the good shepherd."—With these words Jesus changes the figure of himself as the Door to himself as the Good Shepherd. "I know mine own and mine own know me even as the Father knoweth me, and I know the Father." Here he expresses the depth of love existing between himself and his disciples.

Golden Text—I am the good shepherd, the good shepherd layeth down his life for the sheep. John 10:11.

LESSON VIII

Jesus Raises Lazarus from the Dead—The soul's yearning for immortality is given its strongest assurance in the declaration of Jesus, "I am the resurrection and the life." He thus asserts his supernatural character and divine relation to life. Next he declares that it is possible for him to communicate to dying and dead men a life that triumphs over death, that laughs at change. And then he states that the condition on which he gives to dying men his immortal life is trust in him.

Golden Text—I am the resurrection and

the life; he that believeth on me, though he die, yet shall he live. John 11:25.

LESSON IX

Jesus Teaches Respect for Law—While discharging the duties imposed upon them by human conditions, men must never lose sight of the duties imposed upon them by the relationship of God.

With regard to the Eighteenth Amendment, the uncertainty is not whether national prohibition shall become an American institution. That is already decided. It is how rapidly America shall move toward universal observance of a principle that has been written into her charter, and through this to a civilization that will inevitably set a new mark in human attainments."

Golden Text—Think not that I came to destroy but to fulfill. Matt. 5:17.

LESSON X

Jesus Washes his Disciples' Feet—Then he poured water into a basin and began to wash them with the towel wherewith he was girded. Dr. G. F. Knight has said, "A daily cleansing I must have for daily sin, and daily grace is as needful to me as daily bread." How more beautifully and impressively could this universal need be continually borne home to the Christian's heart than by the observance of the ordinance of feet washing?

Golden Text—The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:28.

LESSON XI

Last Words of Jesus with his Disciples—"Heaven sometimes seems distant and unknown, but if he who made the road thither is our Guide, we need fear to lose the way. We do not want to see far ahead—only far enough to discern him and to trace his footsteps" (Dr. Henry van Dyke).

Golden Text—I am the way, the truth and the life. John 14:6.

LESSON XII

Jesus Dies and Rises from the Dead—Jesus Christ has finished his part of God's work on earth; are we doing our part? On a crucifix in an eastern monastery are inscribed these words: "Tot pro tu: quo pro me?" This much on thy part: how much on mine?"

Golden Text—Therefore doth the Father love, because I lay down my life that I may take it again. John 10:17.

BETHEL CHURCH, MULVANE, KANSAS

It is not really time for us to report, but we are in somewhat of an unsettled state just now. This church is caught in one of the most notable bank scandals in the history of the state of Kansas. The lowest depositor up to the highest lost all they had, where all the bonds and money, and even homes have been mortgaged that the owners knew nothing about. The financial strength of Bethel are heavy losers. It is not alone the Bethel church, but all the churches are caught in the same boat.

Weather conditions have hindered our attendance, but February 28 we had 75 at service; March 7, 60. We are not bounding, but coming. WE ask your prayers to the end that the Bethel church might remain steady in fellowship with God even in her financial losses. The writer is asking through the Evangelist for information where he might locate a good

There are ferns in the garden of the soul as well as flowers. There is the fern of patience, and the fern of long-suffering, and the fern of meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction by "the garish day," and so he takes us into the shade, the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. But it is a very blessed shadow, for it is "the shadow of the Almighty." And here the ferns

commentary. A number of old ministers are going home to glory, leaving their libraries behind, and some have no sons or relatives that want to use their books. And new books are very high, and those books would be just as good if we could find them.

Address your information to the writer, state your price and what books you have. We will also pay transportation of books that we can use.

H. W. ANDERSON, Mulvane, Kansas.

MID-WINTER REVIVAL AT PORTIS

At the January business meeting of the church, plans were discussed for a mid-winter revival at Portis, and the members in general felt the need of the meetings. The principle barrier to pass was finances for an evangelist and the meetings. It was finally decided to use home talent throughout; thereby lessening the cost of the campaign.

At the call of the church Rev. Deeter consented to do the preaching and plans were completed for the meetings to be held, beginning February 14, and continuing two full weeks and ending Sunday night, February 28. Professor H. C. Wimmer, of the local high school, a very efficient song conductor, also consented to lead the choir.

There was much enthusiasm concerning the meetings, and everyone seemed willing to help and hungered for the messages which our most sincere pastor delivered. The messages were an inspiration to all and helped many to see better things in their path, and inspired them to greater heights. Rev. Deeter drew marvelous word pictures, which were so plain and sincere that one could not help gleaning good from them and see the better way. The pastor specially emphasized the Scripture, "He that taketh the name of the Lord thy God in vain, will not be held guiltless." In his sermon, "Just Ole Cusses", Rev. Deeter showed and pictured the sin and wrong in the use of profanity. This sermon was of an extraordinary type, straight to the point, and delivered with such power and sincerity that it had a strong effect on many. It is often the unusual and novel that takes effect and arouses one to action, and this sermon was of that type. The good of this sermon alone can be seen about town, as evidenced in business houses, where the use of profanity is prohibited.

Another of the pastor's principal sermons was, "Is There a Hell?" Again he gave a word picture and evidence that touched the hearts of many. The discussion brought in recent developments along that subject, and of the stand taken by some men widely known, that there is no hell.

Rev. Deeter's closing sermon, "The Judgment", was exceptionally vivid. He spoke to a packed house and many went away resolved to do better. The pastor took a firm stand against dancing, profanity, and card playing and showed the end of the path such things lead to.

In general, everyone was benefited by the meetings and it was a great success, not alone from the numbers that confessed Christ, but that everyone realized that they shall reap what is sown. There were seven confessions during the meetings and nine taken into the church on Monday evening, March 1. Although roads were impassable a part of the

time and weather not of the best, the attendance for each night averaged nearly 125 people; which was mighty good considering conditions.

Much praise is due Rev. Deeter for his work and sincere efforts during the meetings.

JOHN LEO TURNER.

RACKET, WEST VIRGINIA

I have been impressed for some time to send report of our existence here, and after reading the editorial in Evangelist No. 9, this impression became strong enough that pencil and paper were taken in hand. The article spoke of our slow gain as a church, and of the neglect of children; this no doubt is true in both cases, but I am sure our gain as a church would show quite a difference if the fragments that remain were gathered, that nothing be lost. I have sent in report of our congregation here at Racket several times, but it seems to have failed to reach the Brethren Annual, possibly went to its own company. (the waste basket). I have also reported names of ministers that have been dropped from the list, that are still active and in good standing, but fail to see them numbered with the just, I have wondered who reported them dead, or what it was that moved the one taking statistics to drop them.

And to mend the matter, and give us quite a send off, I notice in the last Brethren Annual we were elected by a big majority and placed in the uncertain corner.

It seems to be no trouble for the secretary of the Home and Foreign Missionary societies to find us, also the Brethren Home; our donations seem to go to the spot and are worth one hundred cents on the dollar, even if it is from a doubtful corner.

(Note—It should be stated in fairness to the editor of the Brethren Annual, who is the General Conference secretary, that he is dependent on the District Conference secretaries for his list of churches and their pastors. Then the district conference secretaries, who, in many cases, are the statisticians, are dependent upon the prompt reporting of pastors to him. It may be that our good brother sent his report to the wrong party or address, or it may be that he sent it too late to be incorporated. The General Conference secretary waited long, after making repeated requests for data to make the Annual lists complete. Yet Brother Wright has a point, which Brother J. L. Kimmel also has often insisted upon, namely, that many of our members are never reported, so that our actual numbers are greater than they appear to be.—Editor).

Here is where a shortage is shown that really does not exist. But with all of this we are glad to say that we are willing to take of the crumbs that fall from the Master's table and have been progressing reasonably well, considering the many appeals the enemy has these days to draw people away.

Our gain last year was four, loss by death one; we lacked a few of the hundred mark, but are not going to wait till we have ninety and nine before we go after the stray sheep.

Now in order to show our faith by our works we herewith send a small donation for the Publishing House. I am sure the Lord that took account of the widow's two mites, and not even a sparrow falls to the ground

without his notice, will place it where it belongs, and will drop no name from the Lamb's book of life without the ability to give a just and satisfactory reason.

Yours for a closer walk and higher plan.
N. D. WRIGHT.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



The Silent Missionary

Rev. W. F. Jordon tells of an experience in Ecuador, just north of Quito. Arriving at a village where he put up for the night he was eating his evening meal when the mistress of the inn entered accompanied by a man of medium stature whom she introduced as her brother.

The man's name was De la Torre. When a young man he had gone to Quito to take an examination to become a school teacher. While there a friend brought a tract to him which proved to be the parable of the sower. The announcement on this tract stated that any one who might wish the entire Bible could secure it by writing the address. He wrote for the Bible and in due time received it. He read it, became a Christian and reared his family in the Christian faith. His family was a light in a dark, superstitious land because a Christian missionary distributed tracts. The tract gives its message whenever the needy one is ready to receive it. The distribution of tracts pays the distributor and the one who receives them.

R. F. PORTE,
Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements. (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE CHRIST

"Go ye - - - - - I am with you"

We can only claim the promise as we obey the command

THE BRETHREN EVANGELIST

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EDITORIAL

Missionary Criticism that Emphasizes the Urge

Notwithstanding the growing popularity of foreign missions today, there is some criticism of it. In the main, however, it is not worth dignifying by giving it notice. The great task of the church is going forward in spite of every adverse criticism and hindrance, and will continue to do so. But there are types and kinds of criticism that are so foolish and groundless that the very making of them reacts with additional emphasis on the invaluable fruit of the missionary enterprise, and the urgency of pressing the work with all possible speed and consecration. Such is the attack published in "The Atlantic Monthly" for July, 1925, on missionaries and missionary methods, which Rev. A. D. Woodworth, D. D., missionary to Japan, exposes in "The Herald of Gospel Liberty." He gives the gist of the attack as follows:

"In the South Pacific there is an island called Taputea whose inhabitants seventy-five years ago numbered about six thousand people. Missionaries first went to these people and so disturbed their system of government, their religion, and their customs that the people all died off. So much for the missionaries. But the article referred to, states that after the missionaries went, trade followed. Trade in drink was one of the means by which the white men made money. But foreigners opened plantations also. As the natives had no desire to work, since they needed no cloth for clothing and their food could be plucked from the trees, the enterprising planters taught the natives the use of opium. When the natives would do anything to secure opium, the plantations prospered until the natives died off. This end was hastened by the fact that the sailors who frequented the islands introduced a new set of nameless diseases which took off the population like flies.

"And were the missionaries responsible for all this? Dr. Wainright says that such an argument is as silly as to say that since a wife-beater beats his wife with a broom, if brooms had not been invented, wife-beating would never have been. Missionaries have gone to China. Are they therefore responsible for the fact that representatives of the American Tobacco Trust stand on the streets in that land giving cheap cigarettes to men, women, and children, with the slogan, "A cigarette in the mouth of every man, woman and child

in China." The whalers were in Hawaii before the missionaries went there and the process of the extinction of the natives began for the same reasons that the people of Taputea perished. The assumption is that if the missionaries had not gone to these islands, other men than missionaries would not have gone, and native customs and health and happiness would have continued. But it has not been so anywhere else in the world. Trade is bound to open up a way to make money, just as the Hudson Bay Fur Company opened up a way to buy the furs of the Indians in all the regions of Canada."

Truly, business and the corrupting factors of our civilization are not waiting for the missionaries to lead the way into heathen lands; they are forging ahead and making business and adding civilization's diseases and efficiency at corruption and physical wreckage to their already-acquired depravity and vicious practices, so that without the fortifying influence of the Gospel, they quickly succumb. The shortcoming of the church has been that it has been too slow in undertaking and possessing the unevangelized fields; it has waited too often until organized and commercialized vice, and unprincipled business have sowed the seeds of corruption and so prejudiced the people against every thing that comes from the so-called Christian countries, that the missionary finds his task doubly hard. This fact we need to ponder well and be profited by the warning. Such criticism as mentioned above is silly and does not merit such public consideration except for the fact that it emphasizes more strongly than any favorable argument could, the importance of getting the heathen evangelized and Christianized before liquor, drugs, civilized vice and disease do their destructive work. Let us see in such criticism a situation that calls for the utmost consecration of life and substance for a speedy carrying of the Gospel to the ends of the earth.

"Join the Easter Parade"

That is what the merchants are urging the people to do at this season of the year. They are flooding the masses with "invitations" to "Easter Style Shows" and impressing upon them that they should get in line with a new gown and bonnet, or a new suit and hat, and be ready to march in the Easter parade. And that is about what church-going on Easter Sunday has come to be—a parade for the display of new articles of wearing apparel. And the current of public opinion is going so strong in that direction that many of our good ladies (and men too, though to a lesser degree) feel ashamed to appear on Easter morning without something new to display. Thus business is commercializing Easter, the most sacred season of the year, and church-goers are diluting the spirit of the day with pride and vanities, and not infrequently actually profaning it with envies and jealousies growing out of competitive displays.

It is time that Christian people were endeavoring to curb this tendency and to put more of serious purpose into their church-going on Easter Sunday. This ought to be true of course of every Sunday. In view of the world's crying need, we would do ourselves credit to indulge less in the common extravagances and superficialities, which fashion dictates. We would not be severely critical, yet it is not wholly uncommon to find a Sunday morning audience giving as much the appearance of a style show as the most select social event. This is not conducive to truly spiritual worship at any time, but somehow it seems more incongruous on Easter morning than at other times. At such a time, if ever, we should go to church with high purposes and deeply moving thoughts. Hearts should be filled with profound rejoicing, hopes given renewed assurance and aspirations quickened and made more spiritual. And anything that lessens the possibilities of such fruitful meditation and truly successful worship, or compromises such a highly spiritual state of mind, can well be guarded and avoided. Assuredly we can control our thoughts, and our spiritual frame of mind is not necessarily determined or induced by what we have on, but that person who is greatly concerned about new Easter garments, who approaches the house of God on that sacred morning vividly conscious of the effect of the display she is making, and critically surveys every new thing that may be paraded forth, will doubtless find such an attitude noticeably weakening the spirit of worship.

We cannot keep on increasingly making Easter the "coming out" time for new clothes without losing proportionately the real significance of the day. To the extent that men and women make themselves human models for the display of fashion's latest decrees, to that extent they find it more difficult to give proper rating to the soul and spiritual realities. If the mind dwells upon superficialities,

we shall become superficial. (And men may be tempted in their way almost as sorely as women. There are duds among men as well as fashion slaves among the gentle sex.) At no season would our Lord have us to be anxious about what we shall put on, but we imagine he must be especially displeased at such mental and spiritual dissipation as we come into his house on Easter morn; and always does he desire of his worshippers that they shall worship him in spirit and in truth but it seems that such an attitude should be especially satisfying to him as we approach his holy presence in commemoration of his resurrection.

May the spirit of devotion so grip us, that our hearts shall have no desire to "join the Easter parade", and that even though we may wear some new things, they shall not clutter up our hearts, and if indeed our minds shall rest upon them at all, they shall be to us only symbols of our new garments of character.

Newspaper Referendum on Prohibition

It is not a matter of news, but an item worthy of comment, that the wet interests have launched a newspaper referendum on Prohibition. It is encouraging to note the number of city and town papers that have refused to have any part in this propaganda scheme. It is not surprising, however, that high principled papers, such as stand for law enforcement and orderly procedure, should keep aloof from this trick of the wet interests. It is only what we would expect of them, but if your daily paper has taken that stand, let its management know that you appreciate it. The encouragement will do it good.

There are, of course, a goodly number of daily papers, some of them of very great circulation, that have not the courage of their convictions, or else are still in league with the liquor interests, so they may make a considerable demonstration. It should be born in mind, therefore that such a poll will be no true indication of the direction of popular sentiment on the Prohibition question. Our readers will recall how misleading was "The Literary Digest's" poll of two years ago. Its figures for Ohio showed sentiment favoring the liberalizing of the Prohibition Amendment, but in the election following on proposed state amendments to that end, the dregs carried the election by an overwhelming majority. Similar results occurred in Michigan, and even in California. And this newspaper poll is just another effort to unsettle and discourage the people, and to give the wet representatives in Congress some slim ground on which to base their argument that the people are demanding a modification of the liquor law. It will fail, and the masses of the people will surely see through this effort to trick them out of their victory in the long-fought battle with the liquor interests, but it is well for us to be on our guard lest they be given too great encouragement and thus enabled to cause us unnecessary trouble. Therefore, do not co-operate. At every proper time, every Christian ought to exercise his right of suffrage, but this is not such a time. Do not vote in this newspaper straw poll.

EDITORIAL REVIEW

"What is your religion worth?" asks Brother Porte in his Tract Corner. Read it.

Send foreign mission offerings to Dr. Louis S. Bauman, 1330 East Third Street, Long Beach, California.

Miss Alice B. Longaker recounts the arguments of a man who "didn't believe in foreign missions." We meet those kind of folks every little while but they are usually the kind who have a death grip on their pocket-books and do not believe in any kind of missions or their church activity that would cost them anything.

Dr. Florence N. Gribble gives us an interesting account of her trip from Africa to France, where, on the Isle of Porte Cros she has located herself for a season of rest and study. Retracing her steps from the field, brought her in touch with a number of things that called forth sacred memories related to the opening days when the crying prayer was for an open door into a great, needy and difficult field.

Brother Melvin A. Stuckey, field secretary of the National Sunday School Association gives us a very interesting report of his work among the Coast churches and of his careful observations on the trip. He says he thoroughly enjoyed his travel and fellowship in the west, and we can well believe he did. His good report shows it. We shall look forward with pleasure to his next.

The church at Morrill, Kansas, where Brother Austin R. Staley is the enterprising pastor, rejoices in the possession of a newly enlarged church, dedicated free of debt. Brother A. B. Cover preached the dedicatory sermon. The improvement doubles the Sunday school equipment, and will doubtless be an incentive to increased growth. We are promised a picture of the church in the near future.

The Christian Endeavor society of Hagerstown, Maryland, shares with the brotherhood a report of an interesting and unique program recently enjoyed. The president of the Brethren society of that place happens to be the president of the County C. E. Union, which fact doubtless has something to do with the high quality of work done by the Brethren society, as well as the fact that the pastor, Dr. Carpenter, has never ceased to be an enthusiastic Endeavorer. Let us hear of the interesting events of other societies.

Dr. C. F. Yoder writes of some of the difficulties confronting our work in Argentina. It is well that we should know these that we may know better what to expect. This will not be allowed to interfere with our optimism regarding the field, we are sure; it should only make us more intelligently optimistic. The optimism that is really an asset is that which takes account of all the difficulties and handicaps, and yet continues confident and persistent at the task. This is the only kind that will finally prevail in atheistic, priest-ridden South America.

From Roanoke, Virginia, comes an interesting report of progress. Brother Herbert H. Rowsey, an Ashland College graduate of a year ago, is the aggressive young pastor. He and his talented wife, formerly Miss Harriet Becknell, are proving themselves worthy leaders. This is especially noteworthy because Brother Rowsey was a member of the Roanoke church before he entered college to prepare for the ministry. Brother J. P. Horlacher, of Waynesboro, Pennsylvania, was called to Roanoke to assist in an evangelistic campaign, which resulted in five confessions. Seven persons have been added to the church membership since last report.

The College Endowment campaign was the one big problem considered by the college trustees at their recent meeting, concerning which President Jacobs makes report. Dr. Bell is soon to start upon the church phase of it. He also states that Prof. C. L. Anspach is to be absent a year on leave to complete the residence work of his doctor's degree. Prof. R. R. Haun is out this year for the same reason. Prof. J. A. Garber went east on a similar mission two years ago. Thus in these men, as well as in others who are contemplating such work, our college will soon have a number of men in addition to the president with the highest scholastic degree. This will not only add to the efficiency of these men but will increase the prestige of the college. And that, in turn, will make it all the more worthy of your adequate support.

SOVIET GOVERNMENT ALLOWS PRINTING THE BIBLE IN RUSSIA

It has been extremely difficult, if not impossible, for the last four or five years to get Bibles into Russia. A few shipments for which permission was secured by Russians from their government have been admitted. All others have been stopped, whether sent by way of the Black Sea, the Caucasus, China or the Pacific ports. Permission, however, now has been granted to print considerable editions at the government printing offices in Moscow and Leningrad.

There are no plates at hand from which to print these Scriptures and the changes in spelling required by the action of the government would make old plates valueless, if available. The American Bible Society, as a Christmas present to the Russian people, has offered to pay the cost of making a new set of plates, amounting to \$10,000 or \$15,000. The version is to be the same and the general appearance of the book will be the same as the earlier editions. The books will be circulated without purpose of profit for the good of all religious groups in Russia, and under their supervision and direction.

GENERAL ARTICLES

The Why of World Evangelization

By Chas. H. Ashman, Member Foreign Board

The most marvelous possession is Christianity. Christ is the wonder of the ages! The Bible is the infallible and indestructible revelation of God. Redemption through the atoning sacrifice of Christ is the sure and only means of salvation. The church of Christ is the custodian of all these marvels! But, behold a great mystery! For almost 2000 years she has possessed Christianity, yet, today, only one-third of the inhabitants of this earth profess any belief in Christ and one-third are practically ignorant of him at all. This is the great mystery! Why has not the church proclaimed the precious Gospel to the uttermost parts of the earth?

But, why should she? Why should we evangelize the world in this generation? Why seek to do what all preceding generations have failed to do? Why should the church bleed herself of precious lives and money to send the light of Christianity to those who sit in darkness? What are the basic reasons which should form our missionary appeal? What motives ought to prevail and guide in our missionary zeal? Why, yes, why ought we to pray for missions, study about them, and give generously to them? What is the **WHY** of **WORLD EVANGELIZATION**?

Certain motives have been advanced within recent years which we consider beneath the church to adopt. Some have advanced the motive of developing and insuring the social, industrial, and political future of the heathen countries. A professor from Chicago University recently wrote, "Today the missionary enterprise is being shifted from a program of rescuing souls from eternal destruction to the ideal of a long campaign of education and social regeneration." This appeal is made strong in most current Mission Study Books. Their chief concern seems to be to describe the social, industrial, and political conditions of the heathen people with the chief appeal to send them our American civilization as personified in education, improved machinery, and democracy. The spiritual needs of the heathen receive but scant attention! Now, we are concerned about the social, industrial, and political needs and future of the heathen. We covet for them the best educational systems, the comforts of our Western Civilization, and the best form of government feasible. We want them to have schools, machines, hospitals, etc. **BUT**, is this the **WHY** of **WORLD EVANGELIZATION**? Send civilization to these benighted peoples without Christianity and you have thrice cursed them! Christianity will improve their condition socially, industrially, and politically, but this is not a sufficient motive for missionary endeavor.

Others have appealed to the **MOTIVE OF FEAR**. The Christian nations are becoming somewhat afraid of the non-Christian ones. There is developing **RACIAL FEAR**. It is known as the "rising tide of color." The Caucasian race is becoming afraid of its supremacy. This is after all what is back of the slogan, "America for Americans." There has recently been manifested **INDUSTRIAL FEAR**. Christian nations are becoming afraid that the surplus of raw material in Africa will burst out and destroy Wall Street gambling; that the unlimited supply of cheap labor of the East will crush labor unionism. This has been the basis of our emigra-

tion restrictions. Some have suggested **MILITARY FEAR**. The non-Christian nations can count hundreds where the Christian nations can count dozens. There is a fear lest they shall some day become armed and conquer us. Thus, in recent years this motive of fear has been advanced for world evangelization. The appeal has been made to Christianize the heathen, teach them brotherly love, so they will stay where they belong. But, this is not a sufficient motive for world evangelization.

In America, there has been advocated the **MOTIVE OF SELF PRESERVATION**. It has taken this form, "We must Christianize the heathen or the heathen will heathenize us." This process is going on in America now! America, over-confident in what she has believed to be her inherent power, has considered herself a "melting pot" into which the heathen coming to her borders leaped and soon were melted into her ideals and institutions. But, the stubborn

fact is that thousands of them are not melting. Thus there is going on a heathenizing process. The foreigners are changing our Lord's Day from a day of rest and worship into an European holiday. They are establishing their heathen religions until from within the United States of America, we could gather representatives for a World Parliament of Religions. There is some appeal, especially for **HOME MISSIONS**, in this fact. But this is not a sufficient motive for world evangelization. Self-Preservation is a motive beneath the church of Jesus Christ to adopt.

The **SUPREME WHY OF WORLD EVANGELIZATION IS THE SALVATION OF LOST SOULS**. The heathen are lost! "For as many as have sinned without the law shall also **PERISH** without the law." Dismiss the error that, because the heathen have never heard, they will be saved. All heathen are lost by nature just as all others are. Christ is the only means of their salvation.

God sent him to the whole world as the only way to be redeemed. Without him, they are lost. With him, millions will be saved. This motive has been the driving power in the lives of such great missionaries as Carey, Livingstone, Taylor, Gribble, Yoder, and thousands of others. It is sufficient for genuine Christians today. Souls are perishing,—we have the life line and the life boat. Souls are dying, —we have the light. This is sufficient for a true Christian as a missionary motive. Supposing the inventor of the match had kept it secret? Supposing the discoverer of electricity had hid his discovery? What if the discoverers of the anesthetic and anti-toxin had refused to divulge to the world the results of their research? What gross selfishness! What heathenism! But, what about Christians who say, "I do not believe in missions. I never give to missions?" Is not this the grossest of selfishness? Is not this heathenism? As an offering for foreign missions was being received in a certain church, a prominent member of the church as the plate passed him, said to the steward, "I do not believe in giving to missions." The steward replied, "Take some out then, this is an offering for the heathen." And, the steward was right. That church member was revealing an heathenish turn of mind. If you are saved and those not so fortunately situated through the incident and accident of birthplace as



ELDER CHARLES H. ASHMAN
Pastor First Church, Johnstown, Pa.

you, have never heard of Christ, that is the **WHY OF WORLD EVANGELIZATION**.

Closely co-ordinated with this is the motive of our **PERSONAL DEVOTION TO CHRIST**. Rev. Hugh Kerr said, "Only one motive is adequate to send men to foreign fields and to keep them there—love and loyalty to the Lord Jesus Christ." One does not need to know all about the unsaved millions and their conditions to be fired with missionary zeal. **ONE NEEDS ONLY TO KNOW CHRIST!** Christ intended himself for the whole world. He spoke in world terms, gave forth a world vision, proclaimed a whole gospel, instituted a world church. His **COMMAND** is, "Go ye therefore and teach **ALL NATIONS**." His prediction for his church was, "Ye shall be my witnesses—unto the uttermost parts of the earth." Now, if we love him, we will evangelize the world for him. "If ye love me, keep my commandments." If we

truly love him, we will carry out his program and obey his commands. I seriously question the sincerity of one who claims to love Jesus Christ and gives little or nothing to foreign missions. I cannot see how the heart can be in sympathy and accord with Christ and ignore or refuse to obey his command to evangelize the world. Personal devotion to our Lord drives us, impels us, propels us forward in world evangelization.

It is to these two motives,—personal devotion to Christ, and the salvation of lost souls, that we make our appeal for an increased offering for our world evangelization program. These ought to send you to your knees intercession. These ought to stimulate you to study and research. **THESE OUGHT TO UNLOOSE YOUR PURSE STRINGS AT EASTER TIME.**

Johnstown, Pennsylvania.

Every Man A Debtor

By Louis S. Bauman, D.D., Treasurer Foreign Board

"I am debtor," cried the greatest of all the apostles, "both to the Greeks and to the barbarians. *** so as much as in me is, I am ready to preach the gospel to you that are at Rome also." A debt is something every honest man will pay, if it is within the limit of human possibility. If a Christian is anything, he is an honest man—and an honest man pays his debts. It is very difficult to reconcile Christian character with the habit of neglecting to pay that which we honestly owe. Refusing to pay a debt is nothing less than respectable stealing.

There is a sense in which no Christian is ever free from debt. This is the sense in which the great apostle proclaims himself a debtor. Moral and spiritual obligations are as much debts as are pecuniary obligations. Moral obligations rest upon us, not so much from the standpoint of what men have done for us as because of that which Jesus Christ has done for us.

We once read the story of a man who saved the life of a comrade, but in doing so lost his own. As his life ebbed away, the man he saved asked frantically, "What can I do for you?" The dying man replied, "Nothing for me, but somewhere in this great world, I have a crippled brother. If you ever have a chance, please do him a good turn." The chance came, and when it came, he considered it not a matter of charity, but a debt, and paid it.

Even thus it is with Christ. Our giving unto the Lord is not a matter of charity but of actual debt. Christ died for us and in his dying, he purchased us life eternal—in fact, every blessed hope of the future is dependent upon his atoning work. What can we do unto him? Nothing, insofar as he personally is concerned. Nevertheless, remember that Jesus said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Recall, if you will, the teaching of Christ in the parable of the two debtors as recorded in Matthew 18. Here we found that a certain king had a servant "which owed him ten thousand talents, but forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children and all that he had, and payment be made." Whereupon the servant begged for mercy; and, "The Lord of that servant was moved with compassion and loosed him and forgave the debt." Then we are told that a fellow servant owed this forgiven servant a small sum of money, and because it was not paid, he threw his fellow servant into prison. Whereupon, the king learning of the incident, called the servant he forgave unto him, and said, "O, thou wicked servant, I forgave thee all that debt because thou desiredst me. Shouldst thou not also have had compassion on that fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors 'till he should pay all that was due unto him."

Every Christian should weigh those words carefully. If our Lord has paid the tremendous debt we owe, it makes us

debtors to our fellowmen, and if that debt is not paid, beware lest we also, with the unsaved, be "delivered to the tormentors." The principle Christ laid down is set forth in these words: "Freely ye have received; freely give."

Moral obligation rests upon us from another standpoint also,—that of stewardship. God is the Giver and absolute Owner of all things. "The earth is the Lord's, and the fullness thereof." God has the absolute right to ask tithes. Under grace, man is a steward, and a steward holds and administers that which he has as a sacred trust. After all, the greatness of our stewardship is not to be seen so much in the wealth God has placed in our hands as in the Gospel which he has placed in our hands. Verily, God "hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ * * * We pray you, in Christ's stead, be ye reconciled to God." This simply means that if men are to be saved through the Gospel, those who have been saved by the Gospel are under absolute obligation to give the Gospel they have received to others. If they fail to do so, the blood of the heathen will rest upon them in the Day of Judgment! No wonder Paul cried out: "Woe is me if I preach not this Gospel!" Understand it, giving to missions is not a matter of charity to the heathen—it is a matter of debt,—of tremendous obligation resting upon every saved man and woman. Mere charity may claim a little of your spare cash; but, **debt**, if you are an honest man, comes in ahead of all, even of your necessities.

Medical students are graduated under promise to make known any great discovery. It is a moral obligation resting upon them. The distinguished scientist, Lord Kelvin, was once approached by a pompous young, would-be scientist who asked him which one of all his discoveries he considered the most valuable. Lord Kelvin bared his head, and replied: "The most valuable of the discoveries I have ever made was when I discovered my Savior in Christ Jesus." Assuredly, a far greater moral obligation rests upon every Christian to make known to men his discovery of Jesus Christ, the Savior of the soul, than upon a medical student to make known his discovery of some remedy that will save the body.

It is the burning shame of the church that she has not given the message of eternal life, through Jesus Christ, to every human being in this world! It was a deep sense of the danger of such a shame that caused the great apostle to cry, "I am debtor!" We trust that every member of the Brethren church will feel this same sense of obligation as we approach our Easter offering. Brother, you can't meet that tremendous obligation to the heathen who are without the Gospel, with a paltry gift of fifty cents or a dollar! Listen! In the words of another: "If Jesus Christ is everything to me, I know he can be everything to every man; and, because I know it, then woe is me if I will not do all that is in my power to let every man who does not know Jesus Christ, share with me. There is no escape from this logic. If I live

Jesus Christ, which means if I am loyal to him, which means if I keep his commandments, I am in touch with everybody to the ends of the earth who needs him, and I cannot wash my hands and say, 'You must excuse me from this matter.'"

Job, whom God himself pronounced a perfect man, in making his defense against the accusations of unrighteousness on the part of one of his friends, declared that he had not "eaten my morsel myself alone." What a splendid defense! How many Christians receiving the Bread of Heaven from the wounded hands of the Master, are satisfied to eat their morsels alone! We cannot think of a monopoly as being righteous. Monopolies are monstrous in proportion to the value of the article monopolized. How monstrous then is a monopoly of the Gospel by a few Christians in one part of the world, while vast multitudes in another part of the world have never once heard it!

Huber, the great naturalist, observed that a wasp or an ant would not stay alone to enjoy some precious morsel, but would go to the nest and immediately return with a host. It might be well to say to some Christians these days, "Go to the ant, thou sluggard, consider her ways and be wise."

The Brethren church has upon the great mission continents of Africa and South America, man for man, and woman for woman, as fine a band of missionaries as ever crossed the seas! We do not believe that any one personally ac-

quainted with them, will deny this statement. Now you who sit in comfort in your happy homes on Easter Sunday, stop and think! If these missionaries go forth, cheerfully leaving home and loved ones and sometimes, as in the case of the Jobsons, their own precious babes,—if they forsake all fond associations and surrender all the bright prospects and cherished plans of earth,—if they go forth to uncongenial climes, to master difficult languages, to dwell among strange peoples, living patiently and perseveringly, amid hardships and dangers, what ought you at home to do on Easter Sunday to make their work possible? I tell you, my brothers and sisters, if I can figure it out aright, it is going to call for more than sitting back in your seats to sing:

Waft, waft, ye winds his story,
And you, ye waters roll,
'Til like a sea of glory,
It spreads from pole to pole!"

Moreover, it is going to call for more than filling a few "Mite Boxes" with pennies. Children may, but you grown-ups cannot, meet your obligation to Jesus Christ on the Day of his Resurrection with a handful of coppers, or nickels, or dimes! Let your gifts be according to the measure of your debt, as much as in you is!

Long Beach, California.

Laborers and Funds

By Minnie Deeter, Missionary to Africa, on Furlough

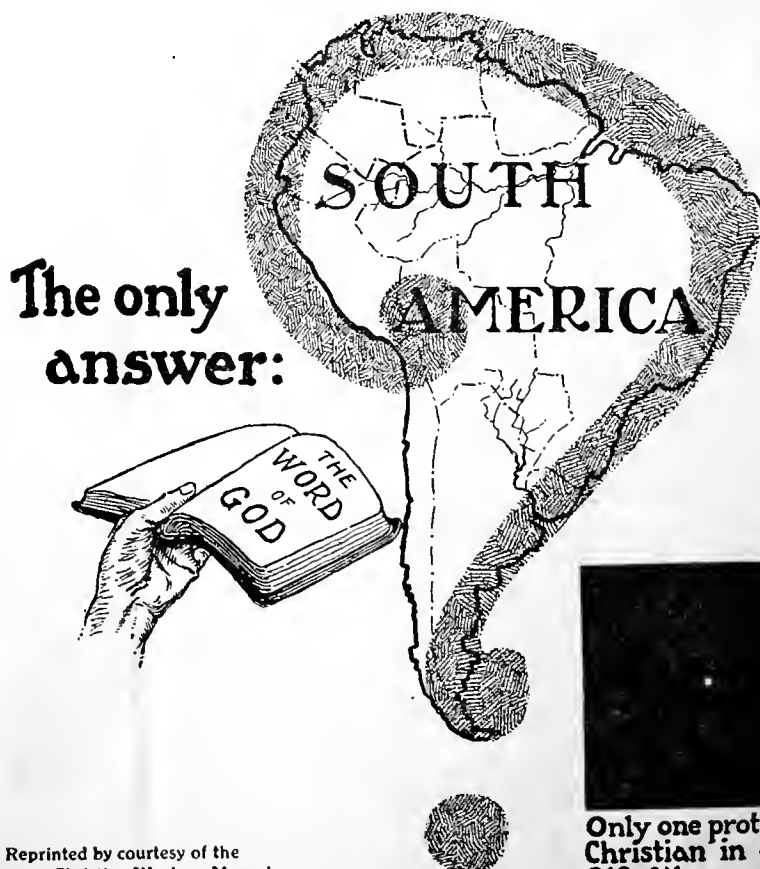
God is looking to two groups of people to carry the Gospel to the uttermost parts of the world. They are dependent upon each other and neither can be omitted from God's great plan of evangelizing the world. Both are equally responsible for the accomplishment of this plan. Therefore, they must have a vision of the possibilities that confront them and a sense of the great responsibilities God has intrusted to his church. Loyal cooperation must be their unit of strength and a far reaching effort their goal.

These two groups are composed of first the "home guard," the faithful sons of God at home who are giving of their substance and their time in prayer to forward this great enterprise. I wish I had the ability to picture the great place the beloved brethren at home have in this work. It is their work and we missionaries are their representatives sent forth by them under the guidance of the Holy Spirit. So it seems to me that every child of God has a share in this great work, whether he is on the field or at home. It is through their efforts that mission property is purchased; schools, churches, dwellings and hospitals erected; and our missionaries are supported and traveling expenses paid.

The second group are the missionaries who have been sent forth to plant, water and reap, under the guidance of the Holy Spirit. Besides spreading the Gospel and being the means through which Christ is gathering out his bride in a heathen country, they are the pioneers of many improvements related to the uplifting of humanity which can only come about under the influence of Christianity. Such as the raising of the position of women, the prevention of disease and death and the reckless drains of vitality. They also promote recreations that are healthful and moral. They realize and condemn the oppressive systems of tribal customs. They strive to impart the influence of education and they see behind the black countenance the potentialities of manhood and womanhood. But above all else they are willing to give life itself that Christ might be lifted up in a dark land.

Much more can be said when one stops to consider the rapid growth with which our work has advanced in Oubangi Chari district. By the crowned efforts of a little more than a decade we have a growing church of more than a thousand in that dark, isolated corner. Yes, the demands of the Gospel are far more than we can supply because of the shortage of workers and funds. With but one or two exceptions every tribe touching our now occupied fields have no mission-

What Does South America Need Most?



Reprinted by courtesy of the
Christian Workers Magazine

**Only one protestant
Christian in every
9/8 of the population.**

aries and are looking to us for light. Then to the north of us lies the great Chad district with its rich and fertile land, but being pressed down upon by the followers of Mohammed until the space of a few years will see it fall down and worship the false prophet. Thus the great need to press forward is constantly confronting the missionary. Surely the Brethren church has a great allotment through the effectual door opened to her in the many untouched tribes surrounding her stations in French Equatorial Africa.

But alas! there is a stone in the road that leads to the opening of new tribes and the advancement of Christianity there. It is the lack of financial force. And this stone can only be removed by the "Home Guard". Now we have much to praise God for as a church because we have only just now come to the stone; we have advanced without much hindrance so far. But what about the future! We are at the place where we can open stations in new tribes in the near future if there is cooperation.

Let us take a look at some of the struggles of other churches for a minute, not in the way of criticism, but that we might study some real mission problems. The following is quoted from the "Congo Mission News," October, 1925, No. 52, page 2:

"The committee of the C. M. S. has been obliged to reduce its budgeted expenditure for the year 1925-26 to £475,000, which involves a reduction of £7,000 in passages and outfits, which must mean the keeping back of some missionaries and recruits; (2) a reduction in the number of missionaries employed; (3) postponement of all new building plans in the mission field; (4) the reduction of grants for evangelistic, medical, and educational work; (5) a reduction of home expenditure."

"The M. E. C. M. Home Board were compelled to make a tentative estimate for 1926 involving a reduction of twenty per cent below that of 1925, which represented a reduction of twenty per cent below that of the previous year. The A. P. C. M. income has increased about ten-fold in the last quarter of a century, and more than doubled in the last seven years, yet even they have received a set back. The B. M. S. have had a gigantic struggle to get rid of £277,747 on last year's account. Generally speaking, the situation is serious, and any large outlay for a forward educational program is clearly ruled out. We are therefore driven to ask if anything additional can be accomplished by the mission staffs and their adherents."

Moreover I am told that a certain large denomination has had to recall over a hundred missionaries from its fields of service last year. Will the Brethren church ever encounter such conditions? She will unless she avails herself of every possible means to go forward. Why pray the Lord of the harvest to send forth laborers when they are compelled



to be recalled from the field or even to hold back those who are willing and ready to go? Truly, I believe the churches of the homeland are being held responsible for far more than they have begun to realize. So let us pray that such a burden of responsibility will be given to our churches that she will put forth every effort to advance as God has planned. Then we will be able to send forth laborers without restraint.

Dayton, Ohio.

The Woman's Part in Our Foreign Mission Offering

By Mrs. Fred C. Vanator, Member Foreign Board

The Easter Mission Offering should make a special appeal to the women of our church this year since we are taking on the definite support of the Bassai Station in Africa. Our women have always shown a deep devotion to the foreign work, but this year may we make it a stronger effort than ever before! We can only grow stronger by using our entire strength, for in the use of this strength do we gain more power. May our offering this Easter not be lessened by our W. M. S. effort but may it be greater because of our added interest. As we read the appeals that come from the foreign field, we dare not do less, or even the same, but if we would have the work progress we must do more.

Canton, Ohio.

Foreign Missions—No One Opposed

By Prof. A. L. Delozier, Member Foreign Board

Some things in our day and age are hard to justify. Indeed it may be questioned whether many activities and employments today have any "raison d'être" at all.

One of the greatest second-hand book caterers in our country has this note in his latest catalog: "Homo sum, but a good many forms of human activity don't concern me in the slightest." Alas, how true that if you are really homo—a man, you are shocked by much that is puerile, or perchance even "monkey" like. But there are activities for which one may make some apology. There are other activities and movements for which there is at least one good reason that is apparent to all. There are many things in the Christian church that are seemingly debatable, at least they are debated. This is unfortunate in some cases.

But when we come to consider the great Foreign Missionary movement every class of speaker, haranguer, or writer will endorse it as the greatest and most effective and worthwhile thing in which we humans interest ourselves. I

am impressed with this fact. The modernist is quite liberal usually, but he believes in foreign missions. The conservative man may lack vision at times, but where is there a man so conservative today that he does not believe in foreign missions? The Sociologist may handle parts of the Word of God rather carelessly, but he seems to see the point when it comes to this matter of carrying the Gospel to the "backward races." The business man may say: "You can't be in business and be a Christian", but still he believes in foreign missions because he knows that at least it helps big business and that ultimately it helps his business. Statesmen may be, and frequently are, shortsighted, incompetent and "small", but they usually believe in the importance of foreign missions. What does this all mean? It indicates that the foreign missionary movement has "made good", has justified itself and has come to be one of the indispensable things of the world.

That is all very fine and we are glad to note that it is

too, but to us Christians, the "drive", the "why" back of foreign missions is much stronger and more effective than the foregoing would indicate. We enter into this work, not to help business, geography, science and a multitude of other things that benefit as by-products from this great Christian achievement. We send missionaries, but above all, missionaries go, because our Master and theirs bids us do this piece of work.

Scriptures are quoted so often on this subject that I hesitate to quote any, yet a few passages are fundamental and must be learned. The Easter message is a missionary message—"Go tell." But the risen Lord continued to instruct his apostles. In the great prayer of John 17 he had said "As thou hast sent me into the world, even so have I also sent them into the world" (Vs. 18). One day, after his resurrection, he appeared to the apostles and said: "Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). On another occasion when Jesus had as-

sembled his followers and was instructing them, he said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

And then of course we have his last message as he ascended: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing (In German, Norwegian, Swedish and other languages it is "dipping". See also Literary Digest, March 7, 1925, page 88). them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe (i. e., celebrate, or comply with) all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (so be it).

Why disobey our Lord when he is so clear in his great Commission? This verily means a whole Gospel for the whole world. It challenges us to do our best.

Ashland, Ohio.

Where Men Win By Losing

By Prof. A. J. McClain, Secretary Foreign Board

"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

With these words our Lord turns the wisdom of this world up-side-down and proves that so-called "economic laws" do not necessarily hold good in the spiritual world. Whoever heard it said, by any of those who instruct us in such matters, that the way to gain our fortune is to lose it! Go to any of the great "captains of industry" and ask them for the formula of success, the secret of acquiring wealth. They will all tell you that the initial axiom of the business world is "SAVE." Save and you will succeed.

It is otherwise in the Kingdom of God. Here the "savers" lose and the "losers" save. In this blessed sphere men win by losing. Here the Highest Good for man is described as "Blessedness", and "it is more blessed to give than to receive."

There is some solemn instruction in all this for the church of God; yes, for the Brethren church. The watchword of the hour among various Protestant bodies has become "conservation"; we must husband our resources, it is said. And certainly, from certain viewpoints, this is wholesome advice. But the following of such a course in too thorough-going a manner may bring disaster upon the church.

It has been suggested that of late years too much attention has been given to Foreign Missions to the injury of our more internal interests. If the words of our Lord be trustworthy, as we firmly believe they are, no amount of sacrificial giving either of life or of substance to the great work of Foreign Missions can possibly injure our internal interests as a church. To affirm the contrary is to deny validity to the declaration of Christ, "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it." And experience confirms his Word, for it never has been proven that any church has been injured by giving too much for the salvaging of a lost world. On the contrary, I think it can easily be shown that the pouring out of life and substance for Foreign Missions has always benefited those churches which have followed this course. Interest in Foreign Missions invariably brings new life into the veins of every activity of a church. Local congregations, counted as good as dead, have become powerful and living through the quickening touch of missionary effort. The great problem in the church is to get the minds of men off themselves. Anything, regardless of its nature, that will accomplish this objective is a good thing for everybody concerned and for every interest of the church. And the appeal of Foreign Missions seems historically to have been the most successful means of getting men to forget themselves.

It is beside the point to say that the thousands given to Foreign Missions could better be used at home upon our own internal interests. The real question is, would we have

these thousands available if it were not for the appeal of Missions? I am not unsympathetic toward the internal inter-

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

THE REJECTED STONE—Matt. 21:33-46.

"The great corner-stones in all world-famous causes have been stones which the builder rejected; e. g., unpopular principles, unwelcome truths, unconventional but consecrated men.—Clover.

TUESDAY

THE GOSPEL MARRIAGE FEAST—Matt. 22:1-14.

"The feast, which celebrates the marriage, expresses the abundance, the joyousness, the social pleasures, the satisfaction of every want, the variety, 'the feast of reason and the flow of soul,' found in the religious life" (Isa. 25:6; 65:13).

WEDNESDAY

WHOSE IMAGE—Matt. 22:15-22.

"Every good thing comes to us with the image of God upon it and the superscription of his love. There is nothing good in our lives but is thus marked as from heaven, and demands that we return our tributes of love to him" (Peloubet).

THURSDAY

NOT KNOWING THE SCRIPTURES—Matt. 22:23-33.

Whether the subject is the resurrection or another, we often fail to see the true Scriptural meaning; first, because the Scripture itself has been distorted by man's traditions, second, its meaning is blurred by prejudice, and third, by men's effort to find in it what they want.

FRIDAY

THE GREAT COMMANDMENT—Matt. 22:34-40.

"The heart of love," some one has said, "is a fountain of living waters, and the commandments are the channels through which the streams flow out. The commandments are the fences by the roadside which show Love the way it should go.

SATURDAY

THE SON OF DAVID—Matt. 22:41-46.

Christ, who was the Son of David, was yet the Lord of David, whose yearning, reverent spirit anticipated the worship due unto his holy name.

SUNDAY

THEY SAY AND DO NOT—Matt. 23:1-12.

Teachers of the law usually do that; that was why Jesus made complaint against them. They were sticklers for the very letter of the law in their teachings, but they were far from the spirit of it in practice. Their example influenced in the wrong direction more strongly than their words pointed to the right.—G. S. B.

ests of our church, such as College, Publications, Benevolences, etc. But I am also firmly convinced that these very interests profit most when the Great Commission of the church is put above all. There is a striking instance of this in the Apostolic church. The church at Jerusalem would have confined its preaching to the homeland, but fortunately for all concerned one Apostle could not forget that he was "debtor to all men, whether Jew or Greek", and it is not long before we find Gentile churches sending money back for the relief of the "poor saints at Jerusalem"! Raising the budget for "Benevolences", if you please. "Whosoever shall lose his life for my sake and the Gospel's, the same shall find it."

This great principle is sublimely exemplified in the life and work of our Lord Jesus Christ. "Existing in the Form of God," possessing all the incommunicable glory and attributes of the one true God, "he counted not the being on an equality with God a thing to be grasped" as a robber would grasp something which was not his own, but "emptied himself", forgetful of himself in view of man's need to the point of laying aside all the glory which he had with the Father, at the same time 'taking Servant-form' in order that he might finally die for man, "even the Death of the Cross." But this is not all. "Wherefore, the Apostle writes, God

hath highly exalted him, and gave him the Name that is above every Name, that at the Name of Jesus every knee should bow." And so out of loss he gathers gain. It is not otherwise with the church which is his body. If we forget ourselves, we shall be remembered. If we lose our lives, we shall save them. If we humble ourselves, we shall be exalted. If we empty ourselves, we shall be filled. If we cast away our bread, it will be returned again to us.

Lately there has been some discussion regarding the future of the Brethren church. The question has been raised as to what the future may bring forth, whether growth or decrease, whether life or death. It is a question close to the hearts of those who love the church; there is little use trying to push it out of sight and pretend to ignore it. But the most disastrous thing that can happen will be for us to become too introspective, too much concerned with saving our own denominational existence. This is the surest road to decay and death. Let us rather forget ourselves, and follow our Lord in pouring out our life for those who are "without God and without hope in the world." If we as a church will do this, our future is assured. No church, while giving itself without stint to the cause of Foreign Missions, can ever perish from the earth.

Ashland, Ohio.

The Clarion Call

Mrs. A. B. Cover, Member Foreign Board

To all God's children there comes "The Clarion Call," the first note of which is "Go Ye." To be sure we are not all called to foreign lands in person, but in spirit the call is unavoidable. Being born again of water and of spirit, we eagerly desire to be used to the best of our ability in serving our Lord and Master and our neighbor as ourselves. So keen should be our realization of "Go Ye" that we in the home land should feel the same joys, the same aspirations; share the same feeling for the unsaved heathen, share the same heartaches and sorrows as those of our loved ones ministering in far away lands in the proclamation of the Gospel for us, yea, in our stead.

The second note of the clarion call, "Pray Ye" rings like sweet music in the soul of our hearts, when they are attuned for service. Prayer gets things done. We do not always know how, but we do know they do. Unsurmountable objects are removed; circumstances change, hearts soften, stubborn wills bend, new fields of endeavor open, yea, even pocketbooks fly wide open, for nothing can resist the power of this spirit current when used according to God's will. Daily, humbly, intelligently, we must be at the throne of grace interceding in behalf of ourselves and our loved ones across the sea.

The third note of the clarion call, "Give Ye", unifies

the melody. With our emotions aroused, with our electric power house properly tuned in, we are ready to render unto God his portion of the possessions he has given in trust; not only his portion, but our love gift which is indeed the only offering, since his tenth is a debt we owe. "Give Ye". How? Wholeheartedly, "freely, not grudgingly, nor of necessity for God loveth a cheerful giver." Giving is a privilege, not a duty. It must motivate from a spirit of love and be given in a spirit of meekness, joyousness, and willingness.

The need of our Easter offering has been before us during the year. The harvest is great indeed, and is being gleaned just as rapidly as you and I are willing to respond with our substance. Our gifts at this glad season of the year determine the advancement or curtailment of God's kingdom in darkest Africa and priest-ridden South America. Our ambassadors across the sea are pleading for more helpers and our prayers. Without an increase in our gifts their plea for help will be in vain. Without the united power of our prayer the work will also suffer loss. Let us therefore one and all on bended knees seek God's guidance and give as he directs and we shall have all and above that which we shall need, for the greatest cause in christendom.

Falls City, Nebraska.

Will It Pay?

By U. J. Shively, Member Eoreign Board

Not long ago a manufacturing company needed more room and more capital. The business was growing, and orders were coming in faster than their output, so they must enlarge their capacity. To secure the necessary money was the problem. There was one way, and that to sell some stock. To get monied people enough interested in this enterprise to invest some money, promises of large dividends with no taxes were made. Now the large income looked good to some people and large and small amounts were invested. Later during a business slump the company went bankrupt and the investors lost principle, interest and all. This did not pay.

When we invest in our Father's business of **The Foreign Missionary Society** there will be a different settlement. **It will pay.** The work is growing. Orders are coming. Results are seen in men and women accepting Christ. Just think of it, in these few years over 1500 in Africa becoming his fol-

lowers, and many in South America, with the several stations opened. We must enlarge our borders and send forth more workers.

But as the call comes for funds some will raise the question, what interest will it pay? They want their money to work for them, so what income will they receive?

"The earth is the Lord's and the fullness thereof, the world and all that dwell therein." David declared that every beast of the forest and the cattle on a thousand hills belonged to Jehovah. "The silver is mine, and the gold is mine, saith the Lord of hosts." Everything belongs to God and he will redeem all his promises.

"Honor the Lord with thy substance and with the first-fruits of all thine income, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

(Continued on page 15)

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 4)

Jesus Appears to His Disciples [Easter Lesson]

Scripture Lesson—John 20:24 to 21:25.

Printed Lesson—John 20:24-29; 21: 15-17.

Devotional Reading—Rev. 1:9-18.

Golden Text—Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. John 20:29.

LESSON LIGHTS

Christ Appears to His Disciples

On the first evening following the morning of the resurrection Jesus appeared to the disciples, gathered in a secret room behind closed doors, for fear of being sought out by the enemies of their Master, and said, "Peace be unto you," then he showed them the scars in his side and hands. Then they rejoiced in the assurance that it was their Lord.

Dr. J. Wilbur Chapman is credited with this story: "An associate of mine and friend of years, Dr. Henry Ostrom, has described an African prince visiting the African settlement at the St. Louis Exposition. He was clad in citizens clothes and the people from Africa appeared in their native costumes. When this stranger proclaimed himself a prince they ridiculed him. However an aged man said, 'I can tell whether you are a prince of the royal blood,' and he ran his fingers down the back of the neck of the one who claimed to be a prince and found the scar that was there, the mark of his royalty. Then the aged man fell upon his knees with all the others to worship him. And Christ stands before us as the Lamb that was slain; scars in his hands and feet, in his side and back and on his brow. He is our Redeemer."

Jesus and Doubting Thomas

Thomas was not present on the occasion of Jesus' first appearance to his disciples, and behold, how much he missed! He missed the presence of his Lord, as well as the fellowship of his friends. Jesus came with resurrection blessedness and power, and with a message of eternal significance and Thomas was not there. Just so, many an absentee from the church today has missed the very thing he needed supremely, and when the message is passed on to him, it seems so strange, so unreal that he will not believe it.

Thomas was slow to believe and was much dependent upon the evidence of sense, but he was honest in his doubts and sincere in his quest for light. Jesus was patient with him and tactful and met the challenge of the doubter with a fairness that impressed him. And as Bishop McConnell says, "The revelation called Thomas to a faith that he had never before known. His exclamation of devotion showed that, slow as he had been, he leaped at once to a confidence that was all his own but that was beyond anything he had ever before known. 'And he did not need to reach forth his hands; he only needed to see the face of his Lord, and he exclaimed, 'My Lord and my God!'"

The Assurance of Immortality

Christ's Resurrection Is the Assurance of

immortality for all who receive and obey him. The resurrection of Christ is the assurance that death does not end all; that there is an existence beyond death. The soul does not die with the body, for Jesus' soul did not die with his body. As Jesus said himself, his death was like a grain of wheat cast into the ground, from which grow the stalk and the fruit.

"The Great Easter Truth is not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever."—Bishop Brooks.

Peter's Restoration

The Resurrection of Jesus meant more to Peter than to the rest, more even than to John the Beloved. It means a chance to

throw himself at his Master's feet and ask his forgiveness. He knew he need not now bear the burden so long as he lived—the burden of sorrow for unforgiven sin which weighs heaviest of all burdens.

Peter's Restoration to the place among the Apostles which he had previously held is recorded in our lesson for today. As the group sat together after the breakfast on the shore of the lake, Jesus said to Peter, "Lovest thou me more than these?" More than the other disciples. The question itself referred back to the denial. Do you really love me, you who cursed and swore that you never knew me? Yea, Lord, thou knowest that I love thee.

"Mr. Moody used to say that the Lord spent forty years in teaching Moses to be something, another forty years in teaching him to be nothing, and still another forty years in showing the world what God could do with a man who had learned these two great lessons. Jesus dealt with Peter in much the same way. He first taught him by the grace of God to be something and then to be nothing, and afterward he was ready for the Holy Spirit and the Pentecost."

Working With Our Brethren Sunday Schools

By M. A. Stuckey, Field Secretary

(On the Pacific Coast)

A trip to the Pacific Coast is no longer an opportunity of a life time. It is now a privilege that many enjoy yearly and which affords a traveler many interesting experiences. During the month of January and part of February we had the opportunity of visiting the great Northwest and the Golden State. As reported before in the columns of this paper, the following shall be a cursory resume of some observations made on our recent trip.

The Pacific Coast Brethren, excepting of course those of the state of Washington, enjoy each year a climate of almost unsurpassed nicety. Even in Washington the weather bureau indicates a yearly temperature of a very modest nature. Freezing and extremely torrid spells are not the ordinary thing in the region of Seattle and its surrounding vicinity. The cool, invigorating breezes blowing in over the warm water currents of Puget Sound keep the western part of this state in an atmospherical condition very much to be desired. Mr. M. B. Summers an uncle of the writer, is the government meteorologist for this region, and he avers that many tourists prefer the climate there to that of Southern California. In the eastern part of the state, however, different climatological changes are to be observed. Sunnyside and Spokane, both being on the eastern sides of a dividing mountain ridge, experience a more varied type of weather conditions.

The climate of Northern and Southern California is not like that of the commonwealth of Washington. Our people there think of themselves as dwelling in America's "Beulah Land" and a visitor has good reason to share their enthusiasm and satisfaction. The fact

that many easterners make their sojourn to this land for winter living is indicative of its worth. It is not unusual for an Ohioan entering the Golden State, with its almost perpetual sunshine, barring Northern California, to meet friends and faces of other fellow Ohioans; and of recently made as well as old acquaintances of other states.

Then too, this territory is prosperous and attractive. Agriculture is a booming industry of ten months' duration in the north, while the south claims a ranch productiveness through the whole of a calendar year. Orange and lemon groves abound everywhere. English walnut orchards of many acres comprise a part of the extensive and well-irrigated land of this state. Palm and eucalyptus trees grace the roadsides and add much to the attractiveness of villages, cities, and the rural sections. Mountain peaks capped with an eternal whiteness remind one of the "snow Lebanon."

It occurred to us while visiting there that California is one, if not the very best of all territories in our land for the establishment of new mission points. Villages and cities are experiencing a phenomenal growth. Witness, for example, North Long Beach where we have a new church. The steady increase in population in this place is remarkable. The Brethren of the Long Beach church have been responsible for the erection of a new edifice in this growing vicinity and have established a precedent for some of our other larger churches. It is very interesting to note that they are beginning this new work with the establishment of a Sunday school and some of the experienced officers and teachers of

(Continued on page 15)

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Endeavorers of Hagerstown, Maryland

Greetings from Hagerstown First Brethren Christian Endeavorers:

On March 7, a broadcasting day was held in Christian Endeavor at which time letters from the different places below mentioned were read or broadcasted to the society.

Station J. A. G.—Ashland, Ohio, J. A. Garber, President Brethren National Christian Endeavor Union.

Station G. M. S.—Pittsburgh, Pa., Gladys M. Spice, General Secretary Brethren National Christian Endeavor Union.

Station C. S. E.—Chattanooga, Tennessee, Chas. S. Evans, All South Dixie Section of United Society Christian Endeavor.

Station C. M. W.—Baltimore, Maryland, Carroll M. Wright, Executive Secretary Maryland Christian Endeavor Union.

Station A. R. W.—Boston, Massachusetts, Amos R. Wells, Editor Christian Endeavor World.

Station A. B. C.—Falls City, Nebraska, Rev. A. B. Cover, Organizer of our Society.

Station G. C. C.—Hagerstown, Maryland, Rev. Dr. G. C. Carpenter, Local Pastor.

Many special talks and special music featured the evening's program, which was enjoyed by all. This society has been very active and has the distinction of giving to the county an Endeavorer for President, one as Junior Superintendent of Christian Endeavor and one as a special worker.

Each Sunday evening the program is arranged different and the attendance has been increasing on this account. All credit is due to the work of the prayer meeting committee who meets every week with the leader to plan for the coming Sunday evening program.

This society broadcasts to all Brethren Endeavorers to help push the great wheel of C. E. forward this year to a greater goal and better achievements than even can be expected by our Brethren National Officers.

Come On! Endeavorers, Let's start immediately to work, take on new vigor and with renewed interest, press forward to the goal. A 100 per cent Christian Endeavor Society in every Brethren church. We can and we will do it." Won't you help?

A. H. WILLIAMS

President Senior Society of Christian Endeavor, 222 West Franklin Street, Hagerstown, Maryland.

THE CHRISTIAN ENDEAVOR LOCOMOTIVE

By Harry W. Githens

This clever idea featured a programme of city convention in Kansas, City, Kansas. Each speaker was allowed three minutes to talk on the following subjects:

Full Head Steam, Prayer Meeting.

Taking on Passengers, Lookout.
Extending the Line, Missionary.
The Safety Stop, Quiet Hour.
Time for Lunch, Social.
Blowing the Whistle, Publicity.
Running on Schedule, Efficiency.
The Headlights Agleam, Bible-reading.
The Union Depot, Home with Christ.
Quincy Illinois.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for April 4)

What Does Easter Mean?

Mark 16:1-8

Once there were twelve men who were friends and who had one other friend whom all of them loved very much. This one, whom these twelve loved so much, was a teacher and preacher. He traveled about the country doing good things for everyone he met. He loved the little children and blessed them. He helped those who were sick. He was always kind and good. Now, wherever this one went, the twelve friends followed him. He taught them very wonderful lessons about life and he taught them to do wonderful things. Is it any wonder that these people learned to love their leader with an extremely great love? Some of them considered the great teacher to be a very dear friend.

One day, a very sad thing happened. The great teacher was called into court. One of those who had seemed to love him became his enemy had made trouble for him. At court he did not receive kind judgment like he deserved. Instead the court decided to treat him as though he had done some great evil when he had not really done anything that was wrong. You see, Juniors, he was so great and good that many people were jealous of him. Then the people who were jealous took the leader of the twelve and murdered him in the cruelest way that they could think of. He had such a loving spirit that he even forgave the people who did this great evil but imagine the sadness and loneliness of the twelve who had followed him daily. Some of them were afraid lest the same thing might happen to them that had happened to their Master. All of them were lonesome for the leader who had loved them and had been kind to them. They were so unhappy without him and for three days they wandered about the country. Some of them stayed together. Others separated from the rest of the group. They had once hoped that their teacher would become a ruler and have a great kingdom, now that he was dead they felt hopeless and sadder than we boys and girls can possibly imagine people feeling. Thus as I said before, they wandered about in grief for three days.

At the end of three days, the most wonderful thing happened. A woman, whom these twelve knew had been a friend of the great teacher, came to them and told them something that they felt was too marvelous to be true. She told them that the Master Teacher was alive again and living on the earth. Can you think of the great joy that these friends felt? At first they could not believe the story but before long they found that it was true, for they saw him with their own eyes. Just think of that great happiness. The one that they thought was gone from them forever was alive again. Their loved teacher was once more among them. It is hardly possible to realize the greatness of that happiness in the hearts of these men.

Do you know who this teacher that I have told you about is? I suppose that you have guessed before now, that I was telling you about Jesus and his twelve loved apostles. I have told you the Easter story, the story of our Savior who died and rose again. I have told you about the wonderful happiness of these twelve great friends of him, but do you realize, Junior boys and girls, that we, too, should feel this great happiness on Easter Day. These twelve apostles of Jesus were happy because their Leader was alive again and was with them again, but do you know that the Resurrection, Jesus' coming back to life again, means even more than that to those of us who are Christians? Because Jesus arose from the dead, we know that we shall live again after we have died. Just think of the greatness of this happiness that we have because Jesus lived again after he had died! Do you see that we should be very happy on Easter Day when we think of this, just as the friends of Jesus were on that first Easter Day, long, long ago?

These friends of Jesus wrote letters and told about their teacher. One of them, John, tells us that Jesus said that after he left them he would go and prepare a place for them and for all of us in which to live after we die. This is in the first part of that very beautiful fourteenth chapter of John. He arose from the dead, so that we might hope to live after we have died and moreover he has gone into heaven to prepare a place where we may live when we shall go to join him. For these things we Juniors, as well as all who believe in Jesus, should be very happy on Easter Day. Shall we think of these things and try to feel happy like the apostles of Jesus did? Let's think of the happiness of those friends of Jesus and of the great happiness that is our own joy because Jesus arose and then we shall make this Easter mean more than any Easter has before.

Bible References

M., Mar. 29 Dying with Christ. Gal. 2:19, 20.
T., Mar. 30 Rising with Christ. Col. 3:1, 2.
W., Mar. 31 A home in heaven. John 14:1-3.
T., Apr. 1 A glorious hope. 1 Thes. 4:13-18.
F., Apr. 2 Victory over death. 1 Cor. 15:55.
S., Apr. 3 A vision of heaven. Rev. 21:1-7.
Ashland, Ohio

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Argentine Difficulties

It is common to read of missionary lands where the natives seem to be pleading for missionaries to tell them of the Gospel and come by hundreds to accept it. Argentina is not one of those countries, nor is any of the Latin American countries. What hunger for the Gospel there is must first be created and those who accept the Gospel are the chosen few who yield after much personal teaching. We would not for a moment cause the impression that we are sowing on stony ground which should be abandoned for more fertile soil. We are sowing in good ground, but it must first be prepared. "A great door is opened and effectual,—but there are many adversaries." Like Paul we are debtors to all men and must preach the Gospel to the Argentinians as well as to the Africans and though Paul plant and Apollos water, God will in due time give the increase.

It would be far more to my liking to write of the encouraging things of the field, but in order that the brethren and sisters in the homeland may realize more the need of their prayers and cooperation I am going to mention this time some of the chief difficulties which we have to overcome by your help.

1. The first difficulty for an American worker is the language. While Spanish is not a hard language to learn so as to live among the people, yet to use the exact language of teaching is no easy matter. There are hundreds of idioms and ways of expressing ideas that are utterly different from the English idioms and if one translates literally, as is natural, comic mistakes result. There is a difference even between the Spanish of Spain and of Argentina so that there are quite a number of expressions in the Spanish Bibles that we must use, which if we read them just left on the early morning train of January people here who have given them these meanings. I have read of a missionary who at once on arrival learned the translation of "God is good" and went out into the streets repeating to all he met "Si, Dios es bueno." However it requires several years of practice to use the language with confidence and to use it perfectly one must begin in youth.

2. A second difficulty is the climate. I will not emphasize this point a great deal for Argentina has an excellent climate compared with some countries, but compared with the United States we find this climate somewhat enervating. We cannot do the same amount of mental work here as at home. In the summer the days are long and so warm that the people take "siestas" after dinner and are not ready to receive visitors until about four o'clock. That does not leave much time for visiting. In the winter, although the thermometer is not often below freezing, it is often not far above, and as the houses are not heated we suffer far more from cold here than in the homeland. It is not easy to sit and write with the fingers stiff from cold. Many even have chilblains on their fingers. Then

there is much wind which makes daily dusting and housecleaning a harder task and also it makes it harder to be out visiting among the people.

3. The Latin temperament has its virtues which are more appreciated the longer we live in the country, but it also has weaknesses, which we may mention without forgetting our own Anglo-Saxon weaknesses, or the fact that there are noble exceptions to the rule. One weakness is impulsiveness. The people are



C. F. Yoder Baptizing a confessed believer
in Argentine

prone to begin eagerly and then leave off quickly. A pastor may have a strong church one year, and the next year, if he neglects his work, he may have almost nothing. Another weakness is self esteem. The people as a rule do not underestimate their virtues or abilities and are sensitive to criticism. Satan therefore has an easy time usually in creating quarrels and divisions, and many promising churches have been destroyed in this way. Another weakness is improvidence. Few people own their own homes because they are accustomed to spend all they make, even if they have good incomes. This is a rather formidable difficulty in the way of building up self-supporting churches.

4. A still more formidable difficulty however is the moral atmosphere in which we must live and move and which like a pestilential cloud is ever over the people. Romanism has had this continent in its grip for four hundred years and has developed a character marked by superficiality and hypocrisy. Lying is as natural as talking. Stealing among the unconverted is as common as people. Immorality is among unconverted men almost

universal. The medical examinations of some fifteen hundred conscripts in Rio Cuarto this year revealed that ninety per cent of the were diseased. The downward pull of such an atmosphere makes it hard to keep converts faithful, for they cannot fully escape contact with the evil about them.

5. Another difficulty lies in the prevalence of certain customs that hinder Gospel work. For example, the carnival season covers two Sundays and on account of the custom of throwing water on people in the streets on the afternoons of these Sundays the Sunday schools are very small. Then every year there are the "Romerias" which are much like street fairs and take the attention of the masses for several weeks. Sunday ball games, horse races, auctions, picnics, dances and open picture shows with frequent free admittance for children, all take their share of the people. The schools are open six days in the week, but part of the children go in the forenoon and part in the afternoon, so that there is no day when it is possible to get all the children together for a meeting. Then children cannot attend alone at night. Women and girls do not go out alone either and so one must always stay at home to guard the house, or at least they think they must, and altogether it makes it difficult to get more than a part of the believers out at any one time. Pastors too on account of customs cannot do much pastoral visiting alone, and that is a handicap.

6. Another difficulty is the poverty of the people. The great majority live from hand to mouth. They often cannot attend for lack of clothes. None of them have rubbers for muddy weather and many of them live where there are no sidewalks. Few have umbrellas or even warm clothing for winter weather and therefore cannot attend independently of the weather. A report recently issued by the Government Bureau of Labor shows that the average wages of the workmen in this country is \$66 a month while the cost of living is about the same as in the United States. Even this is somewhat more than we are paying our native pastors on an average, and several of them have large families. But we must either let them work with such sacrifice or close up our mission in order to pay more to the rest, somehow persuade those who can do more home to help us out in meeting these difficulties.

7. Finally, we have a great difficulty here as in some other mission lands, which does not prevail to any great extent at home. I refer to caste. Theoretically this government is a democracy, but socially there is a caste system which is very tyrannical. Many people have expressed sympathy with our Gospel work, but have begged to be excused from attending because they are of the upper class and cannot associate on social equality with the poor who come. In time the Gospel must destroy this caste spirit, but until it does must be content to reach the poor and the despised and work with the common people.

Their souls are worth as much as those of the rich and it is a joy to work with them, but they cannot rapidly make self-supporting churches. The people have been exploited by the priests so much that now that they have turned away from them they go to the other extreme and if we but pass the collection basket they report that we are fleecing the people the same as the priests. Nevertheless there is constant progress and "the cross is not greater than his grace." We are content

to do what we can under the circumstances and trust to him to change the circumstances. But we certainly do need the prayers of all the friends as much as any workers in the world. May God bless all the dear brethren of the home land who are sharing with us the common task of calling out from the Gentiles a people for the dear name of our Lord.

C. F. YODER.

Rio Cuarto, Argentina.

On the Isle of Porte Cros

February 26, 1926.

Dear Evangelist Readers:

To recount to you the doings of the last two months is indeed a privilege. The last days of the old year found me yet at Yaloki. The days were full of business and pleasure—the busi-

We spent the night at Brousia at a large rest house with broad verandas and were off as soon as possible the following morning. It does not take long to run into Bangui from Brousia. Arriving in Bangui early the following morning, we were unable to find suitable rooms. Mr. Hathaway finally secured one room in the rear of a magazine (store) where we were able to have lunch, entertaining Mr. Ramsay, a young Englishman, whose providential detention for a time in Bangui had resulted in his renewed interest in the gospel.

Our boat, the Djah, the same boat on which we had ascended the Sangha in the troublous days of 1919—the boat on which Mrs. Rollier died, and the same boat on which Miss Myers, Marguerite and I had gone down to Brazzaville in 1921—was waiting for us at the wharf. It was scheduled to leave the 7th. Miss Bonar, a member of the Mid-Africa Mission, planning to travel with me, had not yet arrived in Bangui, and this was the last boat of the season, which would ascend as far as Bangui. During the dry season, commencing usually about January 1st, boats ascend the Bangui River only as far as Zinga and the distance from Bangui to Zinga must be traversed in a smaller boat—at considerable inconvenience.

Fortunately there were telegraphic connections with Fort Sibut and by means of telegraph and telephone we were able to communicate with her. She arrived January seventh at noon. As the boat, fortunately for her, had been detained until the morning of January 8th, we sailed joyously together. The question of lodging in Bangui is a very serious one. Humanly speaking, we know not what we would have done had not Mr. and Mrs. Jacquot, missionaries temporary resident in Bangui, kindly entertained Mr. Hathaway, Miss Bonar and myself during our brief stay there.

The Djah had only three other passengers, all French speaking. We were glad to be with them, but as they were all profligate and godless, we were glad to have the Christian fellowship which we found in each other.

On the morning of January 15th we arrived at Brazzaville. The Swedish Mission was full, and could not care for us. In Brazzaville while looking for a location I met Miss Doering, an old friend who had been a fellow-worker of mine in East Africa, nearly eighteen years ago, and whom in the intervening years I had not seen.

Miss Bonar and I finally found lodgings in Kinshasia at the Union Mission Hotel, and were able to take our meals at the A. B. C. hotel. Much business and considerable shopping for the missions which we represent oc-

cupied our week in Kinshasia, which place we as they are will sound positively vulgar to the 22nd. That night was spent at Thysville in another hotel of the A. B. C. and our journey continued the next day.

Matadi was reached late in the afternoon. We found it as hot as ever, and were glad through the kindness of Mr. Sedam, alone in charge of the Mission at Matadi, to find rooms at the new Hotel Verlaet. Our boat, the Anversville, the same boat on which I returned five years ago with Marguerite, was waiting in the harbor. We stayed at the hotel for Sunday only, and embarked on Monday, actually sailing on Tuesday (le 26 janvier) January 26 (one month ago). We had a rough voyage—and I arrived in Europe with a black eye, figuratively the impact of Gibraltar.

There were only four missionaries on board. Mr. Helbert, a young missionary returning from Banio with sleeping sickness, Miss Doering, Miss Bonar and myself.

We do indeed return thanks to God for our own deliverance from sleeping sickness while in Nola, Bania and vicinity. One hundred percent of the inhabitants of the Hauso village at Nola have sleeping sickness. Mr. Helbert is the second missionary who has returned from Bania to Sweden in the short space of two years with sleeping sickness. And yet your missionaries, including three children, have dwelt at these very places—and have been delivered from this dreadful scourge.

One of the passengers died on the Anversville with an acute exacerbation of sleeping sickness and was buried at sea.

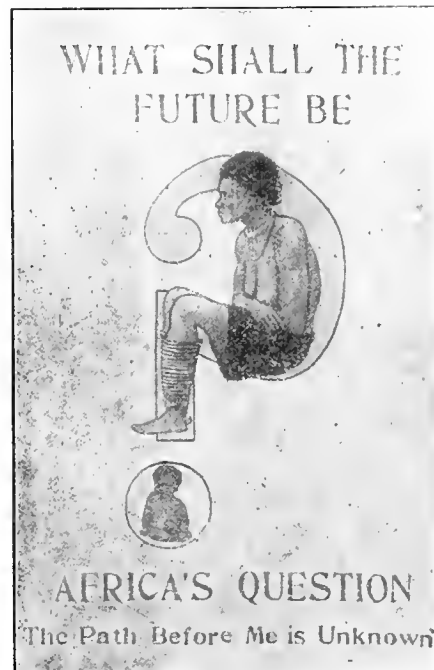
At Anvers (Antwerp) we went to Queen's Hotel. We have been detained two days on the Scheldt River by a heavy fog—and



Dr. Florence N. Gribble
Pioneer Missionary to Africa

ness of closing one's work on the field, of preparing to leave, the pleasure of renewed fellowship with the dear missionaries at Yaloki after my seven weeks' absence at Bassai. January first, my trunks left for Bangui by porters. January fourth, Mr. Hathaway and I started in the auto taking Mousa, Mr. Hathaway's boy, with us. They were interesting hours—those spent in the auto enroute for Bangui. We stopped at the wonderful falls—bringing back so many memories, memories of the beautiful days of 1923 when I visited the same falls in company with my husband and Mr. Bennett, both of whom entered the presence of the Lord during the early part of that year.

There we left for Boali, passing enroute my boys, Tingombe and Bili, who had been started out on New Year's day, and who had been endeavoring to reach Bangui by the time we should and to assist us there. But Tingombe was ill. We advised him to rest at Boali until means should be provided for his turn or until his recovery. I never saw him again. Bili reached Bangui about twenty-four hours before my departure.



therefore arrived on Saturday afternoon too late to procure our baggage before Monday. We left on Monday morning for Paris and Nogent, spending five days at the former place. After Miss Bonar's departure for America I left the hotel in Paris where we had been rooming together and went to Nogent.

It seemed good indeed to see our dear missionaries, Brother and Sister Jobson and Brother and Sister Foster. The time spent with them was precious indeed. We are glad for their faith and perseverance and believe the time will not be long when they shall have acquired the language with which they are dealing. A night train brought us to Toulon via Marseilles. At Toulon we changed for Hyeres, where we again found it necessary to go to a hotel. We booked for the shortest time for which we could get rates, and have since been diligently searching for a suitable place to study and rest. We believe we have now found that place, on a small island in the Mediterranean. The name of the Island is

Port Cros, but we are asking all our friends to address us at 39 Grand Rue,

Nogent sur Marne,
Seine, France.

from which place mail will be forwarded.

We do indeed take this opportunity to return thanks to God for his lovingkindness and his care throughout the trip and to thank you for your prayers.

The Lord willing, I hope to be in America for National Conference in August.

Praying God's richest blessing upon you, and uniting with you in constant prayer for the workers. Faithfully yours,

FLORENCE N. GRIBBLE.

"I Don't Believe in Foreign Missions"

"The Sky-Parlor," Long Beach, Cal.
March 14, 1926.

Dear Members of the F. M. S.:

It was at the end of a weary day, and That Office Secretary was trying to get a bit of rest when she heard a stranger's voice in the adjoining room say:

"I don't believe in Foreign Missions anyway. We have enough heathen to preach to right here in our own country."

What is our Lord's answer to that? "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15).

"Let the heathen alone. They are all right. They worship God in their own way—they

worship something as a Supreme Being, only in a different way from us."

God's Word says: "When they knew God, they glorified him not as God, neither were thankful; ... And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up" (Rom. 1:21, 23, 24).

"Their moral standard is higher than our own. Let them alone!" ...

God's Word says: "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being

filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God" (Rom. 1:28-30). You ask any missionary from Africa about the "moral standard" of the natives as he found them without the Gospel!

"I don't believe in women going as missionaries. The place for the woman is in the home."

Martha of Bethany thought that way too, when she asked the Lord to command her sister Mary to leave him and to help her. But the Lord rebuked her: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42). And the record says (John 11:45) that God honored Mary's testimony, "And many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." And the Lord himself said, "He that loveth father and mother more than me, is not worthy of me" (Matt. 10:37).

But said this man: "The Bible! I don't care what the Bible says!"

The reply comes back from the lips of our Lord and Savior Jesus Christ: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

Yours in him,
THAT OFFICE SECRETARY.

NEWS FROM THE FIELD

ROANOKE, VIRGINIA

Since the last report from this place progress has been made all along the line. Attendance at all regular services has largely increased; the conditions of the church finances is very commendable despite the fact that more demands have been made along this line than usual; all of the auxiliary organizations are increasing in attendance and interest; the membership seems more harmonious than it has been for years, and we are praying that the present harmony will continue to prevail.

Brother J. P. Horlacher came to us the last week in November for a two weeks revival. His work with us was highly satisfactory. Attendance was not quite as large as he hoped it would be, but was larger than we should have expected considering the fact that G. Campbell Morgan and several nationally known evangelists were conducting services in the city at the same time. Brother Horlacher was anxious and willing to do anything for the promotion of the cause while he was here. He visited many of the members with the pastor, and spoke at a number of shop meetings. Although we did not have a large number of confessions, these meetings proved a blessing to the membership of the church, which made them more than worthwhile. On the closing day of the services five persons came forward and confessed Christ. We realized that the revival had just begun, but it was impossible for Brother Horlacher to stay longer with us so we had to close our meetings. The Roanoke Brethren all say "Come again, J. P."

Of the five confessions in the meeting one went to the Baptist church, two have been baptized into our church, and we are expecting the other two to join with us, though they are still undecided. Just before the revival three persons were received by baptism, one by reconsecration, and one by letter. Thus this makes seven persons received into church membership since our last report.

We have recently organized a personal workers' and prayer band group, and this group is expected to do some mighty worthwhile work leading up to our Easter ingathering. We will observe Passion Week with special services each night at the church; and on Easter Sunday afternoon at four-thirty we will observe our semi-annual Communion and Love Feast. We invite all nearby Brethren to join with us in these services and in the Communion.

Miss Arlene Stuckman was with us during our revival and the two months following and was a great help in the music of the church. During the revival she was especially helpful, and with her specials on the marimba and 'cello, and the Junior and Chorus Choirs, and Mrs. Rowsey directing the singing, we had music which any church could well be proud. Indiana churches should use Miss Stuckman for special programs, banquets, and similar affairs. I am sure she will be glad to be used more by her own denomination.

We are making plans and looking forward to entertaining District Conference this spring.

HERBERT H. ROWSEY.

1017 Gilmer Ave., N. W.

MORRILL, KANSAS

Another milestone has been reached in the history of the Morrill Brethren church: On January 24, we dedicated to the Lord a modern church building. Rev. A. B. Cover preached the dedicatory sermon, using as his subject, "A Living Church."

Our new building cost us \$5,500, but the membership had a mind to give, and we were able to come to the dedication service free of debt. The freewill offering received during the day will be used to finish painting the outside and beautify the yard this spring.

Cold weather stopped the outside cement work and for that reason we have not had a cut made. But a picture of our new church will appear in a later number of the Evangelist.

The old building was raised 30 inches and an addition 14x42 feet was built on the west. The pulpit platform was built in the center of the new building, with a class room on the north and the pastor's study on the south. We also have a modern basement under the entire building. This improvement more than doubles our Sunday school room and gives us room for 50 or 60 more people in the main auditorium.

Now with this new equipment may "Go Forward" in the Master's service.

AUSTIN R. STALEY.

"What we weave in time we must wear in eternity."

WORKING WITH OUR BRETHREN SUNDAY SCHOOLS

(Continued from page 10)

the parent school have offered their services in the promotion of this new work. What a splendid type of Sunday school missionary labor this is! Let more of us profit by this example and we will soon have a greater Brethren church.

This leads me to say a few things about the Sunday schools which were visited there. Several things are to be noted in the work of these schools. 1. For the most part they are growing numerically. A splendid type of evangelism prevails and makes possible a steady increase in attendance. 2. By nature these schools are well-informed in Biblical knowledge—a condition which is to be commended. In fact, they excel here. Some are graded; others not. 3. They are also missionary in character and stress continuously the importance of our large program of foreign missions, i. e., large for our denomination in this stage of our history. 4. Organization and administration is the partially neglected aspect of the work of these schools and that too because of a feeling that such labor and additions only increase the total amount of activity in the school. True it does, but it results in a more efficient work which eclipses unorganized work in every respect. The suggestions made by the writer along this line were well received. 5. The presence of a goodly number of highly consecrated teachers and officers in those organizations is also a matter worthy of special remembrance and mention.

Another interesting phase of our work with these good people was that of a personal exchange of experiences of meeting new and energetic pastors hitherto unmet; of forming new friendships and contacts; and of fellowshiping one with another. Not only was opportunity given for this in the individual churches, but also in the Southern California Bible Conference held at the Compton Avenue church in Los Angeles. It was the kindness of Brothers Kimmel, Cobb, and Tay

that we had an opportunity to appear on the program on two occasions. What was heard there during our short stay was quite interesting, instructive, and inspirational.

Looking back over the pleasant experiences of the Pacific Coast visit, with its cultural and spiritual value, the writer is led now, as then, to re-express the beautiful sentiment embodied in the poetic lines:

Sweet memory, wafter by the gentle gale,
Oft up the stream of time I turn my sail
To view the fairy haunts of long-lost hours,
Blest by far greener shades, far fresher flow-
ers.

Beautiful as this is, the poet's vision is in one direction, and retrospective. We, who labor that our names may be written in heaven, have a prospective view which transcends all the joys of memory or the vicissitudes of time and space. It is the view and language of the mighty Paul, and it comes when one parts from noble-hearted friends. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of our God, which is in Christ Jesus our Lord" (Romans 8:37-39).

Louisville, Ohio.

NEWS OF THE COLLEGE

The Board Meeting

The annual meeting of the College Board took place last Tuesday with the following members present: Messrs. Teeter, Clapper, Hoover, Bell, Young, Cover, Ashman, Stuckman, Ronk, Emmert, Frank Lichty, Benshoff, Switzer, and Bowman. These together with myself, who am also a voting member, made a total of fifteen.

As usual they came to Chapel at 9:30 and saw our student body. The room was filled to overflowing and the Trustees together with the Faculty sitting on the platform made a very fine audience. After the devotions by

Brother Benshoff, President Orion E. Bowman spoke very ably.

The present officers of the Board were re-elected, viz., Judge Bowman, president; E. L. Kilhefner, vice president; R. R. Teeter, secretary; and E. J. Worst, treasurer.

The usual routine matters were taken up, such as adopting the yearly budget, listening to the President's report and the Bursar's statement, etc. Among other things, Professor Anspach was granted a year's leave to attend Michigan University where he will remove his residence requirements for the doctorate.

But the main business of the Board was the matter of the proposed endowment campaign. Dr. Bell was fully and finally authorized to go forward with that among the churches. I will leave any further account of this matter to Dr. Bell who will say what he desires through the Evangelist.

The matter of the local campaign was put into the hands of the local trustees, all of whom, except Dr. Teeter, are out of the city. Messrs. Hildebrand and Clark being in the West. As soon as they return this matter will be taken up and definitely settled. However, we did decide to employ a funding company to give us expert help as this seems to be the only way such a canvass can be made.

The matter of the athletic coach and athletic matters in general were put into the hands of the Prudential Committee. Announcements relative to this will be made before the close of the year.

A general spirit of optimism and hope prevailed in all of our deliberations and the Board adjourned after supper at the Hotel Otter, feeling that we had made wise and forward looking plans. Dr. Bell will doubtless make an early announcement of his plans.

No new teachers were employed but arrangements must be made later to take care of the courses of Professor Anspach while he is gone next year.

Several of the Trustees stayed over and Rev. George Ronk spoke very acceptably next morning at the Chapel hour.

Other matters at the school are going forward as usual. We are very much encouraged

Will It Pay?

(Continued from page 9)

"Cast thy bread upon the waters for thou shalt find it after many days. But this I say, He which soweth sparingly shall reap also sparingly and he which soweth bountifully shall reap bountifully. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. For whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption but he that soweth to the Spirit shall of the Spirit reap life everlasting.

This is only a small part of the interest that those who invest in the Master's business will receive:

Barns filled.

Presses so full they burst.

Find our bread after many days.

Reaping abundantly.

Heathen for our possession.

Uttermost parts of earth for inheritance.

Life everlasting.

Shall we sow sparingly and to the flesh or bountifully and to the Spirit? Shall we ask God for our inheritance and possession, or pass by this wonderful opportunity and

lose all? Now is the time for us to invest largely, larger than ever before in our **Foreign Missions**. Our returns, or interest, will depend entirely on what we invest.

God may not have sent you to his work in the mission fields, but you certainly are commanded to "go" some way. We who must keep the home fires burning can "go" with our money right now at this splendid Eastertime and Foreign Missionary Day. We can "go" with our prayers. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

When we read of the physical and spiritual condition of people in heathen countries and know the only salvation for such gross sin is for us to take to them the knowledge of the **Great Physician** of whom they have never heard, how willing and anxious we ought to be to do anything, go anywhere, and give everything so they may have and and enjoy our Christ, and be saved. What will we deny ourselves that others may be blest? Will we be those who will send the Bread of Life and the Water of Life to those who are dying of spiritual hunger and thirst?

Dear Father, show us how largely we can invest and help us to will to do it.

Nappanee, Indiana.

with the general prospects. If you will look at the enrollment as reported in last week's paper, you will see that we are having both a good and big year.

Professor Anspach went to our church in Muncie, Indiana, last Sunday, where he preached both morning and evening.

Professor J. A. Garber recently addressed the Richland County Council of Religious Education.

EDWIN E. JACOBS.

REPORT OF RECEIPTS FOR HOME MISSIONS FOR THE PERIOD FROM JANUARY FIRST TO FEBRUARY FIFTEENTH

(Continued from last week)

General Fund

Br. Ch., Canton, Ohio,	38.49
Vina Snyder,	25.00
Mr. & Mrs. P. B. Lindower,	10.00
Mrs. F. Guittar,	5.00
Mr. & Mrs. F. E. Clapper,	5.00
Wm. Zellars,	5.00
Mrs. J. A. Guiley,	5.00
S. W. Link,	5.00
Mrs. S. W. Link,	5.00
Gladys Spice,	5.00
Mr. & Mrs. F. E. Smith,	5.00
Mr. & Mrs. Henry Spice,	5.00
Inez Summers,	5.00
Mr. & Mrs. H. Herbruck,	5.00
Mr. & Mrs. J. H. Hang,	5.00
Mr. & Mrs. Harry Beehtel,	5.00
Mr. & Mrs. Lester Beehtel,	5.00
Mr. & Mrs. P. C. Vanator,	5.00
Young Married Peoples Class, ...	5.00
Loyal Women's Class,	5.00
W. M. S.,	15.00
S. M. M.,	10.00
Interest,	21.96
Total,	183.49
Br. Ch., Morrill, Kansas,	14.39
S. C. Flickinger,	5.00
E. L. Flickinger,	5.00
Mahlon Lichty,	5.00
D. E. Wagner,	5.00
Mr. & Mrs. A. P. Thompson, ...	7.00
Total,	41.39
Mr. & Mrs. W. O. Ringler,	3.00
Br. Ch. (Corinth), 12 Mile Ind., ..	7.50
Mrs. H. S. Enslow, Ottawa, Kansas,	1.00
Br. Ch., Loree, Indiana,	83.00
Berean Bible Ch., Dayton, Ohio, ...	25.00
Nat'l W. M. S. for Mission points,	1,000.00
Br. Ch., Hudson, Iowa,	16.57
Br. Ch., Lanark, Ill.,	28.50
C. W. Mayes,	10.00
Oscar Tallman,	5.00
Alice Garber,	5.00
Mrs. E. W. Puterbaugh,	10.00
H. B. Puterbaugh,	5.00
The Geo. Lamp Family,	5.00
Spencer Peterman,	5.00
Total,	109.00
E. & M. O. Nisinger, Roanoke, Va.,	40.00

Grand Total, \$4,968.32

Kentucky Fund

Br. Ch., Campbell, Lake Odessa,	
Mieh.,	2.50
Mr. & Mrs. Jno. Juschmitt,	5.00
Lester Miller & Family,	5.00
Mary L. Henney,	2.50

Br. Ch., Highland, Marianna, Ja., .	16.00
Alice Garber, Lanark, Ill.,	3.00
Br. Ch., LaVerne, Calif.,	73.00
Men's Bible Class,	15.00
Women's Bible Class,	17.20
Br. Ch., Brush Valley, Pa.,	10.00
Eva Hooks,	2.00
Mrs. J. Y. Hooks,	2.50
Br. Ch., Waynesboro, Pa.,	14.00
Friend,	10.00
Br. Ch., Nappanee, Ind.,	76.09
National S. S. Ass'n.,	1,000.00
M. A. Witter,	5.00
Margaret K. Witter,	5.00
Willing Workers' Class, Dayton, O.,	5.00
Br. Ch., Nappanee, Ind.,	46.50
Alphacus Lehman,	5.00
Friend,	10.82
Mr. & Mrs. Curtis Hummel,	5.00
Mrs. W. A. Price,	5.00
Mr. & Mrs. Joe Hossler,	5.00
Wm. Widmoyer,	5.00
T. C. Leslie,	5.00
Mr. & Mrs. M. D. Price,	10.00
Mr. & Mrs. Noel Davidheizer, ...	5.00
Isaac Rodegeb,	5.00
Mr. & Mrs. S. M. Whetstone, ...	5.00
Loyal Workers' Bible Class,	5.00
Mr. & Mrs. James Becknell,	5.00
Etta Leslie,	5.00
Mr. & Mrs. U. Shively,	20.00
Mr. & Mrs. Rufus Culp,	6.00
Mrs. Ella V. Bovey,	3.00
Mr & Mrs. Frank Myers,	10.00
Myrtle Laughlin,	5.00
W. M. S., Bryan, Ohio,	10.00
Mrs. S. A. & Hazel Price, Udell, Ia.	3.00
Br. Ch., Roann, Ind.,	5.00
Mr. and Mrs. Monroe Jones,	5.00
Birdie Leslie,	5.00
Mabel Shilinger,	5.00
C. M. Yocum,	5.00
Pleasant Grove Ch., N. English, Ia.,	5.80
Br. Ch. (Corinth), 12 Mile Ind., ..	10.00
Br. Ch., Lanark, Ill.,	20.50
C. W. Mayes,	15.00
Grand Total,	\$1,654.41
Mrs. H. J. Pritchard, for Near East	
Relief,	1.00
Muncie, Ind. Bldg Fund, Dividend,	36.65
Grand Total receipts from January	
1st to February 15th,	\$6,660.38

Respectfully submitted,
WM. A. GEARHART, Home Mission Sec'y.

ANNOUNCEMENTS

COLUMBUS, OHIO

The Brethren in Columbus, Ohio, will hold their Love-feast and Communion services on Sunday evening, April 11. Neighboring Brethren are cordially invited to share the blessings with us. H. M. OBERHOLTZER, Pastor.

LOVE FEAST

The First Brethren church of Roanoke, Virginia, will observe their semi-annual Communion and Love Feast on Easter Sunday afternoon at four-thirty o'clock. A most hearty welcome awaits all of like faith who care to come and join with us in this holy service.

HERBERT H. ROWSEY, Pastor.

PASTOR WANTED

The church at Conemaugh, Pennsylvania, is without a pastor and will be glad to hear from any minister who might be interested in our field. Address,

MRS. C. E. ALBERT, Secretary,
The Brethren Church of Conemaugh,
Pennsylvania.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



What is Your Religion Worth?

A gentleman was traveling from Cambridge to York, England. Before he started he furnished himself with a pocket full of tracts; and as the train glided out of Cambridge station he began to hand them around. One of the passengers refused, and taking a card out of his pocket, holding it up, said, "You see this: that's my religion." It was a race card. "It is, my friend"? "Yes," he replied. "I suppose you have a great many of those cards?" "Oh, yes, I have them pinned all over my mantle-piece." "Well, then, go and collect as many more as you can; pin them all around your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see what your religion is worth." They sat quiet, the one in silent prayer and the other in anxious thought. When the gentleman opened the door to alight, the man said, "I say, you can give me one of those papers if you will." The tract was immediately given; but the result is known only to him who said that his Word would not return unto him void.

R. F. PORTE, Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

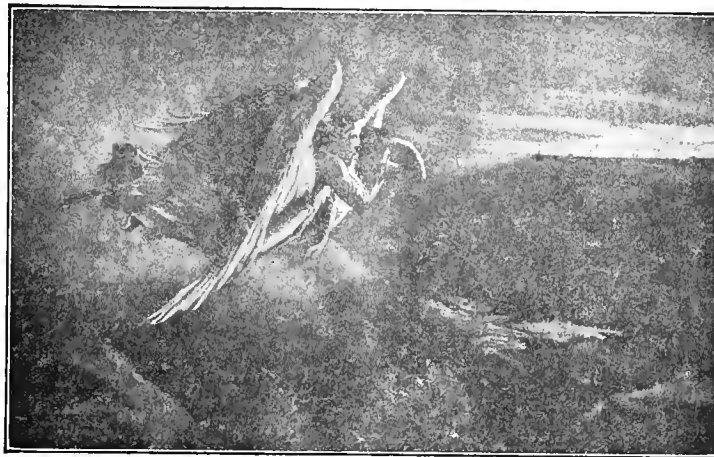
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NUMBER 13

MARCH 31,
1926

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



THE JOY OF "EASTER MORN"

**But we can only know that joy as the
Living Christ is risen in our hearts.**

*Life may, like a tomb, be sealed and guarded by
emissaries of destruction, or it may be opened and
indwelt with resurrection power and environed by
heavenly messengers.*



THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, - - - - - Editor
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EDITORIAL

The Satisfying Hope

At this season of the year the resurrection hope is the one chief thought in the Christian mind; and many who refuse the name of Christ are wont to give themselves to thinking in this field. No season is so sacred as Easter because it bears a message that answers man's deepest and most universal longing—life after death. Nowhere has the heart been found entirely void of this hope, and never have men been satisfied without some assurance that such a hope may be realized. They are everywhere lonely, and fearful and forlorn and impressed with the vanity of things without that hope. They everywhere shrink from death, they fear it and approach it tremblingly as an all-powerful and inescapable enemy, until by faith in Christ they are enabled to look across the "great divide" and see life glorious, unending and full of joy.

Then death loses its terror and the grave no longer casts a shadow of gloom, for the light of the Son of righteousness shines through it, revealing the glory of the hope hidden therein, as a gloomy-appearing art glass window is suddenly transformed into a thing of beauty by the shining of lights from within. Life is no longer a vain, aimless existence, with eyes cast into a bleak, cheerless, insurmountable stone-wall; it is but the beginning of life, for it is not cut short by death, it reaches into eternity, and beyond the grave it is freed from its hindrances and handicaps, from its inequalities and imperfections, and its unfulfilled purposes are given chance to mature. There in the infinite reaches of God's time and space it finds its goal and realizes to the full the joy and the service for which it was created. This is the assurance that gives a sense of completion and satisfaction for the inequalities and unrealized aims of this short span of life. Those who are cut short and cut down in the very prime of life, being carefully trained, come up to the zenith of power, and apparently so much needed here in this world, are not subtracted from the forces of righteousness. They do not sink into inaction, when taken from these scenes, but are still in the van of the battle, and in the midst of the conflict, inviting us to follow with hope and high heart. They still serve God night and day.

No more glorious hope, nor more satisfying consolation is given to man than this, and yet there are those, who, because they are unable to follow the thought of God in its eternal reaches, are disposed to ridicule his Being and his Fatherly planning for man's abiding happiness and existence. It is only recently that the nation's famous "plant wizard", Luther Burbank, tarnished somewhat the

glory he had so deservingly gathered to himself by his accomplishments in the plant world, by declaring himself a practical atheist and an unbeliever in the future life. And his mind seems to have stumbled over the most inconsequential and foolish objection imaginable; that is, where would God (granting there is a God) find place for all the billions of souls who have lived and are still living upon the face of the earth? Says he, "The universe is not big enough to contain perpetually all the human souls and other living beings that have been here for their short span. A theory of personal resurrection or re-incarnation of the individual is untenable when we pause to consider the magnitude of the idea."

To this an exchange, The Reformed Church Messenger, in a contributed editorial, makes reply:

Snowden's classic, "The Christian Belief in Immortality," contains an article on "The Vastness of the Universe," which more than meets Burbank's objection based on "the magnitude of the idea" of immortality. The light-year, which is the distance traveled in a year by a ray of light moving 186,000 miles a second, is the yardstick with which astronomers measure the distances of the heavenly bodies, and some stars are many thousands and possibly millions of light years away. The Great Magellanic Cloud, in the southern hemisphere, is believed to be such a universe many billions of times as far away as our sun that the light by which we now see it left it hundreds of thousands of years ago. Our own galaxy, which has the general shape of a disc, is estimated to be three hundred thousand light years in diameter and four thousand light years thick. The total number of stars formerly put at a hundred millions, has now gone up into billions.

Accordingly the magnitude of the idea of immortality, instead of being an argument against a resurrection is rather an argument in favor of it, inasmuch as the immensity of the universe may be regarded as being a part of God's plan to provide an abode for all his children. At all events, we have the words of him who professed himself to be the Resurrection and the Life, assuring us of such provision in language that mankind would be very loath to lose, namely,—"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

What Burbank means by "the other living beings that have been here" is not manifest from the interview; but if he means living beings lower than man, no provision would be needed for them, for the Christian belief does not predicate immortality of the brute creation.

It is strange that one who has succeeded as Burbank has in working in harmony with the laws of God, should have so failed to discover God and to have recognized that there are infinite reaches of unmeasured mysteries and undiscovered laws in the realm of the material. And if the borders of God's knowledge and operations in things that are seen so far outreach the mind of man, what shall we say of a little of mystery with regard to things spiritual and unseen? But why should men disturb themselves with questions of where and how? If these remain forever mysteries to the human ken, what matters it? God has given us an answer to our deepest yearning—does life live on? To this he has given the testimony of the empty tomb; the record of faithful eye-witnesses; the credence of Christendom; the living, transforming power of Christ in the world for two thousand years; and his abiding, saving and sanctifying influence in the souls of men, which frees from the burden of sin and the fear of death and the grave. The words of Jesus are, "I am the resurrection and the life," and "He that believeth in me, though he were dead, yet shall he live," and the truthfulness of those words is attested by every soul who by faith has laid hold on the life so freely offered. That satisfies and is sufficient.

The Imperative Need of the Brethren Church

By W. S. Bell

(We are giving Dr. Bell's article place in these columns because of its urgency and also because when we received the copy there was no other available space.—Editor.)

That need is a standardized college. A college whose degrees and work are recognized in educational circles throughout the United States.

There are 35 colleges in the State of Ohio, only five of these are outside the Ohio College Association, one of these five is Ashland, the others are small institutions and they are looking forward to entrance.



DR. W. S. BELL
Endowment Campaign Secretary

What is the Matter?

Our Faculty—School equipment—Curriculum of study and work done are satisfactory and second to none. **THE ONE THING WE LACK AND MUST HAVE** is an adequate endowment.

To be a standardized college, the amount of endowment required by the Conference of Colleges is \$500,000.00. Without this endowment we will not be recognized.

What if We Fail?

Not to secure this endowment it will mean to students who receive their education and degrees at Ashland College—that their degrees and work will not be recognized in the field of education. Ultimately it will mean that Ashland College will become a secondary school and our

youth will be educated in other schools that are not Brethren.

Are We Treating Our Young People Right to Refuse?

Can we expect our young men and women to attend Ashland College four years and then find that their degrees will not be recognized?

Can we expect our youth to attend schools of other denominations and remain loyal to the Brethren church?

Can we expect to send our children to godless schools without Christian influence and hold their faith in Christ?

A Reasonable Request

The Church of the Brethren with a membership of 95,000 have eight colleges. That means they support one college for every 12,000 members. We have a membership of over 25,000. Should we not at least support one college with a constituency double that with which the Church of the Brethren supports one college?

There are single congregations that have erected church buildings costing more than the entire endowment we need.

Have we reason to think it will work a hardship on 25,000 members to raise this endowment?

How Much Endowment do we Need?

At the present time we have \$200,000.00 endowment that has been raised. In order to meet the required amount, we must raise \$300,000.00 additional endowment in order to reach the \$500,000.00 endowment required.

How is this to be Raised?

Our National Conference—The Ministerial Association—District Conferences and National Boards have unanimously voted their approval and support of this Endowment Campaign, to raise the amount required, under the direction of the College Board of Trustees, in soliciting the Brotherhood.

College Board Plans

The Board of Trustees is asking our churches to raise \$200,000.00 of this amount and expects Ashland County and adjoining territory to raise \$200,000.00 more, allowing Ashland County to use \$100,000.00 of their fund to erect a new building for the College. The people of Ashland County are entering into this arrangement enthusiastically and plans are already under consideration to do this, when they are assured that the church will raise its \$200,000.00.

Just One Thing to Do

There is only one thing to do, if we expect to maintain a college in which to educate our children and have them surrounded with Christian influences.

There is only one thing to do, if we expect to adequately train a Ministry and prepare Missionaries for the field.

There is only one thing to do if we expect the Brethren Church to have a future and make progress.

THAT ONE THING IS TO PUT ACROSS THIS ENDOWMENT CAMPAIGN AND PLACE OUR COLLEGE IN THE FRONT RANKS OF THE COLLEGES.

We Can and We Will

The Brethren Church is well able to do this and can do it and **WE WILL. LET EVERY LOYAL BRETHREN, SAY, AMEN AND AMEN.**

EDITORIAL REVIEW

Brother R. Paul Miller of the First church of Philadelphia is co-operating in giving Sunday afternoon sermon-lectures in the Germantown Theatre in that city, which lectures are being broadcasted as per announcement on another page.

Brother Henry Rinehart of Flora, Indiana, treasurer of the Brethren Home, gives another encouraging financial report. And of course, the receipts are not all in yet. Many churches and individuals will yet be wanting to get in on this worthy cause.

The matron of the Brethren Home reports the gifts of various kinds received by that institution in recent months. She also speaks of their good fortune in sharing the good services of the Flora Sunshine Girls and the pastor of the Flora Brethren church, Brother F. G. Coleman.

Dr. Martin Shively offers his third report of White Gifts. Some church schools did splendidly, while others did fairly well, and still others have as yet reported nothing at all. And as a result the goal is not yet attained by a good many points. If you intend doing something, don't delay longer.

The Men's Bible Class of the First church of Philadelphia is thoroughly alive and active, and therefore growing. A recent banquet was utilized as a means of gathering in and welcoming strangers. An elaborate program was executed in connection with the banquet. Brother R. P. Miller is teacher of the class.

The General Secretary of the Brethren Endeavor Union calls the attention of Endeavorers to the fact that pledge cards were some time ago sent out calling for support to the high school teacher in Kentucky for whose support the Endeavorers have obligated themselves. Everyone ought to help some. See the report on C. E. page.

From Lanark, Illinois comes a good report of the work being shepherded by Brother Charles Mayes. All departments are said to be thriving, the Sunday school showing a commendable growth. We have received a copy of the home-made church bulletins and they are prepared quite economically to the church, though at considerable outlay of time to the pastor.

Intercession is a weapon the church has never learned to use as mightily as she ought. But she can become efficient by practice and while occasion is always at hand, it is good to have a something definite now and then to challenge our interest, which thing is offered in the letter of Mrs. Hathaway from Africa. Let those who love to pray unselfishly heed his call.

The Waynesboro church of Pennsylvania, under the efficient pastoral leadership of Brother John Perry Horlacher, is about to realize the consummation of their hopes and plans of three years in the erection of a large addition to their house of worship. It will provide a much needed Sunday school equipment, as well as improved facilities for every phase of church work. It is to be a modern church plant in every way when completed.

Brother Fred V. Kinzie, the hard working pastor and his equally hard working wife are beginning to see some results of their labor at Krypton, Kentucky, and are taking a more optimistic view of the situation. The field seems to be opening up to them and its enlarging possibilities are affording encouragement. An improvement on the interior of the church and also on the property outside have been effected. The Kinzie's Sunday schedule is a busy and taxing one. It is not surprising that results are beginning to show. Hard work will tell.

If the Jews, who have not the high motive for giving that impels the Christian, will give quickly and in very great amounts for hospital and welfare work, how much more freely ought we to give, so says Miss Longaker. If "the love of Christ" is not sufficient to constrain us to bring our musty money out of its hidden recesses, there is little hope of getting it out. And so long as we hoard it, so long we shall find it difficult to save our own souls from the contamination of deadening selfishness. But once we let our money flow out generously, gladly, gratefully, in recognition of the grace of him to whom we are stewards, then we shall both save our souls and all the needy institutions whose growth is stayed by our tight-fistedness.

GENERAL ARTICLES

Our Relation to the Growing Kingdom

By A. B. Cover

Amidst a world gone pleasure and money mad, the kingdom of God still advances. Progress is but slowly accomplished. The supremacy of the material that was so forcefully injected into everyday life, is a persistent foe to spiritual development. A true evaluation of life obliterates the sense of separation between the material and spiritual. This is a truth difficult of comprehension. But the very fundamental note was struck, when Jesus demanded of men that they "repent." They were astounded that a demand had been made obligatory that change their manner of thinking. If men would enter into, become citizens of, the kingdom, they must repent. We may pause to seek the meaning of this new challenge. What did it mean? It meant that they were obligated to change their minds; that they must adopt a new outlook upon life; that they must secure a fresh viewpoint. This is Christ's challenge to us. To accept it means life, to reject it means death. To advance the kingdom, it is essential that the church persevere in her doctrinal teaching; that the application of that teaching to all of life's relations be made explicit and imperative. May profession become fruit-bearing in reality. A few fundamental, basic truths will help define our relation to the kingdom.

Jesus founded the kingdom upon the earth, and into it he poured his own Spirit. Promulgation of that self-same Spirit will, insure growth notwithstanding all the evil designs of Satan arrayed against it. First we may ascertain what the Spirit of Jesus will accomplish in the individual. As repentance means a change of thinking, as also does it imply a change in the direction we are traveling with the face set away from God, the individual travels on toward gloom and eternal doom. The Spirit of Jesus will arrest that wayward traveler, he pauses, he thinks, he finds himself and he faces about. Now he travels toward light, he lives righteously and he extends a helping hand to building the kingdom of his new-found Master. Enlistment of the individual will enlist others and others and thus will the kingdom grow. But every inch of progress is contested by an ever alert foe. It means that the vanguard must push through the ramparts of an enemy thoroughly entrenched and heavily armored. This foe has been active through the ages and is well versed in the movements of the Lord's army. That is why even in this age progress is slow. If it is essential to promote revolution to go forward, then it is the church's business to promote revolution. Jesus at one time said, "take a sword" and when it is imperative that programs must be attained by it then take it. Certainly we are not advocating carnal warfare to advance the kingdom, but that the warfare must be waged in the spirit of routing the enemy in his onslaught against the hosts of King Immanuel. The revolution needs to be one in thinking concerning our relationship to the kingdom, and one in which there is a corresponding action as well. The nineteenth century was a wonderful epoch in material development. Science delved into the realm of matter and disclosed its secrets to the astonishment and yet the beneficence of the human race; commerce touched the resources of the world and brought about mutual exchange; mechanical invention was of the magnitude that changed the relationship of the world. But with this stupendous advancement, sad to state, came selfishness.



ELDER A. B. COVER
Pastor Falls City, Nebraska

Death is written into all selfishness. This has retarded the development of the kingdom. It was so in Jesus' day. Religious intolerance made him a sad and dejected outcast with his own. To that generation Jesus said, "Repent ye, for the kingdom of heaven is at hand." He says no less to this generation. We must change. When we are ill physically, we consult a physician for the purpose of discovering what law of nature we have violated. When our case is diagnosed, we follow his direction that we may regain health. In our spiritual illness, and which retards the progress of the spiritual kingdom, we should consult the Great Physician. He will say to us, change your mind, secure a new outlook, make your life fruit-bearing, come, follow me. The need of this day is not only more and better preaching but that, that gospel which is preached is also lived. We must translate into action, the petition, "Thy kingdom come." What has been wrong was, that we built church edifices and sang Christian hymns but in commerce and business relationships we cast it all aside. There was no interweaving of the material and spiritual and a fundamental of true progress thus was cast aside.

How may we relate ourselves to the growing kingdom? How will the kingdom be advanced? Will the kingdom immediately assume the earthly "Utopia" of which men have dreamt? It would be a blessed accomplishment but the time has not yet arrived for its inauguration. We do not believe that pessimism should possess us and that we should despair of the human race. The race is capable of development and things can improve. Progress was made through the centuries by the coming of crises, and the present spiritual crisis may be the dawn of spiritual advancement. Out of the dark revolution of colonial days, America was born; out of the spiritual gloom of silence came the light of the Ages. Some one has said we are still too near the Great War to tabulate results, but that God can bring victory out of folly. So as Jesus was constrained to inaugurate spiritual revolution into his age, may we not launch forth into evils of our day with the Sword of the Spirit in offensive warfare. We may have been using the "soft pedal" when double "fortissimo" was imperative. How we may fear the "relaxing" generation! How we may fear the loss of popularity! Well, Jesus did disturb the little pigmy-minded of his day; so greatly were they disturbed that they schemed to get rid of him. The same medicine may still be administered by little, pigmy-thinking individuals of this enlightened twentieth century, but if it is necessary to advance the kingdom by taking the "sword," take it and wield it. The day for "soft" pedaling in the growing kingdom is not now, so let us be true to the greatest task upon the face of the earth, and behave like enlisted men and women who are obedient to the Commander's orders.

The church which is so vitally related to the kingdom must throb with a consciousness of accomplishing the task which Jesus entrusted to her constituency. The faithful few in most every congregation have this vision of the task to be accomplished. But too many who have promised allegiance to Jesus and his kingdom pay as much attention to their obligations as a school girl to a jesting promise of companionship; it is made for form's sake but not to be fulfilled. What a mighty power the blood-purchased church could be

if every member were aroused to a sense of spiritual vision! It is a sad spectacle to behold professing Christians stoop to belittling acts unbecoming to a professor of Jesus. Jesus wept at the tomb of Lazarus, must he also weep at the tomb of empty profession? Oh, followers of the Lamb, shake off the dusty clothes of worldliness and put on the Panoply of God that the kingdom which he inaugurated may continue to grow.

When will the kingdom come? Is the coming wholly in the future, or is the kingdom in process of coming? The kingdom's consummation according to the teaching of the Word is in the future, but in a very vivid sense the kingdom is now coming. Jesus said, "Repent ye, for the kingdom of heaven is at hand." That was nearly two thousand years ago. If the kingdom was then at hand, it began when it came into the life of an individual. When men fulfilled the conditions of entrance into that kingdom they were admitted. It was through faith in and obedience to Jesus Christ. No human progress has ever changed those entrance conditions. So in its inception the kingdom's growth begins in the life of an individual when Jesus, the Founder of the kingdom is accepted as personal Savior. It begins in the life of an individual when he really and fully repents. The outward entrance conditions fulfilled means enlistment for the King. The individual who dreams of heaven in the future regardless of present conduct will be the most disappointed person in the universe. But the kingdom of God is here, if we have the desire to see it. Evidences are not wanting: salvation of souls dead in sin is the miracle of the ages; the appeal of the poor finds a response in generous hearts; men are striving to attain the goal of brotherhood; social reform is the result of moral consciousness; missionary expansion tabulates adherence to the great commission. Judgment also is conclusive evidence of the kingdom's imminence and presence. The world has witnessed many days of judgment by an omnipotent hand, yet God loves his creation as when he laid the Babe in the manger, and set up the cross on Calvary. At this moment, God is at work redeeming the world. Jesus gave expression to this truth when he said, "My Father worketh hitherto and I work." The highest privilege that can grace the earthly life is that of working with our Elder Brother in redemption. We assemble weekly (some of us do) to study God's Word. Why are we thus drawn? That we may learn to

discern his mind, in order that we may do his will. To do his will it is imperative that we know his mind. How do we ascertain his mind? Again the gloriousness of our Master becomes evident: in the Gospel of Jesus we are admitted into his will; in obedience we manifest our love for him. This explains fully the need of the church ordinances. They are God's means of grace to keep us alive as members of the kingdom.

Active membership in the kingdom is evidenced in the outflowing life. No sooner were the disciples enlisted than were they also active in kingdom extension. They were influential in their own families which cannot always be said of church members. "Love thy neighbor as thyself" is not meant to become obsolete and more of it manifested by professed followers of the Christ would aid materially kingdom expansion. Who is my neighbor? still is asked. From the kingdom viewpoint, every one is my neighbor to whom I am neighbor. If you are not a neighbor neither shall you have one. Jesus sums it all in that beautiful parable in which he portrays himself as the "Good Samaritan" or the Supreme Neighbor. May his conduct be our aim and then shall assurance be sure that we belong to the Kingdom.

To test our relation to God's Kingdom, may we use Jesus' standard of life? What is our standard? Let us not pass over the question, but let us pause a moment and ponder, What is MY standard of life? Is the worldly call supreme? Are money, comfort, position, material success the aims and ambitions of my life? In Jesus' standard they are very low down on his list of evaluations. Those enter into life but must be properly placed. At the top of the list as Jesus evaluates life, is service to fellow men and to God; kindness as an excelling virtue in life manifesting the Good Samaritan Spirit to friend and foe; and the impelling motive in all our relationships is LOVE. Have we adopted his standard in conduct? If not then we need "to repent for the kingdom is at hand," but we are not members. The glory of it all is that the Kingdom is AT HAND. We have the invitation and the instruction chart that will admit to membership in it. Will we enter? God grant that we may so desire, and that we shall be so related to God's Growing Kingdom that when this Kingdom shall be consummated we shall have a part, and that our services have been such that a crown can be awarded.

. Falls City, Nebraska.

Walks and Talks in Holy Places

(Article No. 8)

Easter in Jerusalem

By Herbert H. Tay

The Easter season is a busy time in Jerusalem. At that time, the three great religions of earth, hold their greatest yearly celebrations in the Holy City. The Latin, or Roman Catholic Easter, comes the first Sunday after the first full moon of Spring. The Greek Easter, comes the Sunday following. The Samaritan Passover falls upon the Thursday preceding the Latin Easter. The Orthodox Jewish Passover comes the day following. Then to cap the climax, the Mohammedans hold a celebration just at Easter, which they call the feast of Nebi Mousa, or the Prophet Moses. There is something peculiar about the time of this latter celebration. For all of their feasts except this one, the Mohammedans are governed by the lunar calendar. That is, their month is governed by the moon. From one new moon to another, is one month. But by this reckoning their months are shorter than ours, and consequently a set celebration according to their calendar would come earlier every year on our calendar. So in order to keep the feast of Nebi Mousa at the same time as Easter, they have set it according to our calendar. The reason is obvious. The Mohammedans could not bear to see Jerusalem given over to the

throngs of Christian and Jewish pilgrims who come to the Holy City at the Passover and Easter seasons, so they had to institute something that would compete with them, and bring into the city a great crowd of Mohammedans. Hence Nebi Mousa.

The celebration of Easter by the various Christian sects did not interest us in the least. Easter is usually a time for fighting among the sects which use the Church of the Holy Sepulchre, and we did not wish to see the day desecrated by these bands of religious hypocrites. The year we were there, it was necessary for the Jewish governor to call out the Mohammedan troops to quell a Christian riot in the Christian Holy of Holies. Lawsuits and trials were pending over the affair even up till the time we left for home, which was over a month later.

Still, the actions of some misguided folk, did not prevent us from entering into the spirit of the season, and we spent some of the most blessed moments of our stay in the Holy Land during the days just preceding Easter. It was not necessary for us to attend the services of the sects,—we could go over the ground which the Savior trod during

his last week upon earth, and it sufficed us. So the purpose of this article will be to describe to you the spots that were made sacred by the presence of our Lord during Passion Week.

Let us ascend that historic old Mount of Olives, which is "before Jerusalem on the east," cross its summit upon which are growing many gnarled and twisted old olive trees, and begin the descent of its eastern slope. After proceeding about two miles from Jerusalem, we come upon a little plateau, dotted with silvery olive trees, and looking down below us on the south, we see, nestled in a little cove in the hills, the village of Bethany. How quiet and peaceful it seems, as it lies there surrounded by beautiful olive trees, whose branches are gently swaying in the breeze. We do not notice the dilapidated condition of the houses, for our minds are flooded with a host of memories, as we look upon this sacred spot. It was here that Jesus spent each night of his last week upon earth. This quiet little village provided an excellent place for him to retire from the burden and heat of the day in the city, in order that he might have a night of rest. In the city, his life was a continual round of ceaseless activity. He was among those who hated him. They disputed with him, insulted him, and mistreated him in various ways. It was a relief, after the strife of the day, to come to such a quiet little village, where he could rest among friends. Lazarus was there, Mary and Martha were there. The soothing balm of sympathizing friendship, healed the cuts and bruises of the insults of the day, and he was refreshed for the day to come.

In the center of the village stands the ruins of the house of Mary and Martha. Nothing remains but the walls and the floor, but still it is revered by all men, for we know that the feet of Jesus pressed the stones of that floor as he went in and out among his friends. We also see nearby, the tomb of Lazarus, where Jesus spoke the word that brought the dead to life. It is nothing more than a tunnel into the side of the hill, into which one may descend by several steps, into the tomb chamber, where the body of Lazarus lay for four days.

The city of Jerusalem is separated from the Mount of Olives by a narrow valley, about five hundred feet deep. It is commonly known as the Kidron Valley, and sometimes as the valley of Jehosephat. Near the bottom of this valley, and on the eastern side of the brook Kidron, or Cedron, as it is sometimes called, lies the Garden of Gethsemane. It is directly on the road from Jerusalem to Bethany, and for that reason it became a favorite resting place of our Lord. We enter the Garden by a gate in the stone wall on the north, and as we do so, we instinctively bow our heads and speak in hushed voices. For if there is a spot in all Palestine that can truly be called sacred, it is the spot upon which we are now standing. It was here that the Savior wrestled alone with fears. It was here that he cried out to God, feeling the full load of the sins of the world upon his shoulders, and was heard. The Father strengthened him for the ordeal of the night, and of the morrow, in order that he might accomplish the work of redemption.

The Garden of Gethsemane today, is about two hundred feet square, and surrounded by a high stone wall. It is presided over by the Franciscan monks, who care for the garden and the trees, and accompany visitors who wish to visit the sacred spot. They have taken out practically all flowers and shrubs, and have let the grass grow up among the olive trees. It restores much of the primitive simplicity of the Garden, and restores it to very much the same appearance as it had in the days of Christ. There are eight venerable old olive trees still growing in the Garden. Their trunks are twisted and weatherbeaten, and show the passing of the storms of the ages. It is said that some of these trees were there in the time of Christ. And from their ancient appearance they might well have been, for all we know. They produce a few olives yet, the oil of which is sold for a very high price, and the stones of which are made into rosaries. The Garden today provides a quiet,

peaceful spot, where one may meditate on the things of God.

Time forbids our pausing to describe any other sacred spot, save that of our Lord's crucifixion and resurrection. Just outside the Damascus gate, on the north of the city, stands a hill called Golgotha. It is used now as a Mohammedan cemetery, and very few people stand upon it, yet it was here that "the Son of Man gave his life as a ransom for many." A view from the hill is inspiring. As we stand upon the brow of that sacred mount, and look toward the south, we have an excellent view of Jerusalem. In the immediate foreground rise the weatherstained towers and battlements of the north wall of the city. Beneath the wall, which at this point is built upon the top of a high ledge of rock, is the entrance to Solomon's quarries. It is here, far beneath the busy, bustling city, that the stone for the temple was quarried and cut. Looking out over the wall, from the eminence upon which we are standing, we see the city lying upon its five hills. It is in almost the same position that it occupied in the days of Christ, and doubtless looks almost the same. As we gaze upon that city, teeming with life, we wonder what change would come, if they understood the meaning of Golgotha. To think that they look upon this mount every day, and it means no more to them than any other hill in the vicinity of Jerusalem. The inhabitants of that city, nineteen hundred years ago crucified the Lord of glory upon this hill. Oh, that the inhabitants of the present city fully realized the meaning of that death.

Now we turn our gaze to the west. Lying just below us is a beautiful garden. It stands upon the spot that another garden stood nineteen hundred years ago,—the garden of Joseph of Arimathea. In that garden are flowers, shrubs and olive trees. In the center of the garden is an ancient winepress. But that which interests us most is the tomb. **Now in the place where he was crucified was a garden; and in the garden a new sepulchre, wherein was never man yet laid (John 19:41).** On the north side of the garden, cut out of the solid rock, is the tomb. The door has been enlarged since it was first cut, and we can easily enter. We find ourselves in a room about twelve by twenty feet. The walls, ceiling, and floors are of the natural rock, the room having been made by hewing out the white limestone of which the hills of this vicinity are composed. About the sides of the tomb are ledges or shelves, upon which the bodies were originally laid. In one corner is a recess, in which they tell us the body of Christ was laid.

But we rejoice that though he was laid there, and the tomb sealed with a great stone, yet death could not hold him. On the third day the stone was rolled away from the door, and the tomb was found empty, for the Lord had risen. And today, the empty tomb, in the garden of Joseph of Arimathea, is the emblem of hope, and the pledge of immortality to every child of God. I shall long cherish the memory of that Easter morning two years ago, when Brother Kent and I visited the tomb. We came just at sunrise, when all nature was awakened to new life, and bathed in the golden radiance of the morning light. The flowers seemed never so beautiful as that morning. The scene of the shrubs and new springing grass seemed never so fragrant as then. The song of the birds seemed more cheerful, and all nature proclaimed the happiness of the new life, that was symbolized by the empty tomb.

La Verne, California.

On Knowing It All

By Willard Price

A conceited public man of America went to call upon Ian Maclaren, the Scotch author. The American talked for an hour and a half, about himself—what he thought, what he had done, what he was going to do, how much the world owed to his services.

When he had gone, Mr. Maclaren said gravely to a

friend: "What a boon it would have been to the Creator if this gentleman could have been present at the creation!"

The world is full of whirling problems and equally full of people who purport to know just how to solve them.

The less a man knows the more sure he is. Ignorance gives a sense of certainty. Knowledge gives a sense of perplexity. The wise man knows his own foolishness. The sagest bit of wisdom ever spoken is contained in the words, "I do not know."

There is need for more men in Congress and on every street corner, who will compromise to the extent of admitting that the other fellow may be at least partly right, who will confess ignorance as a means toward courting knowledge, and who when they gaze into the well in search of truth will be able to see something there besides their own image.

The best lesson for the conceited person would be, after leaving a room, to listen at the keyhole. He would hear many things that would be good for his soul.

And his greatest surprise, sometimes, would be to hear not a word about himself, either in praise or blame, when he supposed that he had created a sensation.

Not only do some people believe that the world revolves on its axis, but they believe that they are the axis. They are more sure of things than Webster's unabridged dictionary. They need something resembling a college initiation—a little hazing in the school of adversity to strip them of priggishness and tar and feather them with humility.

"To realize your own importance," said Robert Burdette, "put your finger in a bowl of water. Take it out and look at the hole."

Napoleon's great mistake was that he did not listen at

keyholes. He did not hear the murmurs until it was too late. When he had his great opportunity to promote world democracy, he aped Caesar instead of Washington, strutted about in the robes of an Emperor, until "God was bored by him," says Hugo, and he was exiled.

And Europe, of which he considered himself the savior, wagged along even better without him. He had forgotten—or had chosen to forget—this great truth: to do any **uplifting it is necessary to get underneath.**

How much more genuine a greatness is expressed in Carnegie epitaph, written by himself, "Here lies a man who was able to enlist in his service men better than himself."

True greatness is humble. The more a man knows, the less he feels he knows. The boy "knows it all" until he begins to know a little. This accounts for the eternal superiority of the younger generation. The malady is not new—evidently even in the time of Pope the world was troubled with the pride of inexperience:

"We think our fathers fools, so wise we grow;
Our wiser sons, no doubt, will think us so."

—Christian Herald.

DWELLING TOGETHER

The intimate union of the believer with God is set forth in two ways: Christ says, we shall come and make our abode with him: God dwelleth in us; the other way is by a representation of God enthroned in heaven, and believers on thrones encompassing that throne. The question is, What is the heaven of your heart? Is self on the central throne, or is God there?—Selected.

THE BRETHREN PULPIT

When a Whole City was Stirred

By C. C. Grisso

(Sermon preached in the First Brethren church, Warsaw, Indiana, on Palm Sunday)

TEXT: And when he was come into Jerusalem, all the city was moved, saying, Who is this?—Matthew 21:10.

Scripture Lesson: Matthew 21:1-17.

"And the whole city was stirred." We are not surprised to find such a statement after reading the verse that goes before. "And the multitude that went before him, and that followed, cried, saying, 'Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.'" For there is nothing that moves the masses to thought and action and inquiry like the joy and enthusiasm of his followers. As I study this story of that memorable day in Jerusalem I discover at least three things that had to do with the "moving of the city."

1. The Presence of Jesus.
2. Earnest, joyful, enthusiastic followers.
3. Sacrifice and Devotion to their King.

1. The presence of Jesus. The ideal body of worshippers have no reason to give for their conduct, but the presence and claims of Jesus Christ. Christ, in heart and life, properly worshiped and served, day by day, by redeemed men and women is God's ideal agency for the awakening and conversion of the world. It is to the shame of the twentieth century church that she has resorted to so many other things, to arouse interest, and wholly ignored those things that the Book suggests. But there is one method that will work when others fail. One power that will not weaken. One cry that will awaken the sleepy, the half-hearted, and the indifferent. There is one message that will draw, and win and hold. Hear it again. "And I, if I be lifted up will draw all men unto me." Though through 2,000 years it has

been told, it is just as powerful today as when preached by the fishermen on Galilee's shore. We are told from certain quarters that we have outgrown the gospel. That the gospel of the first century is not the gospel for this. That it isn't practical. That we must preach something new. May I remind you that the newest thing in all the world is Jesus. He is as new as the morning sun. And if any person thinks that the great heaving, throbbing heart of this old world is going to be stilled, and the deep hunger of the souls of men is going to be satisfied, with anything but the risen, living Christ, that person needs to sit once more at his feet, and learn from him the way of salvation.

Many of the efforts to reach the masses today are lamentable failures. Instead of placing above everything else the person and presence and claims of Jesus, we trust to the power and leadership of men, to up-to-date music; costly church edifices; all of which are good, but sorry failures, if smuggled in to take the place of a present Christ, riding with kingly honors among a happy, triumphant people. How our Lord wants us to appreciate this truth. When on earth he said, "Wherever two or three are gathered together in my name there am I in the midst of them." To the church at Ephesus, he says, "I am he that walketh in the midst of the seven golden candlesticks." To the disciples and to his followers he promises to be "with them always, even unto the end of the age." We may not be able to explain the method of his presence, but it is enough to know that he is

ever near, even "in the midst" of his people. There is not a service held but what he is there. Not only by his Word, and by his sacraments, and his authority, and his power, and his Spirit, but he is there himself—the Son of Man, Priest, Lord and Judge. Oh! were these dull senses of ours unlocked, we would see him present here today, as truly as John saw him, "walking in the midst."

2. The "whole city was moved", I believe, because of his joyful, earnest, enthusiastic followers. They were not shouting over their glory and prestige as a nation, for that glory had passed away, and their God-given country was a subjugated province of the Roman Empire eking out an annual tribute to a hated Caesar.

No, they were joyful, they were enthusiastic because of the presence of Jesus, and it was this that set the city on fire. They displayed a zeal and earnestness that carried conviction to the hearts of men.

It is very risky business in these days in which we live to say anything about Joy, or earnestness, or enthusiasm, especially in a religious service. The disciples of our Lord on the Day of Pentecost were charged "with being drunk." There is no danger of such a charge in our day. If there is any charge it is that of being "too sober." Strange as it may seem, there are those who call themselves Christians, who would shout themselves hoarse, at a horse race or a football game, but woe to the preacher or any other person who manifests any earnestness in an effort to arouse sleepy church members and awaken lost sinners and save them from hell. This then is the message that I want to impress; Christ enthroned in the hearts of a happy people, is the secret of the success of the church of the first century, and will continue to be the secret of the church's victory for all time to come.

3. Sacrifice and Devotion to their King. "They spread their garments in the way." This was the time of the great national and religious feast. They had come from far and near arrayed in their costly garments purchased for the occasion. But pride and selfishness is swept away, by their zeal and devotion to him. They were grateful for the opportunity of that moment. I wonder if we always show our gratitude to him by giving to him the best that we have.

There comes times in our church life when appeals are sent forth to the church throughout for money, service, and young lives to be placed upon his altar. And what could bring more joy to the heart of every one of his children than to see even the things that they hold so dear and so precious, trampled in the dust for his sake? What will bring more joy than for us to send the best of everything, silver—gold—sons—daughters to the ends of the earth, to be used in the extension of his Kingdom?

Bring your gifts, brethren, throw them in the way, and see if heaven's windows will not be opened in blessing upon you. "Who is this?" I do not wonder that this was the inquiry of the eager, anxious throng that crowded Jerusalem streets that day. The world is still capable of being aroused. And they will be in just the degree that his people manifest their sacrifice and devotion in the cause they represent. And the lack of this devotion has set many a church to beating the air over empty pews and dry baptis-tries, and has broken her hold upon the masses. "Who is this?" Thank God! that over against the indifference of some there are the faithful ones, who rejoice in his presence and point him out to others. The triumphal procession is still moving on. It numbers millions who have "east their garments in the way." Yes, they have given of their time, their talents, their money, yea, all they possess have they laid at his feet, to aid his cause and hasten his coming.

I see in that great throng the redeemed drunkard, the harlot, the old, the young, the rich, the poor, all saved by the blood of Jesus Christ, and this day unite their voices in singing, "Hosanna to the Son of David: Hosanna in the highest."

Dear friends today will you open the bridal chamber of your hearts and let him in, and will you then go out and

tell the world what he has done for you? If you will, one day you too will join voices with the hallelujah chorus, in praising him through endless years, "who washed us and made us white in his own blood." As the years roll on that procession is still gathering from the four corners of the earth. As they gathered from Galilee and Samaria, and Judea, and from beyond the Jordan on that first day of triumph, so now I see them gathering, from America and stricken Europe, and from awakening Asia, and from hopeful Africa, and from South America, and from the remotest isles of the sea, faces of every hue and form are being turned toward the Son of David. From desert and jungle, from home and city street, from slum and palace, sound the countless voices of a world at worship swelling the psalm of praise to our oncoming King.—Jesus is passing by today. And where do you stand my brother? Will you permit others to honor him, and you remain indifferent? He needs you, and you need him. Oh! how many there are like the Pharisees of that first Palm Sunday, who hold themselves aloof, or perchance follow afar off. Dear friend, come close and identify yourself with his own today. Join the procession of the centuries today, enter the City of faith in triumph with him today, singing with the invisible choir of those who have followed him from the first.

Hosanna to the Son of David!

Blessed is he that cometh in the name of the Lord.

Hosanna in the Highest!

Warsaw, Indiana.

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

THE CURSE OF PHARISAISM—Matt. 23:13-33.

These words of Jesus cause the sin of duplicity to stand out boldly in all its Satanic ugliness. Surely such severe denunciation should cause us to avoid the condemnation, not by throwing over all outward forms and professions, but by keeping the heart right and the motives pure within.

TUESDAY

LAMENT FOR THE OBSTINATE—Matt. 23:34-39.

One of the saddest notes of the Gospel record is this which represents the Lord yearning and anxious to save his people, Israel, and yet unable to do so because of their obstinacy. Jesus did not, nor does he today, attempt to drive men into the Kingdom, but he will lovingly lead them.

WEDNESDAY

DESTRUCTION OF JERUSALEM—Matt. 24:1-14.

How terrible was the penalty Jerusalem paid for the rejection of its king! And the price of his spiritual rejection today is no less severe and permanent.

THURSDAY

A TIME OF GREAT DISTRESS—Matt. 24:15-28.

History has scarcely a duplicate of this awful description of unutterable suffering and distress. Let us remember that an abomination may refer to that which produces a moral loathing as well as a revulsion caused by physical distress.

FRIDAY

THE MYSTERY OF HIS COMING—Matt. 24:29-36.

If the fact of Christ's coming is our assuring hope, the how or when need not greatly trouble us. Peloubet has said, "The one settled point in earth's history is the promise of God that his kingdom shall come," and with the kingdom shall come the King.

SATURDAY

WARNING TO WATCHFULNESS—Matt. 24:37-51.

"Watch", be ready, warned Jesus, and his word has in it the prodding to wakefulness those who are already partially overcome with sleep. Wake up, be alert, always active at the Master's business, and so always ready for his coming.

SUNDAY

WISE AND FOOLISH—Matt. 25:1-13.

"Behold, the Bridegroom cometh in the middle of the night,

And blest is he whose loins are girt, whose lamp is burning bright."—G. S. B.

OUR DEVOTIONAL

The Winsomeness of Jesus

By Ada Zellner

OUR SCRIPTURE

And they found him and say unto him, All men are seeking thee (Mk. 1:37). And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond the Jordan (Matt. 4:25). This is my commandment that ye love one another even as I have loved you (John 15:12). Even as the Son of man came not to be ministered unto but to minister and to give his life a ransom for many (Matt. 20:28). For ye know the grace of our Lord Jesus Christ that though he was rich, yet, for your sakes he became poor, that ye through his poverty might become rich (2 Cor. 8:9). And Jesus said Father, forgive them, for they know not what they do (Luke 23:34). And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease. But when he saw the multitudes he was moved with compassion for them, because they were distressed, and scattered, as sheep not having a shepherd (Mark 9:35, 36). And they came to him and awoke him saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm (Matt. 8:25, 26). Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden light (Matt. 11:28-30).

OUR MEDITATION

As we meditate upon the life and personality of our blessed Master, there are a number of characteristics which make him stand out the most truly lovable person the world has ever known or can know. In him all the finest qualities of manhood found their highest and most complete expression. From the time of the beginning of his public ministry, all men have called him the greatest man of all times, and have acknowledged his ethical standards as the remedy for all the world's ills, even though they may reject some of the most fundamental doctrines of our Christian faith.

What was there about this Jesus, the carpenter's son, which attracted the multitudes like a powerful magnet to himself? Probably the first thing we would think of is that divine love of God which radiated from his very being, and which penetrated the hearts of the people until they could not help but feel that here was one to whom they could come with their troubles and get sympathy and help; one in whom they could confide.

It was this love which moved the heart of the Son of God with deepest compassion as he looked about and saw the oppression and sufferings of the poor. No sooner had his public ministry begun than he went about preaching the gospel, healing the sick, and comforting the sorrowful. No task was too humble, however uninviting, for our Master. Never was he too busy or too tired to do some little kindness, or bring joy and happiness to the hungry hearts which so eagerly followed him. Hear him rebuking the disciples as they try to send the mothers who brought their children to the Master to be blessed. Recall how, when he was tired and tried to slip away to rest, the multitude thronged after him. Did he rebuke them and send them away? No, the Master's heart was moved with compassion and he ministered unto them.

It was this love which made him willing to associate with the publicans and sinners, even though it won for him the disfavor and hatred of the self-righteous chief priests and rulers. "I came to call sinners to repentance, not the righteous," was his reply to the Pharisees when they sought to accuse him.

It was this love, too, which made him willing to be the burden bearer for the sins of the world. How easily might he have avoided and escaped the suffering and the open hostility of the Jews which finally led him to the shameful cross! But though he knew what the end would be, he went on fulfilling his Father's will without a murmur.

Lest we get a one-sided view of Jesus, let us think for a moment of another aspect of his character. Jesus possessed a strength of character which could not fail to impress even those who were his opposers and accusers as well as those who were his friends and disciples. No matter what befell him, Jesus was always master of the situation. When occasion arises he does not hesitate to assert his authority. Hear the astonished multitudes saying, "Who is this man, for he teaches as one having authority and not as the scribes. Is this not Jesus the carpenter's son?" Jesus knew wherefore he had come, he knew he had the stamp of divine approval and that all power belonged to him by virtue of that fact. It was in no uncertain tones that he condemned the sins of the time. "Woe unto you, scribes and Pharisees, hypocrites, Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" is the way in which he addresses the self-righteous leaders of the people.

Then, too, Jesus possessed a calmness and serenity which nothing could shake. His source of strength was the omnipotent Father. He was master of wind and wave and all power was his. Why should he fear storm, pestilence, famine, or any other danger? Hear him rebuke his disciples when they are frightened by the storm, "Why are ye fearful, O ye of little faith." He offers us that same quiet assurance if we will but accept it. "But if God so clothe the grass of the field which today is, and tomorrow is cast into the oven; how much more shall he clothe you, O ye of little faith?" It is so easy to become so engrossed in the cares of life that we try to do things in our own strength, and when we fail we become discouraged. Why not accept our blessed Master's promises when he says "Come unto me, all ye that labor and are heavy laden, and I will give you rest"?

Finally, Jesus through his promises fills the hearts of all who believe on him with an undying hope in a reward in the world to come. 1 Peter 1:3, 4—"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you." Black indeed must be the future of those who do not have this hope.

How could we fail to love and try to serve such a Master? And all he asks in return for what he has done for us is that we believe, and that we try to follow his example in giving and sharing with our fellowmen the light of the gospel. May our prayer be as we go about our daily lives,

More like the Master I would ever be,
More of his meekness, more humility;
More zeal to labor, more courage to be true
More consecration for work he bids me do.

OUR PRAYER

Our Father in heaven, who hast given us every good thing, we thank thee, most of all for thy greatest gift, thy Son Jesus Christ our Savior. We thank thee for the joy and happiness he has brought into life. May we ever find in Jesus, the altogether lovely one, the pattern for our daily lives. Help us to consecrate ourselves anew that we may prove more worthy of the sacrifice he has made. This we pray in the name of him who loved us and gave himself for us. Amen.

Ashland College, Ashland, Ohio.

PRAYER SHIP

It may be your prayer is like a ship, which when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight.—C. H. Spurgeon.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 11)

The Story of Creation

Printed Text—Gen. 1:1-3; 26-31.

Devotional Reading—Psalm 33:1-9.

Golden Text—In the beginning God created the heavens and the earth.—Gen. 1:1.

LESSON LIGHTS

Evidence of Intelligent Purpose

If a ship at sea is sailing strongly and steadily in a certain direction, not wafted hither and yon by the chance of wind and wave but holding its course, skilfully tacking in its use of whatever wind may blow and making port, you decide at once that there is a pilot aboard. There is intelligent purpose directing the course of that ship. The ship itself (matter and force, as represented by the material structure of the ship and the wind and the waves), would never do it alone. In like manner when I look out upon this world voyaging through time and space, making port after port in its resistless advance and onward progress, I, too, know that beyond a peradventure there is a Pilot aboard. There is intelligent purpose at the wheel. God the Father Almighty, Maker of heaven and earth, worketh in this progress of advance until now, and will forever work.—Dr. Charles R. Brown.

The Creator and His Creation

God the Creator. Nature is not self-existent. It had a beginning. God is the first cause.

Created. Hebrew Bara. "The most important fact about this word is that it is used exclusively of divine activity."—Int. Crit. Com. "It expresses the origination of the of the absolutely new."—Delitzsch. "The word is never followed, like other words meaning 'to form', 'to fashion', and the like, by the accusative of the material out of which the thing is fashioned ... God called all that is into existence."—Perowne. It is always used with the accusative of the product, never of the material.

Create is used of but three products, in the story of creation:

(1) The creation of the material universe (v. 1) (2) The creation of life (v. 21). (3) The creation of man, that is the soul, the real man, his distinguishing element (v. 27).

Now it is remarkable that these are exactly the points where science and revelation agree. All human effort to originate matter or life or soul have failed, and are so acknowledged by all scholars to be failures.

"An autographic record has been kept in nature of all that God has been doing in the physical world since the beginning. Much of it has been preserved in characters which we may decipher. A fairly correct transcript of the history of the globe from the beginning." This history and the history in the Bible must agree, if we interpret them aright. What God does is an interpretation of what he says.—Illustrated Quarterly.

The Creation of Man

The creation of man was in the image and likeness of God, which was a soul-likeness, a spark of the divine life. "Both 'image' and 'likeness' here evidently refer to spiritual resemblance alone."—Driver. It thus includes the moral nature, the emotions, the intellect, the will, and all that makes up our personality. Only by having a personality like God's can we understand God's nature, and learn to love and worship him and belong to the kingdom of heaven.

An Illustration

Two or three young men who were once visiting Washington, went into the National Museum. On one of the cabinets was a label with these words: "The body of a man, weighing one hundred and fifty-four pounds." "Where is the man?" asked one of the young men. No one answered him. In

the cabinet were two jars of water; and other jars in which were phosphate of lime, potassium, sodium, and other chemicals. Another section held a row of clear glass jars filled with gases,—hydrogen, oxygen, and nitrogen. The materials in those cabinets are given in exact proportion as combined in an ordinary man. After looking at the assortment for some time in silence, one of the young men said: "And that is what I am made of. That is all that goes to make me?" "That is all," said a bystander, smiling, and walked on. But the young man did not smile. "If that is all that is needed," said one, "so much lime, so much gas, so much water, we should be exactly alike. There is something more which they cannot put into cabinets." "Yes," said another under his breath, "that added by God, who puts into these senseless elements that which makes a living soul." They passed on in silence, their souls and their God becoming real before those cabinets filled with all the material essentials for the making of a man.—Youth's Companion.

Men's Sunday School Class

First Church, Philadelphia

In order to stimulate again the interest and attendance of this class, the president, Brother Albert H. Postle, with the several past presidents arranged for a general gathering of men at the festive board.

The result was that seventy men met on the evening of March 11th at the Washington Hotel (within 3 squares of the church) and had a feast both material and spiritual as well as entertaining.

Now this class is known for the Culinary Abilities of quite a few of its members and the "Eats" could have been prepared and served by them as good as at any hotel. But as this was to be a general round-up of everybody, it was thought best to hold it at this hotel instead of at the church so that all could enjoy it and not have some of us tied up in the kitchen.

After a general all-around introduction of everybody and a joyous welcome to the strangers who had been invited; the gathering settled down to the spread before them. This was interspersed between courses with the singing of some twelve or fifteen of the class choruses. Far and near could it be heard that an assembly of men were having an enjoyable evening in a Christian way.

R. M. Webster who was the speaker of the evening, gave a practical and forceful talk on the "Saving Grace." While Brother Webster is not a member of the brotherhood, he has supplied our pulpit on numerous occasions during the absence of the pastor. He was at one time a practicing attorney; but is now connected with the Pennsylvania Bible Institute. His talk was very clear and convincing.

We were favored by several Gospel songs and violin solos by William Baumgarten; a new member of our class; several piano solos

and several songs by our own male quartette which sang very well.

At the close "The Friendly Male Quartette" of the Messiah Lutheran church favored us with four selections which were ex-

(Continued on page 15)

The White Gift

The gifts are still coming in, but naturally not so fast as during the month of January. It would help your treasurer very much if all Sunday schools would attend to the matter at once. There seems to me, to be little reason for waiting longer either, since all schools must have received the offering at Christmas time, and the proceeds must be lying idle in the local treasuries. Will all who have not sent in their gifts, and who mean to do so, send them now, as you read this report.

Total Gifts reported Feb. 1, \$3,885.95
Received since then, as follows:

Dayton, Ohio, additional,	\$ 5.00
Homerville, Ohio,	10.25
Hudson, Iowa,	23.75
Burlington, Indiana,	30.00
Huntington, Indiana,	6.73
Berlin, Pennsylvania,	75.59
Roanoke, Virginia,	8.75
Allentown, Pennsylvania,	7.18
Muncie, Indiana,	21.00
Falls City, Neb.,	121.90
Mulvane, Kansas,	3.65
Carleton, Neb.,	60.50
Pittsburgh, Pa., additional,	78.87
McKee, Pennsylvania,	12.00
Louisville, Ohio,	101.65
Meyersdale, Pennsylvania,	18.00
Philadelphia (First Church),	75.00

\$4,563.32

MARTIN SHIVELY, Treasurer.

J. A. GABBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

The Dead in Argentina

By Eleanor Yoder

During this beautiful Easter season our minds are turned towards the tremendous significance of the cross and empty tomb of our Lord. For if Christ had not been raised, our faith would be vain and we would still be in our sins. And they that have fallen asleep in Christ have perished (1 Cor. 15:17-18). But because the undeniable truth of the resurrection is known to so many of us here, we can joyfully cry, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55, 57). If we are victorious over death because we possess Christ, we should not be selfish, but should help those who are afraid of death, by making known to them our hope in Jesus.

In the Argentine, it is pitiful to see some of the customs in relation to the dead because there is so much despair, so much lack of hope. This is due to the erroneous ideas established by the Catholic priests and also to the ignorance of the truth.

If a little baby dies before it has been baptized and christened by the priest, he tells the parents that the child will go to the Limbo, and not to heaven. Then the expense for the parents is greater, for the priests demand a large sum of money by the time they have "prayed" a soul into heaven. (The Spanish dictionary says that Limbo is the place where the Old Testament souls went to await the coming of the Messiah, and also the place for dead children when they are not baptized).

If an adult person dies he goes to Purgatory for awhile until his final destiny is determined by the amount of masses and prayers in his behalf. Immediately following the death the entire family must dress in black. Neighbors and friends come and join in the weeping and wailing. Many have the custom of keeping the "novenario", which is a period of nine days in which the friends join the family in their grief. Then mourning clothes are worn for years, then half mourning, and at last the usual colors.

Those who do not believe in the priests are even worse off. Many are influenced by the prevailing infidelity among the educated classes who say that death ends everything; that there is no life hereafter. Some believe that as long as they have not stolen or committed any crime, as long as they were not immoral or uncharitable, they will reach heaven on account of their works.

On visiting a cemetery, one will see that all of the graves are marked with crosses; not with tomb-stones like up here. Yet what is the significance of the cross to them? It is nothing more to them than the picture of Saint Peter. The richer people do not bury their dead in the ground. They bury them in niches, or build family mausoleums. In Buenos Aires there is a cemetery called "The City of the Dead", (Chacarita). It covers several square miles. It is in truth a little

city of the dead, for the graves are found by streets and numbers. The streets and sidewalks are kept scrupulously clean by the many care-takers which are there all the time. Some people pay them especially to keep candles burning always in the interior of the mausoleums. These mausoleums look like magnificent little houses. One may enter and descend some marble steps to a little anti-chamber richly decorated in velvet, silk, and brass. The picture of the deceased will probably be there, and many beautiful flowers. The Catholics have their images and burning candles. It would appear that they think that the soul hovers over the grave and appreciates these tokens.

The sad thing is that most of these people who sleep in these rich mausoleums, were dead while they were walking on earth. And the duty of him who loves the Lord is to show his interest in the reconciling of man with God, before it is too late.

Ashland, Ohio.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for April 11)

Gideon, Whose Torch Led His People to Victory. Judges 7:2, 3, 19, 20

I wonder how many of you, my Junior boys and girls, remember and try to use our lessons about the torch? First, there was Abraham, the first torch-bearer. The qualities that made his torch burn brightly were faith, obedience and hope. Then, Joseph, the torch-bearer who carried the torch to Egypt. Do you remember the quality of forgiveness that made his torch a bright and shining light? Next, there was Moses, who held the torch high for his people. You remember that his quality that we liked most was his humility. Now for this time we have Gideon. If we can learn to understand the things that make other people worth while, the things that make their lights shine, then we can follow those things and learn to be boys and girls of whom our parents and our churches will be proud.

Gideon had a torch and he made it burn and even today we know about his torch for he did his work so well that those who wrote the Bible told us about him. You see there were lots of people living at the time Gideon lived but he was the one who was chosen to be a guide for them. We are going to talk about two of Gideon's qualities that made his torch a bright light. First, there was the quality of obedience. Gideon was tested by God to see if he would obey so that he could be given important work to do. He was told to throw down his own father's idols and to

build in their place an altar to God, whom we worship. You see his father was worshipping an image and was not worshipping the true God. It took a lot of courage for Gideon to do this. Gideon probably loved his father a great deal but when he was told by God to break his father's idols he did it.

Once, a small boy was trying to get a job in a big store as delivery boy. The manager did not know if he could use so small a boy as Jimmy or not, so he said to him, "You go down to that little store at the corner of Seventh and G streets and get me a half a dozen pencils." Now the manager knew that in order to get to that particular store Jimmy would have to pass a playground where many boys of his age would be having a good time at all kinds of games. He wanted to see if Jimmy would yield to the temptation to stop and play or whether he would obey promptly. In record time Jimmy was back. The manager gave him some other tests and he found that this small boy knew how to obey and obey quickly. Then Jimmy was given the job he had asked for. If we get in the habit of fooling about and deciding to do the things we want to first and then obeying those who ask us to do work afterwards we may lose some really important job that

(Continued on page 15)

Attention! Endeavorers

Under date of February 8th cards were mailed to sixty Christian Endeavor societies calling attention to the fact that only one-half of the amount required to support our teacher (Miss Bessie Hook) at Riverside Institute, Lost Creek, Kentucky, had been pledged.

We are very grateful for the replies received, the following pledges have been made: (N. B.—Lost Creek, Kentucky, the first received).

Pledge No.

24—Lost Creek, Kentucky,	\$ 5.00
25—Milledgeville, Illinois,	10.00
26—Pleasant Hill, Ohio,	10.00
27—Lanark, Illinois,	10.00
28—Masontown, Pennsylvania, ...	10.00
29—Maurertown, Virginia,	10.00
30—Gretna, Ohio,	10.00
Balance previously published,	\$324.26

Total pledged to date, \$389.26

Now we do not want the societies which have made no pledge to think, just because the amount required is nearly reached, that they can "lie down on the job." You will remember we fell nearly \$90.00 short of our goal last year, so surely the remaining societies can easily help us "go over the top" that much this year.

All in favor of so doing by (not merely saying "aye", but) getting busy and forwarding a substantial pledge in the next mail.

THANK YOU!

GLADYS SPICE, Secretary.
2301 13th St., N. E., Canton, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Intercessors for the Kingdom

Yaloke, Dec. 31, 1925.

Dear Prayer-Band Members:

On this the last day of the year, we would indeed "Enter his courts with praise." When we consider the land in which we live and all we have to fight against, we do indeed realize the keeping power of God. Words fail to express the joy and peace we find in just trusting our God to keep us from day to day.

'Tis so sweet to trust in Jesus,
 Just to take him at his word;
 Just to rest upon his promise,
 Just to know, "Thus saith the Lord."

Notes of Praise

1. We praise God because he is our God; because Jesus Christ is our Savior; because the Holy Spirit is our comforter and guide.

2. We praise God because his promises are sure, therefore we need have no fear or dread,—but just to keep abiding that we may bear fruit.

3. We praise God for the auto which has been such a blessing in spreading the Gospel, also for the necessary business trips.

4. We praise God because the way has been opened to commence a church building at Yaloke. We have our meetings out doors and sometimes it is anything but convenient. The foundation is under way at the present moment.

5. We praise God for the good health enjoyed by the missionaries. Though we have no protection from mosquitoes and very little from wind and dampness, yet God has kept in a wonderful way.

6. We praise God for the large number of souls who have come to our Lord Jesus this year.

7. We praise God for the faithfulness of our native evangelists.

8. We praise him for the four missionaries who are now in France preparing for this great work.

9. We thank God for our Board of Godly men and our churches in the homeland who stand back of us in prayer as we go forward in this great fight.

Requests for Prayer

1. Pray that this year may be a prosperous year in the Lord's harvest field, and that many precious souls may be gathered in. "The fields are ripe unto harvest."

2. Pray for the members of our Yaloke church as they are scattered here and there through the tribe with but little chance to hear the Gospel.

3. Pray for a school that native evangelists may be trained to read the Bible for themselves.

4. Pray for this great tribe which is almost impossible to reach until we do get our own native workers.

5. Pray for the up-building of the station with permanent buildings. The temporary mud buildings soon give way to the white ants, bores, and storms which abound here. Per-

manent, mosquito-proof, dwelling houses are needed for the missionaries, and God will meet the need if we are faithful in prayer.

6. Pray for the health of the missionaries—good health is needful to render good service.

7. Pray for Dr. Gribble that during the time spent in rest and recuperation her body may be sufficiently strengthened for a speedy return to the field.

8. Pray that God will give a vision of the great need here in French Equatorial Africa to the home churches. One glimpse is all that would be necessary, then the needs would be met; lives and money would be given with joy; nothing would be too much to give up; instead of counting it a sacrifice, it would be rather a joy. Oh! for a vision of these poor souls—dying, without even having heard the name of Jesus! Oh! for the vision of just one lost soul,—then who would hold back either life or earthly goods and bear the responsibility of this soul going to hell.

"The Love of Christ Constraineth Us"

"The Sky-Parlor," Long Beach, Cal.]

March 31, 1926.

Dear Members of the F. M. S.:

Recently the Jewish people of Philadelphia had a "drive" to raise \$3,500,000.00 for buildings to take care of the weak, the unfortunate, the aged and the sick. Their slogan was, "GIVE WHILE YOU LIVE!" One of the large Philadelphia department stores occupied a whole page of a daily paper advertising this campaign, and among other things, these words stand out: "Pity and sympathy are beautiful attributes. But it isn't how much you feel, but how much you give that makes God look smilingly down on you." We do not happen to have the final returns of the "drive" but only the report that in their initial mass meeting, the Jews of Philadelphia gave \$2,818,500.00 of the \$3,500,000.00.

Now, if those who know not our Lord and Savior Jesus Christ, who do not partake of his "unsearchable riches", who know not our Father God—of his love and care even for the sparrows that chatter and twitter in the trees and are considered by us as nothing but a nuisance—if these folks, I say, can give so cheerfully and ungrudgingly to relieve physical discomfort and suffering, what ought we Christians to be doing with our money?

Christ, looking upon the multitudes, was moved with compassion! Should his followers be less compassionate? He has given himself, the Bread of Life, "That you might have life, and that you might have it more abundantly," and he has given us the opportunity even as he did his disciples, of "feeding the multitudes" by passing on the glad news of a Lord and Savior who died for them and who rose again for their justification.

Millions are dying here in Africa without any knowledge of Christ. Are we doing our best? When Jesus said, "Go ye into all the world and preach the gospel—", he did not excuse any, but rather the responsibility is upon all. Are we faithful to the trust the Lord has given us? God grant that there may be a real burden laid upon the hearts of each and all of our home church members for these great untouched fields!

The need for prayer is so great that it seems impossible to find words to express all that should be prayed for, but we trust that God will put a great burden upon the hearts of all the members of the prayer-bands and too of all the members of the home churches. God alone can make the need felt in the hearts of his children. Keep on praying, it is the only source of power.

We do want to thank you, dear prayer-band members, for the prayers offered to God in behalf of this work during 1925. May God increase your zeal and faith for 1926.

Faithfully yours in him,

MRS. J. W. HATHAWAY.

The Jews of Philadelphia gave of their substance that they might leave monuments in the way of buildings of cold, lifeless brick and stone—as this full-page advertisement ran, "To serve your children as reminders of their obligations and incentives to emulate their example."

We have even a higher calling. The Word of God says, "Ye also, as lively stones, are built up a spiritual house, a high priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." But all the "lively stones" of this "spiritual house" are not yet "fitly framed together"—there are some still to be taken out of Africa, South America and the uttermost parts of the earth.

If the cries of the suffering move the hearts of the children of this world, surely "The love of Christ constraineth us" to do even more to save those for whom Christ died!

Yours in the Master's Service,
 THAT OFFICE SECRETARY.

LIKE HIM

Jesus refers to himself as the Son of man, but he refers to far more. You, my brethren, are every one of you a manifestation of the Son of man. Insofar as you have ever had a noble thought, taken an upward look, sacrificed or suffered for the eternal good; insofar as you have ever felt yourself thrilled and inspired by the Spirit of God, and gone forth as his servant to do his will, you are the Son of man. It is abundantly clear that our Master meant this.—R. J. Campbell.

"I am not a Christian because so and so does thus and so" is as foolish as it is dangerous. God does not ask us to pattern after our fellowmen. He has given us a model, even Christ, who is our Lord and Master.

NEWS FROM THE FIELD

KRYPTON, KENTUCKY

Contrary to impressions created through some of the dark pictures painted in former articles, we desire to announce that Krypton Brethren church is not dead nor dying although silence in the Evangelist columns has been maintained for several months. The silence has been largely the result of—not "funeral"—arrangements—but unusual activity. The work our hands have found to do has been partially just plain physical labor, although we have tried not to let this interfere with the spiritual phases of our program.

One of the most crying needs from a material standpoint has been met and completed: That of another Sunday school room, which was promised to our young people's class a year ago. This is one of our most promising classes, and we felt it important that their class work have the advantage of a room such as is now their proud possession. By placing a partition across the front of the auditorium, back of the pulpit, a space once designated for choir loft (but not so employed), more than one purpose is attained. First, is the extra room for Sunday school purposes, and also easily heated for prayer meeting nights. The acoustics of the auditorium have never been good. This is improved the partition acting as a sounding board for the speaker. All say the appearance of the church is enhanced, also. Brother Arthur R. Baer, furnace man of Muncie, Indiana, kindly donated the heating extension for above room without cost to us. Others over the brotherhood, also, have shared in the expense, acknowledgment of which will be made at another time.

Another matter of material improvement is fencing for the mission property. The work is almost completed, being held up at present because of unsurpassed cold and snow for this section. The Krypton church property is nicely situated between the L. & N. Railway and Kentucky River on one of the few level parcels of land to be found near here. With a nice lawn (a rarity here) the property can be made a beauty spot amidst much that is sordid and unkempt. We encourage children and young people to come to the grounds here for play under our guidance and discipline. In absence of proper stock laws a good fence is quite necessary.

But through all these days of manual labor the one thing we have tried to keep in mind and for which we have prayed is that these material things might only be stepping-stones, only doors and gates, only foundation units, upon which eventually may be reared Christian character built up into a true church of born-again believers in the Gospel of Jesus Christ as Lord and King, living lives separated from the world hosts of sin and darkest wretchedness. The answering of our prayers has not altogether been deferred to the indefinite future, for slowly and surely the walls of prejudice and mistrust are crumbling. Certainly, there was a time last year when things here looked very dark and discouraging, but as we have taken a broader and saner view of the possibilities

lying here within the grasp of the Brethren church, a certain conviction has fastened itself upon us that an important and strategic harvest field lies along the North Fork of the Kentucky River several miles of which is without proper evangelism or shepherding. Krypton is in the center of this area. We repeat, with unabated emphasis, the only method of properly establishing a permanent work here is via the boarding school. Space forbids any attempt to reinforce this statement with accumulative facts, but the need cries from the top of the loftiest of these wooded mountains: Every reasonable brother or sister of the church who has the welfare of humanity at heart and the kingdom of Christ uppermost in mind would give voice of approval after thorough acquaintance and first-hand information. To this end we work and pray, and we know the Lord is faithful.

Some of those who read may desire to know more in detail of our activities in behalf of spiritual attainments and soul winning. Some of these things have been mentioned before, but following is our program of services at present: Sunday school at Krypton at 9:30 each Lord's day, followed immediately with the preaching service. After dinner we walk the three miles to the Napfor mining camp, where Sunday school is scheduled for 2 P. M. Following this period Mrs. Kinzie holds her children for a Junior Endeavor, an entirely new departure for many if the otherwise bright-eyed, keenly responsive, but woefully neglected younger generation. Brother McClain's catechism and Philipps' Geography of Palestine are used along with exercises to stimulate self-expression. While Mrs. Kinzie is thus engaged the writer goes to another part of the camp where are settled a number of colored families and at 3:30 our "African" Sunday school is called to order with devotional exercises conducted by local talent in true Southern style. We then take up the lesson for the third time of the day and of all the three classes we have no apologies to make at this juncture when it comes to keen intellect and intelligent purpose. Yesterday, in the midst of the lesson exposition, one little "chocolate drop," a boy of about four years, jumped down from the bench where he was perched and made exit out the door. Very soon he reappeared with a huge piece of corn pone, eating as he climbed to his seat.

These colored children especially appeal to us, for the instruction we can give them during this hour on Sunday is all they receive. Although their fathers are charged for the support of the "free" school, under coal camp jurisdiction, yet the colored population is barred from its benefits.

At 6 P. M. we find ourselves again at the camp showhouse, the place of our Sunday school activities earlier in the afternoon. Preaching services are held at this time and place, which hour has been quite satisfactory during the winter months and permits our return to the railway to catch passenger train home, thus saving two miles of footsteps. Very soon 6 will be too early, as daylight ad-

vances, and then we will walk home after the night's service.

In addition to these Sunday services, prayer meeting is conducted on Wednesday night at Krypton. Thursday is usually devoted to visitation in the homes at Napfor. Mrs. Kinzie is working with the local girls along the Girl Scout line of activity. More and more are we permitted to minister in cases of sickness and other exigency.

This winter has been exceptionally severe, but despite this drawback attendance at services has held up splendidly and even increased. One cold, rainy Sunday in January a little girl of about eight years walked a distance of two miles alone over unspeakable "roads", leaping from rock to rock as she followed the torrential trend of Campbell's Creek. Others have shown equal fidelity, which makes us cry out, as we learn to see their worth and learn to love them more and more, "Oh, if they only had an opportunity!" When all is said and done, even though many men and women here ill-treat their Maker and abuse their own bodies, we must confess we have been treated with every reasonable consideration.

As yet we can only lay foundation stones and that is what we are attempting to do. We know the harvest must come eventually, if we faithfully persevere. Whatever we may have been able to accomplish or whatever may yet be done is not of ourselves. All glory be to the Father, our strength and stay. Praise his Name for victory and pray that we may be more than conquerors through Christ our Lord.

FRED V. KINZIE.

REPORT OF TREASURER OF THE BRETHREN HOME

Mrs. J. Penny,	\$ 1.00
Mrs. Clara Mason,	20.00
Barbara Masser,	5.00
Mrs. Sarah L. Mason,	1.00
Mrs. A. M. Fink,	1.00
Mrs. Oliver Winters,	1.00
Nell Zetty,	1.00
Florence Cleaver,	5.00
E. A. Juillerat,	15.00
Lois Frazier,	5.00
Achillis Paulins,	10.00
Mrs. A. J. Sensemon,	10.00
Ed W. Reynolds,	1.00
Walter V. Pearson,	10.00
Carl Flora,	3.00
Mrs. Millie R. Griffin,	1.00
G. H. Miller,	2.50
Mrs. F. C. Ratliff,	3.00
John Leidy,	5.00
Ellen S. Cassel,	5.00
Aaron Showalter,	2.00
Peter Peterson and Wife,	2.00
Mrs. Bell Osborn,	5.00
Henry J. Bowman,	5.00
J. S. C. Spiekerman,	5.00
J. R. Brower,	5.00
Altha B. Paul,	1.00
Mrs. E. Goode,	1.00
Elizabeth Campbell,	1.00
C. E. Mercer and Wife,	2.00

K. D. Martin and Wife,	5.00
Nelson J. Buckland and wife,	10.00
Carl Shafer,	2.00
W. C. Perry and Wife,	10.00
Mrs. W. E. Crist,	3.00

Churches

Mexico,	\$34.10
North Manchester,	24.94
Warsaw,	7.50
Flora,	31.45
Portis, Kansas,	13.05
New Paris, Sunday School,	10.00
Hamlin,	19.41
Gratis,	5.00
Clay City,	6.30
Nappanee,	40.90
Garwin, Iowa,	9.30
Listie,	10.00
Berne Sunday School,	25.00
Cerro Gordo,	4.65
Mansfield,	2.00
North Vandergrift,	12.38
Martinsburg,	20.19
Oakville,	28.23
Fair Haven,	22.40
Enterprise,	6.50
Pittsburgh,	75.00
Johnstown, (second),	14.20
Hagerstown,	56.72
C. E., Meyersdale,	17.25
Pleasant Grove,	5.50
Bryan,	47.00
Milledgeville,	21.66
Meyersdale,	4.50
Ardmore,	3.50
Huntington,	4.00
Mt. Zion Sunday school,	5.00

HENRY RINEHART,
Treasurer of the Home.

WAYNESBORO, PENNSYLVANIA

At a congregational meeting held on Sunday, March 14, the church definitely decided to build an addition to its present building this spring and summer. This action comes as a consummation to a movement and agitation started three years ago. During those three years it has become increasingly plain to the congregation that some such step was imperative if the present and future needs of the Sunday school were to be met, and the existing limited facilities replaced by an equipment and plant that was adequate to an expanding program.

The projected plans call for the erection of an addition to the present structure that will be approximately 50 feet square, and will occupy practically all of the unused portion of the lot owned by the church. It will contain 21 class rooms of various accommodations, and increase the present auditorium space to more than double the present capacity. The new structure will be brick, and in design and architecture complimentary to the present building. When completed, the whole will present an attractive appearance, and will house with comfort, and the convenience of all necessary equipage, the church, the Sunday school, and other auxiliaries.

The work of construction will begin in the very near future, and it is expected, will be completed by September. During most of the time of construction the congregation will be able to use the present building.

The initiation of this program of building

is hailed by the membership of the church as the opening of an era of a larger and more vital ministry, and the promise of greater growth and greater usefulness in the challenging task of building the Kingdom of Christ upon this earth.

JOHN PERRY HORLACHER.

NEWS FROM LANARK

Brother M. A. Stuckey was with us Sunday, February 14, and preached two very good sermons. On Monday evening a workers' conference was held at which Brother Stuckey gave some helpful advice on general phases of Sunday school work. He also conducted a round table which brought out some good questions and answers. We feel that his visit to us was helpful in many ways.

Lanark church has been progressing under our able pastor, Rev. Mayes. He issues a bulletin for every Sunday sufficient in number to supply every one attending church on Sunday morning. The bulletins contain the church announcements for morning and evening services, and all the activities of the week. We believe these bulletins are instrumental in creating interest for church activities, and they are invaluable to file away as records of what the church is doing each week. They require extra work for our pastor as he is the sole editor and publisher, but he is willing to do what he can for the good of the church.

Recently, our young people organized a Christian Endeavor Society. They are putting forth a good effort to make the Endeavor a success. They have been forming the choir on Sunday evenings. They assisted in a special program on Sunday evening, March twenty-first, given in the celebration of the anniversary of the birth of Fanny J. Crosby.

A Junior Sisterhood has also been organized with Mrs. Mayes patroness, and Mrs. Clifford Rahn assistant. They are doing the required work of a Junior Sisterhood.

Lanark Sunday school is doing well. Our Superintendent, Brother Boyd Zuck, has something interesting for every Sunday morning, always something "different," and yet always helpful and uplifting. Some individual or class presents some special part in the morning program. Brother Stuckey highly endorsed this plan. Brother Zuck made a chart showing the record of attendance each Sunday as compared with the corresponding Sunday of last year. We are always anxious to see if we have gone over the top, and not fallen beneath. The average attendance for the year 1925 was two hundred one. We are hoping to make it better this year.

We will have a special program on Easter Sunday. We are making special preparation to pay our Foreign Missions on that day. Literature is being handed out every Sunday. To give our money to help save souls of those for whom our Lord died, is a splendid way to celebrate our Lord's resurrection.

MRS. HARRY GOSSARD.

GIFTS FOR THE HOME

Dear Evangelist Readers:

As we scan the pages of the Evangelist, eagerly looking for news from the field and different organizations, it dawned upon us

that perhaps others are anxious to hear from the Home. We are now entering our third year here at the Home. Although we only have eight ladies now, we have grown and expect to grow more this year, possibly will have a waiting list at the close of the year.

I want to report and thank you for the gifts that have been sent directly to the Home. Money for the rug fund is as follows: Miss Alice Garber, Lanark, Ill., \$ 5.00 Berean S. S. Class, Washington, D. C., 15.00 W. M. S., Eaton, Ind., 5.00 Geo. Berry, Los Angeles, Cal., 1.00 W. M. S., Goshen, Ind., 10.00 Dr. & Mrs. J. L. Warvel, North Manchester, Ind., 2.00 Dr. & Mrs. J. Autweirth, Ft. Wayne, Ind., 3.00 Teacher Training Class, North Manchester, Ind., 5.00 F. O. Kisch, Decatur, Ill., 10.00 Mrs. B. T. Burnworth, Ashland, O., 5.00 Henry Rinehart, Flora, Ind., 10.00 W. M. S., Sunnyside, Wash., 10.00

Other gifts—four sheets, pillow cases, towels, and wash cloths from Dorcas Sunday school class, Louisville, Ohio; One pair pillows, Mrs. Addie Munk, Louisville, Ohio; seven blankets, one comforter, one picture and cord, Mrs. C. M. Beachy, Wichita, Kansas; Staley Mfg. Co., Decatur, Illinois, three gallons table syrup Two towels and two pair pillow cases, Hazel Keiser, Bryan, Ohio; One barrel of canned fruit, W. M. S., Glenford, Ohio; One bushel oranges and kumquats, Dr. and J. L. Marvel, North Manchester, Indiana. At Christmas, two pounds chocolates, Rev. and Mrs. Coleman; Two dozen oranges, Jacob Catron and family; Apples and candy Mr. and Mrs. Emmet Eaton; one box of candy from Sunshine Girls, all of Flora. The Sunshine Girls are an organization in Flora High School and come here about every two weeks and play and sing for us, have violin, saxophone and cornet solos and duets, vocal solos and readings. Their programs are splendid and they are true to name. Rev. Coleman comes out every Sunday afternoon at three o'clock and holds a service for the ladies. So you see we have lots of good things to enjoy. Don't forget us and pray for us.

Yours in his service,
MRS. J. W. MYERS, Matron.

CONFESSIONS OF A SEXTON

(The former publication of this little article seems to have been widely appreciated. A second publication is requested.—Editor).

Most people think that the man who takes the position of a sexton, confesses himself to be poor, if nothing else, and it is not the fault of the church if he is not, and there are others who think that the name implies a low degree of intelligence.

A Presbyterian minister told the writer, that when his class in the seminary was just leaving, one of the professors in saying farewell, told them to "look out for the heating and ventilating yourselves and take it for granted that the sexton is a fool." No doubt if there was a college for sextons, some professor might counsel his graduating class to "look out for the preaching and praying themselves, and take it for granted that the

minister is a fool" and both of the professors would be right some of the time. I have been a sexton for some time and I will confess that I know more than when I started, for I used to think that one could tell by the thermometer whether the air was hot or cold, but I have learned better. One sister complained of excessive heat when the temperature was sixty-four and she was a minister's wife, and a college graduate; and a brother was shriveled up with cold when the temperature was sixty-eight, and he was a deacon. Our minister preaches himself into a perspiration and then remarks, "You got it very close today" when all the time he was preaching I had my eyes on the thermometer. The choir, organist, and organ pumper all tell the same story, and would like to have a special atmosphere suited to their case. Warm when they enter—cool while they sing—and warm again when they get cooled off.

On a mild day sixty-six will suit most people, but on a zero day, when with great expense of labor and fuel, sitting up late and rising up early you have heated the building to that point, you cannot make the brothers and sisters believe that the church is just as warm as it was last Sunday. "I don't go by the thermometer, I go by my feelings," said a brother to me on such a day—and he was an editor.

I confess that I have not decided which is the worst, or the best—the chilly draft that carries pneumonia along with it, or the foul air that breeds consumption. I have concluded from observation that most ministers and evangelists, especially the last, prefer the pneumonia horn of the dilemma. I am sure that the air in a crowded church cannot be as pure as the outdoor air. I am sure that every church should have a ventilating fan system so that a current can be kept up through the flues whether there is much or little fire. I am sure that all users of tobacco should be pasteurized, and sterilized, and deodorized before they come in with those who try to keep sweet.—A "Sexton," in The Congregationalist.

"Jesus offers you a cross and a crown. No other leader has ever been so frank. Here's where he differs most from Satan. Satan is a liar and a cheat, or he would not get a single follower. He tempts with glamour and not with the consequences. Just ordinary arithmetic should be able to keep people from sowing wild oats. Jesus has no lying prospectus—it is absolutely true. He says, 'you're a thinking person. Sum it all up and decide for yourself.'—Prof. J. Raymond Schutz.

Junior Notes

(Continued from page 11)

we want some day. Jimmy obeyed promptly, and that is the way to do.

Now let us think about Gideon some more. I think that we have already mentioned the second lesson that we can learn from Gideon, that is courage. It took courage for him to tear down his father's idol, but I think that that was just a test that God gave him to see if he would have courage for a still greater work. Gideon by his obedience and cour-

age in his first job, showed that he was the man for the big job that needed to be done. For seven years, the people of Israel had been captives to the Midianites. Now, they were to be delivered from these people and they needed a leader. Do you remember the story of the way that Gideon and his people defeated the Midianites. At first, Gideon had a great lot of people with him but God told him that he had too many, so he told them that all who were afraid should go back. But there were still too many, so he tested them other ways and sent back a lot more of them. Finally there were only three hundred men left with Gideon, then Gideon gave these men trumpets to blow, pitchers to break, and torches to hold up in their hands. They surrounded the camp of the Midianites and broke their pitchers and blew their trumpets and held up their torches so that there was a great light and great noise and the people in the camp thought that there was a mighty host outside so they fled. Now, you

Easter Morn

Miss Z. Irene Davis

He is risen, Christ is risen,
From the grave for you and me;
And the golden bells of Heaven,
Ring afar his Victory.

Christ is risen, he is risen,
For our sins he once was slain;
And in him we too shall triumph,
For our Savior lives again.

Children sing in happy measure,
Death of every sting is shorn;
Through belief on Heaven's treasure,
Of New Life on Easter Morn.

see why Gideon had to be a man of great courage. It took a man of great courage to go against a whole camp of people with only three hundred men. God picked Gideon because he was obedient and because he was courageous.

Now, we Juniors know two more qualities that we can use to make our torches glow. We want to let our lives show that we are servants of Jesus. We want to make our torches shine with these qualities. We want to be obedient and courageous and we can if we want to, let's do it.

Bible References

- M., Apr. 5 Gideon's call. Judges 6:11-14.
T., Apr. 6 Gideon's obedience.
Judges 6:25-29.
W., Apr. 7 An attack with trumpets.
Joshua 7:20.
T., Apr. 8 Lights in earthen pots.
2 Corinthians 4:6, 7.
F., Apr. 9 Light and victory. Psalm 18:28-30.
S., Apr. 10 Consecration. Proverbs 23:26.
Ashland, Ohio.

Men's Sunday School Class

(Continued from page 10)

ceptionally rendered. This quartette is one of the renowned quartettes of the city and the members are often heard from the large broadcasting stations. We were indeed fortunate to have had them with us.

Our program was so filled up that our pastor and our Sunday school superintendent were almost crowded off.

The gathering was brought to a close with the singing of several songs by the class.

Altogether we feel that the event came off the biggest ever; with the hope and the feeling that many of our guests will come again and partake of Christain fellowship at our regular services.

WILLIAM J. GRACE, Secretary.

Scripture Lesson—Gen. 1:1 to 2:25

THE TIE THAT BINDS

HAYNES-AMBLER—Mr. Carver S. Haynes and Miss Ventura Ambler, both of near Garwin, Iowa, were united in marriage at the home of the bride's parents, Mr. and Mrs. Fred Ambler, on Thursday evening, March 18, 1926. The bride has been employed, for some time, as a clerk at Marshalltown, Iowa. The groom is a farmer, and both are active members of the Carlton Brethren church. The happy young couple will make their home in this community, on the J. S. Haynes' farm, former home of the groom's parents. The best wishes of their hosts of friends bespeak for these young people happiness, contentment, and usefulness in their life together. Ceremony by the writer.

CARL E. HELSER.

IN THE SHADOW

CASSEL—John Cassel had been a member of the Brethren church for many years and was a most careful and conscientious Christian man. He was loved by many though he was of a very quiet demeanor. His spiritual life ran very deep. A few weeks before he died he had been exposed severely and this exposure gradually developed into pneumonia, which with other complications resulted in his death. At the same time of his illness his wife, Elizabeth Cassel was also in the hospital with pneumonia, but God has graciously spared her to comfort the surviving son, Lewis. Mr. Cassel had many friends who sincerely mourn his passing. Services by R. P. Miller.

LANEY—Mrs. Ella C. Laney, a long time member of the Brethren church in Philadelphia, died in a ripe old age and was buried on February 27, 1926. Many people who knew her in the years of her active life remember her today for her great kindness and consideration for those that she befriended and helped. During the last years of her life she was confined to the house, being unable to go outside to attend Church. During the last few years she has lived with her son. Funeral services were largely attended by a large circle of friends, Brethren and relatives. She was the only member of the family who was a member of the Brethren church. Services by the pastor,

R. P. MILLER.

MANN—William Mann, another of the older members of the Philadelphia church, died of heart disease, Friday, March 12 after a short but acute attack of sickness. I dare say that few people have ever lived this life leaving behind more broken hearts and grieving friends and loved ones than did Mr. Mann. An active man working for the Reading railroad of this city. He had a host of friends among the employees of that company. Their grief at his loss was very marked. He is survived by one son, Edward, and one brother and one sister. His last words were these, "O Lord, do not let me suffer long." God answered that prayer in thirty minutes. Services conducted by R. P. Miller.

LUTHER—Mary Wingard was born in Richland Township, Somerset County, Pennsylvania, January 9, 1862, the daughter of Peter and Amelia Yoder Wingard, pioneer residents of that locality. She was married to Hugh M. Luther on March 8, 1894. To this union three children were born, who, together with the husband and father, and four grandchildren and two brothers remain to mourn her homegoing. Her death occurred on Thursday morning, March 11, 1926, at the family home in Scalp Level, Pennsylvania, at the age of 64 years, 2 months and 2 days.

Early in life Sister Luther united with the Mennonite church, until the organization of the Brethren church in Scalp Level, when she identified herself with that group, and

remained true to that faith until her demise. At the time of her death, she was a member of the Second Brethren church of Johnstown, Pennsylvania.

Funeral services were held in the Church of the Brethren, at Scalp Level, on Sunday afternoon, March 14, conducted by the undersigned, her pastor, assisted by Rev. L. S. Knepper, pastor of the Scalp Level Church of the Brethren. A vast concourse of people acclaimed the wide circle of her acquaintance and bore mute testimony to her character. Peace to her ashes, and God solace the bereaved hearts in the stricken home.

DYOLL BELOTE.

WOLFE—Annie Overholtzer, widow of John P. Wolfe, passed to her reward on January 20th, 1926 at her home in Covina, California. She came to California when she was but a girl. The Brethren of Central California owe much to her and Brother John P. Wolfe for the work they did in spreading the message of the Brethren in this part of the country. Her life of labor and her sacrifices made possible a large extension of the cause of the church. Brother Wolfe preceded her to the Spirit world a good many years. About fifteen years ago she moved to Southern California where she spent the remaining years of her life. Her body was sent to Lathrop, California for burial in the historic East Union Cemetery which now begins to hold many of the pioneers of this section of the state. The funeral services were held at the Lathrop Brethren church which in its reconstruction a few years ago, was named "The John P. Wolfe Memorial." The sympathy of the Brethren and friends of this district are extended to the bereaved family. Services by the writer.

J. WESLEY PLATT, Pastor.

WOLFE—Huber Lee, youngest son of J. Milo and Emma Wolfe of Lathrop, California, departed this life on Wednesday morning at 8:30 on February 17, 1926, at the family home. He was born March 22, 1899 and died at the age of almost 27 years. He had not been sick very long, but with an attack of Flu, and Bronchitis, and finally Meningitis, he gave up the fight and went home to his Father's house. On May 16, 1915 it was my privilege to baptize him and receive him into the fellowship of the Lathrop Brethren church. He was always faithful to the faith of the church. He had formed a wide circle of friends who were extremely shocked at what seemed to them his untimely death. But there is the hope of meeting him in the presence of the Lord by and bye.

He had a disposition that made everyone his friend. He was always ready and willing to help everyone who might ask it of him. The pastor feels the loss very keenly as there had been formed the closest friendship possible. He is survived by his father and mother, and two brothers, Harold M. and Wilbur, both of Lathrop. The sympathy of the entire community is extended to the family in this time of sorrow, and at the same time the hope of the children of God is also very effective to comfort them at this time. Services at the Lathrop Brethren church, by the writer. Burial at East Union Cemetery with the founders and leaders of Brethrenism in California.

J. WESLEY PLATT, Pastor.

MILLER—Simon Miller was born November 26, 1845 in Union Township, Knox County, and was married to Sarah Stillinger on November 15, 1868. To this were born four sons and one daughter. He departed this life March 13, 1926, aged 80 years, 3 months, 17 days.

Those left to mourn his departure are, Raymond at home, B. F. Miller, near home. Two sons died in infancy. Pearl, the only daughter, who was married to Rev. John Beal, died in January, 1918 in California.

Brother Miller's wife preceded him 3 years in the same month. He also leaves 11 grandchildren and one great grandchild.

He united with the Brethren church many years ago. Although he did not attend church very regular on account of physical infirmities, he was loyal to the church and earnestly contended for the Christian faith.

Funeral services by the writer in the Danville Brethren church, on the subject, "Thy brother shall rise again."

ALVIN BYERS.

SMITH—Melvin E. Smith, youngest son of Jacob and Margaret (Zabst) Smith, was born in Fulton County, Indiana, March 8, 1887 and died at the Johns Hopkins Hospital, Baltimore, Md., February 3, 1926, aged 38 years, 10 months, and 25 days. His boyhood and early manhood were spent in Peru, Indiana.

On October 5, 1910 he was united in marriage with Mabel Anderson at Winona Lake, Indiana. To this union were born two sons, Clement Earl and Medford Wayne. Three years preceding his death on the day before Christmas, he became a member of the First Brethren church at Mexico, Indiana. Since that time, he has been an active and sincere follower of Christ.

Besides his own family, he leaves an aged mother who made her home with him, and

three brothers—John Smith of Portland, Oregon; E. A. Smith of Dallas, Texas; and George A. Smith of Norman, Oklahoma, and many friends wherever he was known.

Funeral services were conducted by the writer, assisted by Rev. C. A. Stewart, Rev. L. W. Ditch, Rev. Davidson of the Baptist church, Rev. Rehney of the M. E. church of Mexico, Indiana. J. W. CLARK.

BARNHART—George Barnhart, son of Jacob and Mary (Fisher) Barnhart was born on the family homestead, one half mile south of Twelve Mile, Indiana, on April 14th, 1852, and departed his life at the home of his daughter March 1st, 1926, aged 73 years, 10 months, and 17 days.

The deceased was married to Martha J. Obenchain November 6, 1873. To this union were born five children. The wife preceded him in death February 10, 1904. Also the youngest son, Omer Clyde, on September 4, 1896.

He united with the Corinth Brethren church, November 16, 1891 under the pastorate of Elder W. C. Perry and remained faithful to his Lord to the end.

Those left to mourn his departure are three sons, Clarence E., Charles A., Walter J., all of California, and one daughter, Mrs. Edythe J. Murden of Twelve Mile, Indiana; eight grandchildren, one great-grandchild, and many other relatives and friends. Elder G. W. Rench of South Bend, Indiana, was in charge, assisted by the writer.

J. W. CLARK.

BAKER—Mrs. Lydia A. Baker, of Swanton, Ohio, answered the final summons to the flesh at the home of her daughter and son-in-law, Brother and Sister Kelsey, March 14th, 1926, at the age of 82 years. She placed her membership in the First Brethren church at Bryan about 30 years ago. She loved her church and its doctrines, even though she was not privileged to come often as she lived 38 miles from Bryan. When she could not attend her own church, she took an active interest in the Christian Missionary Alliance church in her own town.

Sister Baker was a power in prayer. She sent many tracts, cards, and messages of Christ's love to friends. It was our privilege to anoint her according to James 5th chapter a few days before her spirit took its flight. She greatly loved to talk about the missionary activities of the church.

She leaves a son and daughter, Mrs. C. K. Kelsey and Mr. A. D. Baker both of Swanton, besides other close relatives and friends. Her funeral services were conducted at the home by the undersigned, assisted by Reverends Amstutz and Hoover, local pastors.

E. M. RIDDLE, Pastor.

FISHER—Irene Martin, the infant son of Mr. and Mrs. Laurin Fisher, was born March 3, 1926, and passed away a few hours after birth. The little infant leaves to mourn its early departure, its parents, one sister Gwendolyn, and one brother Gerald. The little body was placed in the family lot, in the Dobson Cemetery, besides its little brother Belmont, who preceded it in death, February 6, 1917. A brief prayer service was conducted at the grave, on Thursday afternoon at 2:30, by the writer.

CARL E. HELSER.

ANNOUNCEMENTS

ON THE AIR

Lovers of the Word of God who have radios will be glad to hear the Moody Bible Institute of Chicago, is on the air. The following hours are Chicago time. The station is W-E-N-R. 266 meters.

Sunday, 3-4 P. M. Dr. James Gray.

6-7 P. M. Music and bedtime stories.

Tuesday 11-12 A. M. For pastors, by Cray.

9-10 P. M. Bible Class by Page.

Friday 11-12 A. M. Women's Hour.

8-9 P. M. Sunday School Lesson and Methods

R. I. HUMBERD.

SPECIAL SERVICES

Broadcast over W. I. P.

Theatre Meetings, Sunday afternoons—4 o'clock at the Germantown Theatre, Philadelphia.

Sunday, March 28th, R. Paul Miller—"Can a Christian Perish"

Sunday, April 4th, Dr. Wertheimer—

"What Does the Bodily Resurrection of Jesus Prove?"

Sunday, April 11th, Dr. Wertheimer—"First Verse of the Scriptures, and what it Involves."

Sunday, April 18th, R. Paul Miller—"Four Greatest Needs of the World."

Sunday, April 15th, R. Paul Miller—"Five Greatest Facts of Life."

Conducted by the Germantown Gospel Mission.

Tune in on W I P

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Propagate the Gospel
By Use of the Printed Page

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R. F. PORTE, Director of Tract Publicity.

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THE BRETHREN PUBLISHING CO.,
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APRIL 7,
1926

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Adequate Endowment for Ashland College

Is the Immediate Task of the Church

A campaign for \$200,000 additional endowment from the brotherhood has been launched and Dr. W. S. Bell has been selected as campaign secretary. He is ready to take the field, to visit the churches and canvass their membership. But he will need your spiritual support.

PRAYER

Is the first Requisite to Achievement

Let those who know the Lord and
Believe in the Efficiency of Prayer
Implore him to lay the burden heavily
Upon the hearts of the people.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Rivalry Among the Denominations

Denominationalism has been much called in question of late and rivalry among the denominations has been the subject of much criticism. We are not among those who believe that denominationalism has no rightful place under the sun. We believe a denomination has a right to existence so long as it has a strong conviction of having a distinctive and worthwhile contribution to make to the kingdom of God. Any denomination that has not such a conviction, of course, has no reason for a separate existence, and ought to withdraw from the field and identify itself as quickly as possible with some church that believes it has a mission, so that it may become a positive force for righteousness.

As for denominational rivalry, it depends on the spirit that actuates and pervades it, as to whether it is right or wrong, a blessing or a curse, a help to the kingdom's progress or a hindrance. There has been much denominational rivalry that has redounded to the discredit of Christianity, and we thank God for the passing of that spirit of bitterness and jealousy between churches that took away their power and made it impossible for them to stand together and cope with common enemies and all the organized and destructive forces of the evil one. The spirit of brotherhood and cooperation that has taken the place of the strife and aloofness of former days is most encouraging and satisfying. Nevertheless the Christian world owes much to denominationalism and the right sort of rivalry is not a thing to be anathematized. When churches maintain the spirit of fraternity and prosecute their missions along high ethical standards, which excludes proselyting, a rivalry in zeal and efficiency in winning men to the Lord Jesus Christ and building them up in Christian character and service will add much to the growth of the Kingdom. Denominations, as well as congregations within a denomination, may provoke one another to greater zeal in good work and the cause of Christ is advanced by the process.

Moreover, popular though the fad is of decrying denominations and denominational rivalry, yet such rivalry is still indulged in by practically all the denominations, even by some who do considerable talking about church union. The "Christian Advocate" quotes the "Baptist," which in reviewing a world survey, said editorially:

As we survey the survey we discover that Baptists are now the largest Protestant denomination in the world in the number of actual

church members. The Lutherans, who count the members of their churches by families and by national populations, are more numerous than Baptists in the world, but in actual adult communicants whose names constitute the bona fide lists of church members the Baptists head the column of Protestants. The latest reliable figures give the number of Baptists in the world as 11,000,000. This great increase of Baptists in recent years is due to the fact that the liberation of Russia from the yoke of the czar and from the domination of the State Church led multitudes of the Russian people to seek a New Testament standard of life and church organization, and they became Baptists. No one knows the exact number of Baptists in Russia at the present time, as they are growing so rapidly, but conservative estimates place the number at 2,000,000. All Europe is an open field for the democratic principles of the Baptists, and as the Orient catches the spirit of freedom and independence Baptist church polity will become more and more the norm and type of their national governments.

The "Lutheran" took exception to these statements and presented the membership claims of the Lutheran church as follows:

No doubt many of the "Baptist's" readers here in America will take their editor's word for their position among evangelical denominations. But how absurd his figures are to anyone who thinks twice about them! Of the 11,000,000 Baptists in the world, 8,000,000 are in America. Three million are scattered over Europe, most of them in Great Britain and in Russia. But there are fifteen million Lutherans in Scandinavia alone. We have two and a half million Lutherans in America. The Swedes, Danes, Norwegians, and Finns are enrolled, and they say they are Lutherans. Surely they might get a sixty-five per cent allowance of their own valuation. Germany, Austria, Poland, Latvia, Esthonia, Czechoslovakia, Roumania, Hungary, France, Switzerland, Holland, and Russia's million and a half certainly deserve counting. If out of some seventy million Lutherans of Europe the Lord cannot find eight million, the Christianity of that continent is in a bad way.

Then the "Christian Advocate" (Nashville) said with much pride but in an irreproachable spirit:

We Methodists have a word to say for ourselves. We too have gathered hosts of people into our fold, not all but let us hope most of them genuine Christians, and our members throughout the world number above 11,000,000. Our increases give us joy, and so do the gains of other and all denominations.

Now we see no particular harm in these denominational organs endeavoring to stir their people with denominational pride and to excite them to greater zeal and activity in behalf of the kingdom of God. The engendering of such a spirit of loyalty and devotion in the membership is a great help to the growth of any church, and consequently to the growth of the Kingdom, providing, of course, it is directed in truly Christian expressions. The history of the advancement of God's kingdom is recorded in the many Christian denominational and group efforts at extension and upbuilding, and the future growth is likely to be most faithfully promoted in this way.

We rejoice with these Christian groups in the great numbers which they are able to count for the cause of Christ, and while we cannot count numbers at all comparable to theirs, yet we are able to point to a proportionate growth that will equal the records of the largest. But after all, we realize that there is something of vastly greater importance of which to boast, and in which a denomination may well seek to excel, and that is in loyalty to the Word of God and obedience to its teachings. And if, in any thing the Brethren church has a right to take pride, it is in its implicit obedience to the instructions and commands of our Lord and its unrelenting effort to preserve the loyalty of spirit and practice so characteristic of the Apostolic church. That has been our plea and to excel in that is our highest ambition, which, we submit, is at least as worthy an aim, as to excel in numbers.

Let the Church Bells Ring

Fads have their way of dictating about the building of churches as well as in the making of ladies' gowns and men's trousers. Fad has eliminated the bell from many a modern house of worship, in fact, has left the church without even a place to put a bell if one were wanted. Good sense has eliminated much waste from modern church architecture of the average type, but it has gone too far when and where it has eliminated the bell. We have been contending for the church bell and we are glad to discover that there remain a few others who believe it has an important place to fill. When it seemed that the new and beautiful Ashland church was destined to go through this world without a bell, for the sake of economy, up arose a staunch friend of the bell and provided the church with a large, clear-toned bell, the peer of any in the city.

Now comes another champion of the church bell, having gathered

unto himself a little group of defenders. The Editor of the Western Christian Advocate says with poetic enthusiasm:

Let the church bells ring. Send their sweet music out over dale and glen. Awaken the woodland and the pastures with their sweet tones, for it is the church of God which should have the air on the Sabbath, and by its bells, its ringing bells, its chiming bells, its deep-toned bells, acclaim the glory of God and the marvelous revelation of his love. Yes, we have asserted that the church bell is as necessary to the house of God as the altar where the gifts of worshipping mankind are received.

We have been commended by scores of letters for our contention. We have been commanded, we have been praised, we have been urged to ring the bells again. Now comes our friend, Charlie D. Tillman, announcing that our editorial gave him the suggestion for the writing of a piece of music, a vocal solo, "What Has Become of the Old Church Bell?" He surely had an inspiration, for he makes the bells ring. They sound forth in deep tones, carrying a melody far across the fields.

He rings the bells and they awaken memories long departed. He rings the bells and they come trooping out of the dim vista of the days long gone of sweet associations of childhood and youth. May the Christ for whom the angels came singing start again the joy bells ringing, not only in the hearts of all believers, but in the tall steeples of the churches that point the way to God.

So say we; let the church bells continue to ring. The members need its warning voice, the friends appreciate its cheery invitation, and the community enjoys its pealing tones and is influenced by its message.

EDITORIAL REVIEW

Has the tract lost its power? Read Brother R. F. Porte's Tract Promotion Corner this week.

Brother W. C. Benshoff, pastor of the congregation at Berlin, Pennsylvania, announces the dedication date for their new church for April 25th. Dr. W. H. Beachler of South Bend, Indiana, is to officiate, and preach for a few nights following, after which Brother B. T. Burnworth of Ashland, Ohio, is to lead in an evangelistic campaign.

Brother Edwin Boardman, pastor of the church at Waterloo, Iowa, informed us in a personal letter recently that the Publishing House had been put down in their church budget for \$250 this year, and that they expect to begin paying on it in the near future. That is support with the right ring. It sounded especially good in the ears of the Business Manager when we passed the word on to him. We are grateful to Waterloo, and to other churches who have given similar evidences of their loyalty to the publishing interests of the church.

Dr. G. W. Rench has written a very thoughtful and faithful presentation of what the Brethren church offers to those who would join its fold. Its publication begun in this issue will be concluded next week. Brother Rench is well prepared to speak with authority on such a subject and we commend this treatise, which is to be published in tract form, as suitable for placing in the hands of new converts as a means of giving them a foundation knowledge of the advantages of membership in the Brethren church.

A number of very excellent Easter programs and announcements of sermons and cantatas, as well as beautifully written Easter greetings have reached our desk. The editor is very grateful for these personal greetings, and also to learn of the many good things that were enjoyed by the churches on Easter Sunday. The sermon subjects were all of a most reassuring nature and the musical programs pointed to the fact that Brethren churches need not be ashamed of their musical talent in the least. Indeed we think it is equal to the best.

We have a splendid letter this week from Miss Johanna Nielsen, missionary to the Argentine. She makes an appeal in behalf of the families of some of our native missionaries that ought to find a response in many a heart and well supplied pocket book. Also the suggestion she makes regarding writing to our missionaries who have gone from our midst ought to cause many a negligent pen to get

busy. This is a means of supporting our missionaries in both South America and Africa that great hosts could engage in who can do little in the way of giving, and even the busiest persons and the biggest givers could find time for and would realize a joy in this kind of service. But don't expect the missionaries to reply to every one of you individually.

Brother D. A. C. Teeter reports his leave-taking from his former pastorate at Milledgeville, Illinois, and his taking up a circuit of churches in Indiana. Brother Teeter did a good work at Milledgeville and is getting hard into the work in the four country churches in Indiana. He has conducted successful evangelistic meetings at all points of his circuit: at County Line, five accessions are reported; at New Enterprise, thirteen converts, eleven of which were men; at Lapaz, two accessions; at Teegarden, three; making twenty-three additions in all to the kingdom. It seems evident that the work is going forward in an encouraging way at all these churches. This is especially worthy of note in view of the fact that these are all rural churches, which as a rule are having hard sledding these days.

Brother Sylvester Lowman closes his pastorate at Oakville, Indiana, after three years and seven months of splendid service. He has added to the membership in that time eighty-three, two having just recently been received. Also he led the congregation in the building of a new church house, which is very attractive, modern and adequate. Brother Lowman is wise when he lays stress on tithing as a means of financing the Lord's work. It would be well for our church in general if more of our pastors did this. And why not? The man who complains about the preacher "preaching money" and "begging" because the Lord's method for Christian giving is taught has no more right to receive consideration at our hands than the one who objects to Christian baptism or feet washing. Of course there will be some who will complain if tithing is persistently taught, even though ever so wisely done, but if it is right, let us not neglect it.

The Riverside Institute of Lost Creek, Kentucky, is rejoicing in the near realization of their hopes and prayers of years—a home for the homeless children of the surrounding communities. This is made possible through the will of the late Brother John W. Wheeler and wife of Nickerson, Kansas, all of whose property at their death went to the Home Missionary Board for the purpose above mentioned. This is a suggestion for more of our consecrated brethren and sisters, whom the Lord has prospered financially. There are many interests of the church in great need of funds more than can be gotten in the regular offerings. Why not put your money, when you are done with it, where it will continue to serve the Lord for many years thereafter. Even where there are children to inherit your property, why leave a fortune to them to quarrel over and to spoil them? Many a well-to-do parent would deal more wisely with his children and more justly with the cause of the Lord if he would, after giving his children a good education and every proper advantage for getting started in a life of service, give the bulk of his property to some phase of the kingdom's work, rather than leaving it to contribute to the luxury and indolence of his offspring.

President Jacobs reports that the will of the late Jesse Eyeman has been satisfactorily interpreted, as well as sustained, and that the various church interests will benefit according to the intent of the testator. That will mean approximately one thousand dollars of income annually to the College and a small amount to mission work in Ohio. He also states that Dr. Bell is about ready to begin his canvass in behalf of endowment for Ashland College. No more urgent and vital undertaking is before the church at this time and if the goal of \$200,000.00 from the churches is to be reached, there will be need of much praying of the right sort; not the mumbled petitions that cost nothing, but the earnest, agonizing, blood-sweating prayers that set the heart so intently upon the desired goal that no sacrifice will be allowed to stand in the way of its realization. If the brotherhood could be gotten in that spirit and attitude, the task would be made easy and success would be more than assured. Don't look upon this as mere sentiment, unless you have no faith in the accomplishing power of prayer. It is a spiritual undertaking and must be spiritually achieved. Nothing is more essential at the outset than that the brotherhood shall realize this and shall get back of it with their most earnest, prayerful support.

GENERAL ARTICLES

Neglect. By George H. Jones

They have made me a keeper of vineyards, but mine own vineyards I have not kept. Song of Solomon, 1:6.

Without controverting any theory of interpretation of the book and its meaning, we have no argument against the plain teaching of the text. The writer was in love, his theme is love and his observation is one that concerns human nature in all ages and climes. **Love is wounded more by neglect than design.**

Here is a warning corroborated by human experience. To be chosen as one upon whom a great trust has been imposed, ought to awaken responsibility. Yet the experience is common, of men accepting a trust and then neglecting to discharge their duty. It is true of private life, as many a court record proves, and it is sadly true of public life. No better illustration can be given than that of modern law enforcements. So common and brazen have these violations become that citizens everywhere are losing faith in their courts, judges and prosecuting officers, because of the flagrant offences. We have made men the keepers of our vineyards (courts) and they have betrayed (not kept) their trust.

In these days of keen observation the workman in any field is learning the value of conservation and intensive labor. Instead of the distant field and its lure of greater possibilities that often prove chimerical we are learning the value of cultivation in the field we already occupy.

The story of the Golconda mines is a striking instance of this truth. The farmer who owned the fields was shown the rich find of a traveler and getting the fever of the miser, he hastily offered his farm for sale and began a long journey that resulted in the disintegration of his home life and family and their dissolution abroad. His wanderings continued until in the course of his pilgrimage, he traveled over the old home place which he had sold so cheaply. What was his astonishment to find that the treasures upon which he had set out to search for, were buried beneath the clay of his old farm land. Another had to come and buy the place to uncover and develop its riches. We can imagine his chagrin. Many a Pennsylvania farmer sold his farm underlaid with thousands of tons of coal waiting to be mined, and millions of gallons of oil waiting to be tapped, and shortsightedly emigrated to Canada and lost in its frosty winters the investment that might have meant the ransom of a king had he been patient and diligent in his boyhood home.

The text is filled with dynamite that might shatter many a dream, if men were as keen for the prospects at home as for those abroad. Our neighbor's business always looks more prosperous than our own. Our distant friends are the lucky ones. Any other position looks better than our own. The philosophy of our day has determined that our field is limited, the distant one has its horizon extending beyond the limits of our vision. The glamour of romance surrounds the profession that we know the least about. Apparently we have selected the most prosaic and the least interesting of vocations. Our state of mind too often causes us to neglect what afterward might have been the goal of our dreams.

Few men indeed are equally as careful of the performance of their obligations, as they are of their promises. Of too many it may well be said, "Rich in promise, poor in performance." After the point of vantage is gained few men are able to profit fully by their victories. Possession only



Elder George H. Jones
Pastor Conemaugh, Pa.

too often paralyzes initiative. Seldom does the husband equal the lover in devotion and consideration. Seldom does the precocious child become the striking figure among men that he was among children. "Ye did run well, who did hinder you that ye should not obey the truth?"

The tragedies of neglect are more numerous than the tragedies of a criminal hand. In the one case we become liable to persecution as murderers, in the other we kill our usefulness and ruin our influence, until in despair we discover that our worst enemy is not the man that hates us, but our own carelessness.

More lives are ruined by neglect than by law-breaking. More hopes are blasted by carelessness than by design. If men had what they were entitled to by nature, there would be less poverty in the world and fewer disappointed misanthropes. But a man's habits may be his greatest handicap and often is the cause of his undoing. It is not only so personally, but it is true of our relationships. Many a wounded heart might have been cheered instead, if the habit of neglect had not grown upon an otherwise good child or parent. To be wounded more by our loved ones than by our enemies is a common experience.

And the sin is not always the sin of commission, rather the sorrows of life are multiplied by the neglect and indifference of those from whom more was to be expected. The sins of omission are the deadliest.

Much of the failure to attain to the higher realms of noble Christian experience where the baser passions and purposes are purified, is due to indulgence in carnal ease, rather than deliberate choice. The higher planes carry an atmosphere of sacrifice and unselfishness that few attain, because of neglect. Not deliberate choice, O no! only neglect.

Neglect in the Home

In no field of human life is there greater need than in the home, where the chief breakdown in national life has occurred. The entrance of labor-saving devices and the shortening of the standard day's labor from ten to eight hours, has in every city of the land, given more time to the individual to use for other purposes than labor. The pity is that in many cases the time so secured has been abused. Home has simply become a temporary resting place between work, excitement, and sleep. Our feverishness has taken a toll that is often more ruinous than long hours of labor. This lack of restraint and impatience has resulted in a lax parental relationship that everywhere gives room for anxiety. Whither are we going? Is the question in homes where the family has few regular meals together, seldom get to bed at one time, and never get any moral or religious instruction to safeguard health and happiness.

We have fallen upon an evil day in the neglect of home influence and character building. Parents seem more interested in children making a living and making a "match," than in making a life. The frenzy of license seems to have seized the sense of proportion and twisted it out of all religious semblance. To "get on" seems of more importance than to get right. Neglect of the spiritual has ever been the foundation of almost all of the breakdowns of life.

Neglect in the Schools

Perhaps the popular habit of shifting responsibility has

thrown upon the schools a burden they are not prepared to assume. Their equipment and training is excellent for their purpose, but there never was the purpose to educate religiously. Cultural and vocational education has been and is their aim. However the modern neglect of the parents in the home has awakened a purpose upon the part of many educators to create a new purpose in the school curriculum. To add some kind of instruction that will help to stop the flood of immorality and lawlessness which has always been considered the particular province of the home and church.

Neglect in the Church

The church wrapped in the bondage of custom has heroically been trying to meet the great need. The work of the church depending largely upon the executive ability of

the minister and the volunteer labor of the Sunday school teacher, has accomplished marvelous things when the field of labor is considered. To repair in one hour on Sunday morning, the ravages of a week of misguided and indulgent living; to build into the minds and hearts of the children that come more or less regularly, the needed aspirations and inspiration that neglectful parents have failed to inculcate; to put moral stamina and religious fervor into hearts and minds jaded and exhausted by school studies and movie excitement, becomes a superhuman task.

The miracle of modern life is the accomplishments of an organization that in one hour on Sunday morning, is able to transform life as it is doing in spite of wickedness, worldliness and neglect. **The last and greatest is Neglect.**

Conemaugh, Pennsylvania.

Membership in the Brethren Church

By G. W. Rench, D.D.

(Prepared by order of the Tract Committee, to be published in tract form, and published in "The Evangelist"

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First Advantage

This is in the name, BRETHREN. In the year 1708 a handful of Christians led by the scholarly, and pious Alexander Mack, dug down through the rubbish of human traditions, human standards, and human creeds until their feet were planted upon the rock of Matthew 16:18. In 1882, through the decisions of councils on many questions foreign to the Scriptures, including a form of dress, all made a test of fellowship in the church, it was necessary to dig down once more in order to find that "rock." Through much anguish of soul, and the breaking of ties of brotherly love, which this generation will never understand, solid ground was once more found. These fine-spirited, loyal leaders, sacrificing so much of the joys of life, have gone to their graves; but their work was well done, if not appreciated; and they rest in peace.

Throughout the stress and strain of their faithful labors, they would hear but one name for themselves and followers, and that was the name "brethren." That name seemed to cover and soothe the heart-aches of a century of untimely discussion. It was enough; for had not the Master said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8)? "Brethren", "saints", and "Christians" was the name "church" attached to any of these names. Indeed, it would seem that the Holy Spirit sought to hide any attempt to suggest a name for a church, lest it be perverted to a sectarian use. This was to be avoided. Brethren is as good as any; good because it is not exclusive. It is inclusive, and as such it embraces any and all of the Lord's people. "Therefore, my beloved brethren" (1 Cor. 15:28), was one of Paul's most charming salutations. May we be worthy of the name.

Finding the Rock

This is a second advantage. The Brethren not only found "the rock", but they recognized it, and its importance, after finding it. This is of great importance in the work of the kingdom. The Master said, "I"—"I will build." So few leaders have gone back far enough to catch a glimpse of what the Master built. Some who have, did not recognize the perfect Builder doing a PERFECT PIECE OF WORK. For weak and puny man to undertake to change a perfect piece of work, is too absurd to think about. Martin Luther, mighty man of God, did not go back far enough. He was a reformer, and spent his time trying to reform the papacy. Give him credit for what he did. The Wesleys were bent on reforming the church of their day, and never thought of founding the great denomination which honors them. The same may be said of many others. It is well to remember, however,

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

Says one, "What was the rock spoken of by our Lord?" Let us put a little study on the context of Matthew 16:18, and see if we can not find the answer. What was the theme under consideration as set forth in that Scripture? What were they talking about? Why, that is easy to find. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?" There you have the subject of their conversation: the Lord of glory is the theme; not Peter, not the church. "Blessed art thou, Simon, son of Jonas, for flesh and blood hath not revealed it unto thee." "Revealed it—it what? Without doubt, the confession which Peter had just made, 'thou art the Christ, the Son of the living God.'" "And upon this rock"—this identical truth—"I will build my church." When he says, "this rock", the theme is not changed; this, refers back to what Peter had just said: "Thou art the Christ." Upon this great affirmative proposition of all Christendom, the church, —HIS CHURCH—is founded. There it will stand—must stand, or sink into eternal oblivion.

"For other foundation can not man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

The tremendous importance in the plan of Almighty God of THE foundation, is here set forth. Unto your dying day, make sure of the divine rock.

Brethren Have a Creed

Yes, their creed has just been pointed out: "Thou art the Christ, the Son of the living God." The word "creed" comes from the Latin credo—I believe. Jesus is the world's living Creed. That creed will never be revised. Councils and synods there will be, but not to change that creed. And more, if ever the different bodies of Christ unite, it will be around that divine creed. The Brethren will be right in line, then. They have always declared, "More than that is too much; less than that is too little; that, itself, is just right." It is all-embracing, spoken by our Lord himself; therefore, divine. There is no use wasting time on any other. Trying to add more to it dims it like a cloud passing over the sun. In Peter's preaching on the great day of Pentecost, when starting right was so essential, other things were not permitted to enter for consideration. Accepting fully this divine belief, a complete surrender to it with all that embodies, Jesus in his word will be permitted to map

out other requirements as the soul needs them. But the divine belief comes first. If there is debate here, ifs and ands, and ah me's here, right at the supreme moment of making the surrender, what may not happen further on? On hearing one sermon, with the essential item made outstanding, men were ready to be added unto them that same day. Acts 2:41.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

"Open, or close communion"; "once in grace, always in grace"; "predestination"; "the sleep of the soul in the grave"; "divine healing without medicine"; "articles of special dress", etc., are humanisms, pure and simple, invented by the devil to obscure the main issue in the salvation of the soul from sin. There will always be folks who will be attracted by the "side-shows." The Lord's "through train" moves right along on the main track. The little switch-engine often makes a lot of noise, but it never gets very far. Faithful ministers of God will never permit big truths of God's word to be obscured by petty side-issues.

"The words that I speak unto you, they are spirit and they are life" (John 6:63).

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24).

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written, that ye might believe that Jesus is, the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31).

Here are big truths of God, revealed with the sole purpose of dealing with vital issues: how to become reconciled unto God. Can you pass the test

Bible Plan of Conversion

The fourth advantage is in adhering to this plan. Too many plans are made to order—what some body else has experienced, or said. New Testament conversion is the revealed plan as to how man can turn to God. The first thing to remember is that the term, "be converted", or "converted", is not found in the Revised Version. "Be converted" is passive, implying that the power to do so is from the individual. The scholars have long held that the passive form of that term is misleading: that the Greek form is active. The closer translation, therefore, of the Revised Version is rendered everywhere "turn", or "turn again", leaving the power to turn with the individual, where it belongs. If God gives us the light to turn, and we permit the will to stand in the way, the responsibility is with man, and not God. For a God to refuse to give man the power to turn, and then condemn him because he does not turn, is unthinkable. "They who seek shall find," the Lord says. "Whosoever will may come", is the divine dictum. The responsibility of turning to God, or becoming converted, is thus thrown upon man. See Acts 3:19, R. V. God stands pledged to do his part, always.

Now, conversion, or turning to God, has to do with the forgiveness of original sins. The passage referred to demands that certain conditions be met "that your sins may be blotted out." Being "born again", looks to the same thing. New Testament conversion, then, is the divine process of turning to God that "your sins may be blotted out." That blotting out takes place in heaven for us. The evidence of this blotting out of our sins is not in our feelings, but in the pledged word of God. He seems to say, "If you will comply, then will I do." No guesses here. We may know; and we may place our finger on the passage of Scripture where God assures us of what he will do. God has placed "saved", "shall be saved", "the remission of sins", "the gift of the Holy Spirit" at the end of the divine process of conversion, or turning. "Shall be saved" is God's pledged word, but found only after his own imposed conditions, like "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Read the many cases of conversion in the book of

Acts, noting carefully in each instance what was presented to be believed, and what was required of the believer. Acts 2:36-39; 8:26-40; 9:1-20; 10:44-48; 16:29-34.

The truth of the gospel preached is **divine truth**; the belief of that truth "with all thine heart" is **divine faith**; this faith leading men to give up their sins is **divine repentance**; the confession with the mouth (Rom. 10:10) that "Jesus is the Christ, the Son of the living God," is the **divine confession**; and the obedience "into the name of the Father, and of the Son, and of the Holy Spirit", is the **divine baptism**. These steps in the divine process of turning to God bring man to God's part, where he says "blotted out"; "the remission of sins" (Acts 22:16); and the bestowal of the Holy Spirit. The laying on of hands is the beautiful service connected with the latter. And then, all put together, **IT IS BUT THE FREE GIFT OF GOD**. Reader, is your experience in conversion like the 3000 on the day of Pentecost, when Peter, an inspired apostle, was directing the meeting, or like the Ethiopian eunuch of Acts 8, or that of Saul as he narrates it in Acts 22, or Lydia, the seller of purple, as given in Acts 16, or the Philippian jailor, whom Paul led to Christ, baptizing him the same hour of the night? I had rather have the New Testament experience of these converts, than all the easy ways ever devised by men. Blind impulse is no safe guide for me.

Another Advantage is in Standing by His Orders

Matthew 28:19, is known as the Lord's great commission to his church. He says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Since no one hesitates to properly stress the latter part of the commission, I shall give most attention to the first part. It is there that you find the excuses, the cavils, and the open, flagrant disregard. It is a shame that there is a pretension of holding our Lord in high esteem until you come face to face with these words—**HIS WORDS**.

In giving us his marching orders, he chose his own form of speech, evidently expressing just what he wished his followers to hear. Until he changes the form of language used, it will remain in force, and we shall have to reckon with it. To say that "the form of speech is unimportant" is like saying what Jesus said is unimportant.

But you know where such teaching leads to. Then, what does his language mean? He might have said, "Baptizing them in the name of the Father, Son and Holy Ghost", as careless people often quote it, but he did not put his thought in that form. An honest way to find out what he meant by his saying, is to bring to bear on this passage the light of other scriptures; for the sum total of all scriptures is necessary to a full understanding of any subject.

Jesus says, "Baptizing them."

I. What is Baptism?

1. Matthew 28:18, 19. A positive, divine command.
2. Mark 16:15, 16. A positive, divine command.
3. Acts 2:38. A positive, divine command.

II. Who are Subjects for Baptism?

1. Mark 16:16. Those who can, and do believe.
2. Matthew 28:19. Those capable, and old enough to be taught.
3. Acts 18:8. Hearers and believers, and those who can obey.
4. Acts 8:12. Both men and women.

III. How the Scriptures Say it was done.

1. Mark 1:5. They went to the water.
2. John 3:23. They went where there was much water.
3. Acts 8:38. They went down into the water.
4. Romans 6:4. They were buried with Christ.
5. Romans 6:5. They were planted in the likeness of his death.

(Not burial. His death is described in John 19:30).

6. Matthew 28:19. They were buried "into the name of the Father, and of the Son, and of the Holy

(Continued on page 14)

THE BRETHREN PULPIT

Applied Power

By Edwin Boardman, Jr.

Scripture Lesson—1 Sam. 14:1-15

We pray for conquering power and, did we but realize it, all we have to do is to venture a real application of the forces at our disposal for the working of wonderful results. Many Christians are like frozen Niagaras. All the necessary factors are there for power—the river, the abyss and the feeding lakes—but zero weather has crystallized the power so that nothing results but a beautiful display of winter scenery. God Almighty has power sufficient for all needs. His lack is the finding of sufficient distributing centers in human life to give him the necessary contact with his needy world. But we are faithless and unbelieving, because we refuse to move ahead unless there are visible Pentecosts at every stage of the advance.

The church today might well contemplate some of Israel's experiences in given situations so that she might learn some lessons in applied power. In 1 Samuel the 14th chapter, we have a picture of such a victorious application of faith-infused power. The Philistines had spread themselves over the land of Israel like an inundating flood. They were warlike freebooters who delighted in waxing wealthy at the expense of weaker peoples. Israel, under Saul's dynasty, was just beginning to climb out of the period of disorganization and lawlessness which held sway under the Judges. The climb to power was difficult, made more so by the fact that the Philistine invaders had deprived Israel of offensive weapons. Consequently we behold Saul and a few hundred retainers holding Jewish court under a tree in the land of Benjamin and waiting for a favorable moment to strike the foe. This rustic king and his men had yet to learn many things about the God they were serving, and one of them was the present power of Jehovah. In the host, however, there was a prince who seems to have had real vision and power in his life. At any rate he was willing to help things to happen. This man was Jonathan. Growing restless at the inactivity of his father, and beholding his people daily becoming more impoverished and possessed of the slave mentality he concluded that the situation was ripe for an heroic and herculean effort. Across the valley, on the edge of a sharp declivity, was a Philistine stronghold from which robber bands were continually starting out on pillaging expeditions. To capture this hold was the goal of Jonathan's desire, so departing secretly from Saul's camp he and his armor-bearer started on their dangerous mission. Jonathan's faith in the God he served is found in the heroic words to his companion—"Come and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few" (1 Sam. 14:6). Finally the bottom of the cliff was reached and here the test was applied—viz., if the Philistines ran out eagerly to meet the two soldiers, it was to be a sign that Jehovah did not want them to take the fort; but if the Philistines challenged them to scale the cliff to attack, then it was to be a sign of God's presence and power with them. When the garrison saw Jonathan and his companion they immediately hurled the challenge to them to scale the cliff. Eagerly the two Jews started forward and reaching the heights they immediately began to use their swords with terrible effect. So brilliantly did the two champions fight that the Philistines began to flee in dismay; the height was won and the pathway to splendid victory for Israel was opened.

This incident in a courageous man's life comes to us with singular force in these days of contradiction and fear. Philistine forces are at work in the church today. Such forces are deterrent, disruptive, and destructive of the best

interests of the Kingdom. The Christian church is rich and increased with goods. Her membership rolls are filled with respectable people who profess faith in the Lord of Hosts. Each member is a potential powerhouse for the application of God's power, but somehow the church seems to be sitting under a tree waiting for something to turn up. Preachers are almost driven to desperation as they face congregations that can sleep blissfully on during the preaching of the Word. The studied indifference of the average professing Christian to Christian service is not only shameful, it is disgusting. Instead of finding "fishers of men" who toil at the nets, a lot of Isaak Waltons are to be found who sit contentedly on a grassy bank by the stream and drowse while their "cork" bobs in the water under the attentions of some nibbling fish. Then too, we find that professing Christians love nothing better than a fight, providing it is a church fight—where nothing more visible is broken than reputations. Such factors as these are Philistines, for they cause apathy and atrophy in the church of Christ.

The church needs people who will dare to let God's power work through them even as Jonathan and his armor-bearer did. Such daring souls will go quietly about their great task, earnestly, honestly putting Divine power to the test. In these days we seem to have the idea that to get souls to work for the Lord there must be noisy reconsecration; the hip, hip hurrah of a rousing revival meeting in which the whole membership takes a stand for the right and there is much testimony regarding what "we are going to do in the future." Mayhap this is all good and necessary but it appeals to me that the great movements of God begin majestically, quietly, deep down at the foundation of life, and quietly yet resistlessly work their way out into action. The natural laws governing this universe need no press-agenting; yet those laws are not deterred in their working for all their silence. The Bible was printed into the English tongue secretly; to make known its printing would have meant death to the printer and editor—as it afterwards did; yet for all its secrecy it has worked its way out in power in the English speaking world. So with all those who would really apply the power of God to modern life; they may be very quiet about their big undertaking, but as the power is applied the results become visible. No! Jonathan and his companion did not ask Saul's permission to take the hill fort. They trusted God and silently stole away into the big adventure. Quietly but resistlessly the power of faith and spirit was made manifest when applied.

Another noticeable factor in the lives of those who dare to apply God's power is that they are willing to make the severest tests the symbol of assured victory. It would have been easy for Jonathan and his man to have fought the foe at the foot of the cliff where an easy retreat was to be had in case of disaster, but nothing of the sort was done. The challenge to fight on the hilltop after sealing the cliff was the sure test to Jonathan that the power of God was leading them on. So often we Christian workers grow discouraged in the face of the odds arrayed against us—all the appeal of amusement; the pull of radio broadcasting; the general indifference to things spiritual. How often preachers are thrown by these tough foes. The factor that makes the situation more difficult is that church service of any sort is largely voluntary and ministers and church boards have no leverage by which to arouse much of the membership. These circumstances are hard to face, yet if we would apply God's power we will have to make the severest demands on our faith and move ahead. Saul with several hundred war-

rriors could sit under the trees and wait while two were willing to venture ahead. There's a real lesson in percentages here to every modern progressive who would dare for God. Such courageous ones will always belong to the minority in Christendom. "There is no restraint to the Lord to save by the many or by the few" (1 Sam. 14:6).

You will note too, that those who dare to apply the power of God to their age are always willing to venture everything they have in the world on the rightness of their move. It was not demanded of Jonathan and his companion that they die as evidence of their faith, but there had to be a willingness to die in the venture if need be. Two men can't face tremendous odds in hand to hand conflict without recognizing the possibility of sudden death being their portion. Right here is where modern appliers of the power of God fall short. We don't believe enough in our venture of faith to die for it. We are ready to laud those who do not refuse to make the great sacrifice, but somehow life is mighty precious to us and we desire above all things to be able to live our three score and ten years. We like comfort, and the assurance of a bank account, along with gilt edged real estate holdings. We much prefer the safe job behind the lines that we do the danger of the battle front. No one is more conscious of these things than the writer and I often ask myself—"Am I really willing to die for the things I believe?" Are you? If persecution and death were to be my lot would I be a minister, or even a Christian? Here is the acid test of one's faith after all. It's nice to be positive in conviction, but is my positiveness an index to my real willingness to venture all I have in a splendid effort to conquer all opponents to those things that are true and right.

The second outstanding truth of this chapter is this: when the power of God is put to use the existing conditions are radically changed. Destruction and death came to the Philistines when Jonathan ventured ahead. The power he used was no gentle zephyr blowing softly over the face of the land. It was a destructive tornado that left a tangled wreck of Philistine power in its wake. Any servant of God has at his disposal the same dynamic power. It is called in the New Testament—"inherent might." We call it in the English—"dynamite"—and we use the Greek root Jesus used in Acts 1:8 when he said: "Ye shall receive power after that the Holy Ghost is come upon you." When this dynamite is applied it does two things—it blows out the bad; and makes way for the building in of the good. Some years ago they wanted to clear a ledge of rock out of the channel leading into New York harbor. Dynamite was placed in the rock ledge and electric connections were made to ignite the charge of dynamite. Then at the given signal the button was pressed and the rock was blown into atoms, thus making way for the argosies of world commerce to enter and leave the harbor. God's power when applied is just as effective in the realm of the spirit.

Great expertness is needed if the applying of the power of God is to accomplish much good. We must handle aright these dynamic forces. We must not grieve the Spirit. We must be in absolute earnest with God in this venture. The kind of faith most of us exhibit as we tackle spiritual and temporal problems will never be that quality of dynamite that will remove mountains. It is generally the type that will keep us from venturing too much for the Lord. Perhaps this is well for we play with God's power too much and the Almighty is careful not to let children play with dynamite. Brethren, we need to increasingly come to the full stature of men of faith in this use of Divine Power. When that stage is reached we'll be able to apply power effectively. To reach that stage we'll have to develop our nerve, vision and energy along with our devotional life so that we'll be willing to attempt big things for God.

One last fact. Jonathan's name means: "Jehovah has given." It was a fact as well as a prophecy in Jonathan's experience. Physically, his very manhood was evidence to Saul, his father, that Jehovah had given life. In his spiritual experience Jonathan had to lay hold of the prophecy of

his name and prove that Jehovah had really given him power. We too often ask for proofs of God's present power in our life while all we need to do to prove the fact is to apply the power, put it to active use. Electricity is a hidden power in its copper carrier until the button is pressed; then the hidden might becomes apparent. Do not ask for proofs of power. Apply your life to its God given purposes and the power will be there. "Jehovah has given."

506 W. 11th St., Waterloo, Iowa.

Among scores of reasons why you should say "today," and not "tomorrow," I want to give you one, Proverbs 27:1. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." It may bring forth death. Two men die every second. But if tomorrow does not bring forth death it will bring a less favorable condition of heart and soul to settle this matter. One time in an audience of 4000 I found by a test that 3200 had come to Christ before they were twenty years old and about 400 between twenty and thirty. Of those converted between fifty and sixty there were only 17; between sixty and seventy there was one, and after seventy not one in all the 4000.—Biederwolf.

Our Worship Program

A Devotional Reading of Matthew's Gospel)
(Clip and put in your Bible for convenience.)

MONDAY

FAITHFUL SERVICE—Matt. 25:14-23.

"This parable turns on the moral quality rather than on ability," says M. R. Vincent. "Its key-note is not five talents, nor two talents, nor one talent, but faithfulness to all three. It is faithfulness, and not amount, which links the talents to the joy of the Lord, the 'few things' to the 'many.'"

TUESDAY

SINS OF OMISSION—Matt. 25:24-30.

There are sins of omission and commission and we shall be held responsible not only for the wrong we do but for the good that we fail to do, for the blessing that might have flowed from our lives, the opportunities of usefulness that we failed to take advantage of, the growth in character we failed to realize.

WEDNESDAY

SEPARATION DAY—Matt. 25:31-46.

There are but two classes of people, those who are the faithful and true children of God and those who are not, and while we cannot always distinguish between the two, "the Eye that seeth the heart can make no mistake" and will some day make the proper division.

THURSDAY

THE PLOT AGAINST JESUS—Matt. 26:1-5.

How often do the emissaries of the evil one make use of the most sacred religious occasions for the promotion of their evil designs! May the spirit of conviction and conversion free the church of the dead-weight of its spiritual hypocrites.

FRIDAY

THE FRAGRANCE OF GRATITUDE—Matt. 26:6-13.

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And he that brought her back is there."

—Tennyson.

SATURDAY

THE SHADOW OF TREACHERY—Matt. 26:14-25.

The depths of infamy to which he sank who eat from his Master's table and then turned traitor to him whom he was duty bound to defend with his life is hard for us to fathom and the revulsion of feeling which Judas himself experienced when he realized the disgrace into which he had fallen goes far to explain his passionate suicide.

SUNDAY

THE COMMUNION—Matt. 26:26-29.

Jesus took the simplest and most common things of daily life and freighted them with the most uncommon and sacred significance, so that the profoundest truths thus taught are easily understood by all. This makes the ordinances universal and typical of a kingdom that includes every color and race.—G. S. B.

OUR DEVOTIONAL

Observance of the Sabbath Day

By G. M. Garland

OUR SCRIPTURE

Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work.

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

OUR MEDITATION

Reverence of the Sabbath seems almost to have become lost. In this fast-moving Twentieth Century in which we are living one sees so much being said and done in utter desecration of the Sabbath Day that we are led to believe that the fourth Command of our Lord seems almost to have been forgotten.

Much has been said about the enforcement of the so-called "blue laws", both for and against. Much more remains to be said. Much more will be said by more able and learned writers, which will far surpass any feeble efforts on my part to discuss this subject, yet we are constrained to say a few words along this line.

This utter disregard of the Sabbath Day is not alone confined to the unsaved, and those out of the church, so-called. Christians and church-going people are likewise guilty and shall be held accountable in the last great day.

The Sundays of the present as compared to the Sundays of a generation ago seem to have fallen victim to the evolution of progress. Coming from a Christian home, and of Christian parents, the grandson of a minister of the old Dunkard faith, the writer has heard many times the strict observance of the command, "Remember the sabbath day, to keep it holy", that was practiced in those days. Then, Sabbath meant that even the visiting of the sick was not to be put off until Sabbath unless it were not possible to avoid it. Only the simplest meals were partaken of, just enough to merely satisfy the physical hungering, and as much preparation along this line being done on Saturday as was possible.

The Sabbath of today—what is it? To most people it has become merely a day of pleasure. Since the inception of the radio, one might perchance take time to listen to a sermon by that means, unless the Sunday newspaper has not been completely read. But in this present day and age, the vogue seems to be to keep such late hours on Saturday night that one has to lie in bed until noon Sunday. Of course, it is different if it is summer and one has planned to go on a picnic, or an excursion, or a long automobile trip, in which event one has to rise early. Then a round or two of golf must be indulged in in the afternoon. In the evening, in preference to going to church, one has to go out to the Amusement Park, or for a drive out into the country after a strenuous day's exercise. That is the writer's conception of the Sabbath of the present day compared to the Sabbath of a generation ago. Even the use of the word "Sabbath" has almost entirely been dropped.

The attendance particularly at the Sunday evening service in most churches is really pitiable. It seems the throng can only be attracted to church by the advertisement that some sensational discourse, such as the marriage or divorce questions, will be discussed by the minister. Not so very long ago the pastor of a large church of a large denomination in one of the residential sections of Pittsburgh gave a series of Sunday evening talks (such subjects are not worthy to have the name "Sermon" applied to them) on various sensationalisms. On at least one occasion, and no doubt

on more than one occasion, the crowd was so great that it had to be turned away. A crowd turned away from church! More than a thousand people already packed inside. One can scarcely conceive such a condition existing anywhere, more especially in a large city. But that condition actually did exist. But, my dear readers, the Gospel of Jesus Christ was not being preached and taught. Those thousand or more inside and the many turned away had not gone to hear the Gospel preached. They had gone for the sensational thrill. Thank God, the Brethren church does not engage in such practices. We would rather close our doors than resort to such measures. In regard to the sensational sermons referred to: The story is told of two young men who set out to go to church one Sunday evening. One was a member of a church, the other was not. The member suggested that the two go and hear one of the sensational sermons. The non-member refused, saying that he would rather hear the Gospel a thousand times over. It would be better if there were more people like this young man.

One of the daily newspapers of one of the largest cities of the United States carries each day a column called "Letters from Readers." In some manner the discussion in this column has become centered on the so-called "blue laws." The writer has to some extent been following the discussions presented. The arguments both for and against have been varied. They have been pertinent and pitiful. One woman had the audacity to say that she did not believe in people always running to church and dragging other people with them. That woman certainly is laboring under a huge misapprehension. In that discussion, Sunday baseball, football and all those sports—the movies—the theaters—every conceivable kind of sport, entertainment or pleasure found its place, favored and unfavored. The thumb-worn argument of the hard-working mill man and the like who is too tired after a long, hard day in the mill or shop to go out in the evening, he having to look to Sunday as his only time to enjoy a movie or a baseball game, was advanced. I believe only one person—and that person a woman—made reference as her argument to the command: "Remember the sabbath day, to keep it holy."

The vast majority of the leaders, both men and women, of the past and present—the thinking men of the nation—the great leaders in state, diplomatic and financial circles—have been Christian, church-going men, and certainly not ashamed to admit. George Washington, the Father of our country, was a devout man of God. So was Abraham Lincoln, and, more recently, the late Presidents Roosevelt and Harding. Dozens of others could be named if space would permit. All of those men had cultivated the spirit of worship. They "remembered the Sabbath day and kept it holy." They could not afford to do otherwise. No one can afford to do otherwise.

Those in favor of abolishment of the "blue laws" say: "I can go to church in the morning and worship my God, if I feel so inclined, and still go to a movie or a ball game in the afternoon." They have not cultivated the spirit of worship. One cannot serve God and Mammon.

Thus it will be seen if these exponents of the abolishment of the "blue laws" could be convinced of the error of their way—if they could be made to realize that they should cultivate the spirit of worship, they would feel there was no necessity for further pleasure on Sabbaths, already overburdened with everything but thoughts of church and God, and this old world in which we are living would be a far better world in which to live.

OUR PRAYER

Our kind Heavenly Father, help us to better observe the command: "Remember the sabbath day, to keep it holy." Help us to realize that the Sabbath was made for thee, and not to be used in the pursuit of worldly pleasures and for satisfying the craving for questionable entertainment. Help us to cultivate the Spirit of Worship, for the Glory and the Exalting of thy dear name. In Jesus' name, we ask it all. Amen.

Pittsburgh, Pennsylvania.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 18)

The Beginning of Sin

Scripture Lesson—Gen. 3:1-24.

Printed Text—Gen. 3:1-12.

Devotional Reading—Psalm 1.

LESSON LIGHTS

(From Illustrated Quarterly.)

The Garden of Eden was a pleasure ground with trees, streams, flowers, and fruits in the land of Eden. The pleasure grounds and gardens of the Persian kings were called "paradises." Xenophon describes one belonging to them as a garden very large and beautiful, having all things which the seasons produce (Anab. iv. 10). It is impossible to tell precisely where Eden was situated. Delitzsch says that "Paradise is lost." We only know that it must be somewhere on the Euphrates. Some think it to be near the head waters. Perhaps the most probable site is on the lower Euphrates, near where the Tigris (Hiddekel) unites with it.

The Tempter

It is a worse denunciation of man's nature to assume that there is no definite evil spirit from without which tempts to sin. If all the evils in the world today and throughout history have come through the evil in the nature of man, then he is in truth the incarnation of evil. But throughout the Bible we find recognition of evil influences from without tempting men—usually in the form of fallen angels, or of their leader, Satan, or Beelzebub, or the Adversary.

The Tree of Knowledge of Good and Evil.

It was not "the tree of knowledge," but only of the knowledge of good and evil. It was not to prevent them from knowing good and evil. Its purpose was to teach them that knowledge in the divine way. For there are two ways of knowing good and evil. One is Satan's way, by knowing evil through experience, and good by contrast. The other is the divine way of knowing good by experience, and evil by contrast. "The prohibition of this tree was to cultivate moral growth, for a man grows morally only when he is in the presence of a forbidden thing and restrains himself. There being a prohibition, he knows that there is a distinction between good and evil. He may choose either. This tree made him conscious of good and evil. The prohibition was a constant education by the law. The tree was named not for its fruit, but for the prohibition."—Dods.

Why Man Was Exposed to Temptation

Simply because there was no other way of opening the door to man's highest possibilities, his fullest development, his purest holiness, his greatest happiness, his largest usefulness, his nearness to God. "Why did God make Satan?" He did not make him. He permitted him, in order that there might be "angels excelling in strength." There can be no victories without battles.

(1) It was impossible for Adam to have been developed in character without tempta-

tion. (2) The tempter was not allowed to come in order to make him fall, but to enable him to resist, and in this way could he best gain character. (3) The tempter was not allowed to come in his own form, nor as an angel of light, but only as a beast, to make the trial as light as possible. (4) He neither threatens, nor persuades, nor compels, but only misrepresents that as to which Adam and Eve knew the exact truth from God's own words.

The Serpent

The two elements of temptation are, first, something wrong in that which is forbidden; and second, something desirable and attractive in that which is wrong. Temptation is always disguised. It is quite possible that the serpent, to prove his assertion, had eaten of the fruit of the tree, and had not been stricken dead; and Eve may have thought that the serpent's superiority in wisdom and intelligence over the other animals was due to his eating of the forbidden tree. If this did not kill him, why should it kill her? This is exactly the process by which mankind are led into sins today. They see the sparkle of the wine cup, the soothing qualities of deadly drugs, the riches and splendor and power which come from ill-gotten wealth. They see that others have partaken and have not yet felt the evils denounced against such things. Nevertheless it is true of multitudes that on the day they eat of this forbidden fruit, they begin to die, body and soul.

Whatever view we take of this chapter, it is a true picture of human life, so marvelously accurate, so divinely religious, and true to human nature and to divine. "It is a picture into which every man may look and see himself, and shudder at the terrible cost of sin. It is the greatest sermon ever preached to man as a warning against sin; a sermon which millions have read and millions more will read; a sermon which will never cease to be read so long as man is man and God is God."—Pres. W. R. Harper.

Salvation Through Exile

The driving of man out of paradise after he had sinned was not more for his punishment than for helping and training him toward a better life. The whole Bible is a record of the conflict of man with evil, and his redemption and spiritual education, from the fall to the holy city of God. After man had sinned, Eden was the worst place in the world for him; idleness, ease, and pleasure would have quickly completed his ruin. Hope for him lay in the necessity of labor. The very punishment was remedial. The rainbow of promise was over the exiled pair.

Illustration

A man once complained bitterly because he had to work so hard on account of Adam's sin. He knew that he would not have been so foolish. A rich friend offered to give him

home and board so long as he would eat alone and not touch a certain covered dish that was on the table. It was not long before he peeked under the cover, when out leaped a mouse. He was told to go to work for his living for he was no better than Adam.

Spanish Sunday School Hymnal

When Rev. George P. Howard of Buenos Aires, Argentina, was in the United States on his recent furlough, numerous individuals and audiences were informed of the need for a Sunday school hymnal in Spanish. Special gifts were made for this purpose. Mr. Howard has just written the World's Sunday School Association, of which he is the representative for Argentina, Chile and Uruguay, that the much needed song book is ready for the press. The printing will be done by the Methodist Press in Sao Paulo, Brazil. Mr. Howard has had a final conference at Montevideo, Uruguay, with the committee that has had this important work in charge. Just one of the necessary processes is indicated when Mr. Howard says, "I am having to write the first verse in Spanish of every hymn between the music bars, and this is slow, tedious work."

PUCKER'S PERPLEXITIES

By Rev. William Osgood Rogers
Frivulus

Deer Skinny,

Our Preechur seams awful Frivulus to me. He doesn't take things Serious enough. He only Plays when he ought to be Scolding.

The Bibel class had a Quarrel or something and he found them Hating each other like the French and the Germans. One Set wanted the class run one way. The other Crowd wanted it the other way. And neethur would give up.

The Preechur said to Dad that something must be done about it Rite Away. And Dad looked for a Red Hot surman the next Sunday. But the Preechur never said a thing about it.

He even invited the Bibel class over to the Parsonage on Friday nite for a Party. Each side came to see that the other didn't put anything Over on them, and Dad thought that was the time for the Preechur to line them all up and tell them what wicked Sinners they all was, and give them Fitz.

But he didn't. He just started them to playing old fashioned games like stage coach and twerl the platter, and wound up with a Peanut Race.

The Peepul hung back at first, but pretty soon they forgot their troubles and got to laughing, and Dad says the rest of the evening was one long Scream of Joy.

After the refreshments they all sang songs Not church songs, but Nellie Gray and Old Black Joe, and when they started Hoam they all went out in one gang insted of the way they came in. They all declared they had a awfully good time, and from then on the Bible class has run as slick as pie.

Ain't it queer?

Yours,
PUCKER.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Master, Use Me

By Rev. Elisha A. Hoffman

Send me forth, O blessed Master! where are
souls in sorrow bowed,
Send me forth to homes of want and homes
of care;
And with joy I will obey the call, and in thy
blessed name
I will take the blessed light of the gospel
there.

There are lives that may be brightened by a
word of hope and cheer,
There are souls with whom life's blessings I
should share;
There are hearts that may be lightened of
the burdens which they bear:
Let me take the blessed hope of the gospel
there.

There is work within the vineyard, there is
service to be done;
There's a message of salvation to declare:
Send me forth to tell the story to the homes
of sinful men;
Let me take the blessed Christ of the gos-
pel there.

Oh, I would not be an idler in the vineyard
of the Lord;
With the Christ the vineyard labor I would
share;

Into hearts that know not Jesus
I would speak the saving Word:
Let me take the blessed joy of the gospel
there.

Call me forth to active service,
And my prompt response shall be.
"Here am I! Send me;"
I am ready to report for orders, Master. sum-
mon me,
And I'll go on any errand of love for thee.
Lamoin, Iowa.

A "Sick" Committee

By Rev. Ernest Bourner Allen, D. D.,
Contributing Editor

I happened to sit the other day with a
group of workers who were planning for the
future, and the president read a list of com-
mittees who were to serve for the work.
Among others mentioned was a "sick"
committee! My mind immediately went off
on a tangent, and I reflected upon the fact
that a great many committees are "sick" to-
day. Some of them are sick of their job, and
do not attend to it. Some of them are a lit-
tle feverish, and attend to it in a rather ex-
cited way. Some of them are subnormal, and
pay very little attention to their task. Their
names are in the printed list, but one hears
nothing of them throughout the year. Some
committees are "sick" because of indiges-
tion; they are not clear as to their task, and
have not taken time to digest the facts avail-
able regarding it. I have known committees

which were seriously "sick" because they
had lost their head; the chairman was not a
leader, and the members felt that it was not
their business to call the committee together
and indicate the work. Upon considerable
reflection I am prepared to affirm that there
are a great many diseases which affect com-
mittees, and there seems to be no known cure
for them. I wonder whether we could not
get some Rockefeller Institute for Religious
Diseases to put a group of experts at work
upon these diseases to which committees are
subject.

And, in any case, what sort of a committee-
man are you? Do you understand the task
which you are expected to help in working
out? If every member of the committee was
as much service as you are, would the work
be accomplished? When you permit your
name to be mentioned on a committee, is it
simply because you like the publicity or be-
cause you really expect to do your share of
the work?

Probably we shall never get beyond the
stage where committees are needed. I have
a friend who says that "life is just one com-
mittee meeting after another." Some com-
mittees waste a great deal of our time, and
this is due to a number of causes, the ineffi-
ciency of the chairman, the lack of coopera-
tion by members, the tardiness in attending
meetings, or a failure to realize the impor-
tance of the task. There are societies and
churches where fewer committees would ren-
der better service. Some committees are too
large to get real action in a reasonable time.
Let us look over our committee assignments
and tasks, and see whether we are "sick."—
C. E. World.

Oak Park, Illinois.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for April 18)

My Favorite Motto. Phill. 4:13

Betty and Mary Louise got out of school
early one nice sunshiny afternoon. These lit-
tle girls were close chums and had many good
times together. On this particular afternoon,
Mary Louise wanted Betty to go home with
her, but Betty did not have her mother's per-
mission, so she said she could not go. But
Mary Louise insisted until Betty changed
her mind and decided that she would go and
play until the usual time for school to be out
and then go home so that her mother would
not worry about her. They soon were having
stacks of fun playing "Hide and go Seek"
and the first thing that Betty noticed outside
of her fun, was the whistle at a factory
which always blew at supper time. Then
Mary Louise and the other children saw Bet-
ty start up the street as fast as she could
run. When she reached home, her mother

had just returned from hunting for her and
was so worried that she was about to call for
Betty's father. Betty was so sorry that she
decided that it would be nicer to never play
than to cause her mother so much trouble.

Betty's mother loved her little girl very
much and she knew that her child was feel-
ing very bad so she decided that they should
have a talk together. This is the conclusion
that they came to: They decided that since
they loved each other so much they did not
want to worry each other. Betty's mother
read her one of our scripture verses that we
have for this week, and explained it to her.
This verse is, "Love worketh no evil." This
means that if we love people we will not
want to hurt them in any way. If we love
our neighbors we will not want to be unkind
to them, but how much more important is our
love for our mothers. Surely then we will not
want to do anything to worry our mothers.
Children are apt to forget how much their
mothers love them and how much they really
love their mothers. After their talk, Betty
told her mother that there was something
that she was going to do that evening as
soon as she got through with her lessons.
Guess what she did. She took a long piece
of card board and worked with her pencil
and ruler and paints for a long time. When
she was through, she had a motto to hang on
the wall of her room. Do you know what her
motto said? This is what she had printed
upon it in large letters. "Love worketh no
evil."

Some of the other mottoes that are given
in our Bible references for the week are very
good, too. I wonder if each one of you, Ju-
niors, has a motto which helps you to live in
the way that is best. That sentence that the
apostles spoke to their master, one day,
"Teach us to pray", is a good motto. If we
take this for our motto we will try to look to
God to guide us. This means that we want
to live as though we were talking to God. If
we want our Heavenly Father to teach us to
pray, we want him to teach us how to live as
though he was our constant companion and
we could talk all our problems over with him.
All of us who are Christians should have this
motto and think about it whether we write
it on our walls or not.

Another motto that is somewhat similar to
the last one is, "Your Father Knoweth."
This means that our Heavenly Father knows
the things we need, that he understands our
troubles and our problems as well as under-
stands when we are happy. If we feel in our
hearts that God knows all about us and try
to live so that he will be pleased, we will be
living as though we were talking to him.

In Romans we find a motto that is very
helpful. The great apostle and preacher,
Paul, used this sentence. He said, "I am
ready." When he used this sentence he was
speaking of one particular job that he had to
do. But, I think he lived as though that
was one of his mottoes. If we decide to

(Continued on page 14)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Letter and An Appeal from Argentina

Rio Cuarto, Argentina, Feb. 22, 1926.

Dear Members of the F. M. S. and the Evangelist family:

Once upon a time I read or heard the story of a man who decided his home was not all that he desired and made up his mind to sell it. So, placing it in the hands of a local realtor, he waited anxiously for developments. Then one day he read an advertisement which this realtor had inserted in the daily paper describing this very property, and he realized for the first time what a wonderful property his was, and straightway took it off the market. I know now who wrote that ad.—It was "That Office Secretary."

When I read her introduction of "that missionary of ours in South America" in the last number of the Evangelist I was almost "sold" myself. But wasn't it sweet of her to concede this missionary "one fault"? That makes two that I know of.

I'll leave it to you if it is quite fair to take excerpts from letters written to one's own private family, during one of the busiest weeks of the year, and make that seem the normal round. Certainly I have not spent a great deal of time holding my hands since coming here (except last winter, when they nearly froze stiff), but, far be it from me to say that I have "not had time to write to the Evangelist."

It has been my experience that we usually find time to do the things we consider most necessary or the things we most want to do. I can not honestly say I have ever craved the chance to write things for publication. It is so easy to make things seem what they really are not, and beside it seems a sort of one-sided affair anyway and I never did like things with just one side.

"That O. S." speaks of "our missionary" and I like that, but I am almost inclined to think that another sign of her imagination. Perhaps she can explain just why all the mail should travel northward, when the same steamers that carry letters northward would bring some the other direction just as cheaply. You see this missionary does not have as nice a disposition as some of those that have been on the field for several years without ever receiving any sign that they are your missionaries except the monthly pay envelope, and the most heartless of corporations does that well by its employees. I have yet to see even Brother Yoder so busy that he does not have time to read the letters that come in the U. S. mail within an hour of their arrival.

I must qualify one of my remarks, for with the pay envelope almost always comes a fine letter from the Financial Secretary of the Board. I suppose he thus represents all the churches, for I find, on asking some questions, that the Sickels, who have been here for 6 years, and the Yoders, who have been here for 16 years have never had even so much as a Christmas greeting card from but

one or two churches aside from their "home" churches. "Brethren, these things ought not so to be."

I hope, dear "O. S.", to see this missionary business more of a family affair. If we could feel that the whole brotherhood is back of us just as our home churches are, it would put new enthusiasm into our work and we could all rejoice together. But don't leave that all to our imagination, or we shall have to bring "That O. S." down here. We have a little room here in Rio Cuarto that we shall be glad to turn over as a Sky Parlor any time.

Now for the real reason for this letter. In the last mail I received a letter from a little girl, telling of the Junior Mission Study Class to which she belongs, and she says: "We thought you could tell us of some little fund that we could support or help support with our offerings"; and because I believe there are others that may be wondering the same thing I am answering Lea Belle's query through the Evangelist.

Two of our native pastors, fine, consecrated men, have large families, one has 7, the other has 8 children. You pay these men \$65 a month and their rent. So far as I know of 3 things that are cheaper here than at home; meat, milk, and violin strings. To my knowledge everything else is as high, many things 25, 50 or 100% higher, cotton goods being well up on the list.

The Istuetas have 4 children of school age, the 3 oldest are girls. Now, providing books and other school equipment, besides suitable clothing, is no small matter and though I know that they live with the strictest economy, Brother Istucta says he is finding it impossible to keep from running a little behind each month. He does not complain, says the Lord has promised to supply the need and he is trusting him to do it.

The only alternative is to take these little girls, the oldest nearly 13, and send them out to service, and God pity the poor little servant children of the Argentine!. My heart aches every time I see one of them, for so often they are veritable little slaves, yes, even little "white slaves."

The Sotolas' oldest are boys, and as long as they have work they pay their own way through night school. Even at that they have a hard time getting along. There are 2 girls of school age, Lydia and Marta. At this writing Lydia is very ill, and you can guess that if it is hard to manage ordinary expenses, how it must be when sickness comes.

I believe that there are Sunday school classes, Endeavor Societies, Primary Departments, and individuals, that will be glad to have a part in keeping these "little ones" in their own happy homes, getting such education as is possible, fitting them for useful lives and for service later. 10 pesos (\$4) a month will do it nicely. Will you help? To

those who will undertake this responsibility for a year, we shall see that you receive a picture of your child, and bright little youngsters they are.

May I be your missionary? I'd love to be. For myself, I hope never to have to ask for a single penny, but I do covet your interest, your fellowship, most of all, your prayers for it is not always an easy life, and in spite of the years that are piling up, even if not weighing very heavily, this missionary often feels very much like a little girl a long, long way from her home and her daddy.

Yours (?) in the Master's Service,
 JOHANNA NIELSEN.

NOTE—Miss Nielsen sent the above letter to me as the treasurer of the Foreign Board for my approval before its publication. The matter of furnishing, or approving the furnishing of some sort of extra support to the children of the native South American missionaries will be placed before the Foreign Board at its next meeting, for it is evident from what we know, that something must be done along this line. With the present rate of income for this work, the Board does not feel that it can increase the present allowance for these native pastors. However, in the meantime, we await some action by the Board, any one who cares to answer the appeal of Miss Nielsen, and render support for a year for some of these children of the native pastors, may send the money therefor to me as Treasurer, stating just what you wish done, and we will see that Miss Nielsen gets it to supply where she deems the need to be greatest, and we will then have her put you in touch with "your child" in South America. You, or your Society, or your church, will be credited with such an offering just as you are with all other offerings to the foreign work.

LOUIS S. BAUMAN, Treasurer,
 1330 E. Third St., Long Beach, California.

GOOD MISSIONARY THOUGHTS

Selected by Dorrice Pressly

A Missionary Mother's Prayer

If the soul of my baby had happened to stray,
 And in coming from heaven had lost the right way,

Why, it might have been born under India's skies,

Or in Africa's jungles opened its eyes.

O Savior, who lovest the children of men,

What strong mother arms would have shielded it then,

Kept its wee, toddling feet ever safe and secure,

And the heart of my treasure unsullied and pure?

Would she take the dear toddler to rest on her knee,

And teach the dear story that "Jesus loves me?"

Oh, I pray, as my babe to my bosom I take,
 Heaven bless all the children for my baby's sake!

NEWS FROM THE FIELD

NEWS OF THE COLLEGE

Last Saturday I met Brothers Bell and Bowman at Washington C. H., to hear the will of the late Brother Jesse Eyeman construed. It had been upheld and only needed interpretation by the court. This was done in our hearing and everything relating to the College and church interests met with our approval so that the various interests will get in time what Brother Eyeman had in mind for them. The court seemed perfectly fair to all the various beneficiaries.

I also had a conference with Dr. Bell relative to the canvass and he is almost ready to take the field. I am expecting him here the week of the 12th for final work here before he leaves for the field work.

The Girls' Glee Club expects to make the following itinerary: Tuesday, April 20, New Lebanon, followed by West Alexandria on Wednesday, Gratis on Thursday, and Dayton on Friday. They will also appear before several high schools and a Luncheon club at Columbus.

Professor McClain spent the week before Easter with our church at Canton.

Miss Helen Price, daughter of Dr. and Mrs. M. D. Price, of Nappanee, Indiana, was recently elected May Queen for this year. Miss Edna Walters of Canton was May Queen last year and Miss Hattie Cope, now of Africa, the year before last.

Mrs. Pendergast, of Cleveland, whose daughter Margaret, is here in school this year, recently made a gift of \$100.00 to the Girls' Chapel fund.

Walter Elliot of California, was recently elected Y. M. C. A. president for the coming year.

Miss Edith Garber was elected president of the Y. W. C. A. for the coming year.

Several hundred books were recently received from the library of Brother W. S. Young, late of California. The College acknowledges these with thanks.

EDWIN E. JACOBS.

FROM ILLINOIS TO A HOOSIER CIRCUIT

It has been some time since our last report to the Evangelist but the silence has been a busy one in the Lord's work. We closed a three years' pastorate at Milledgeville, Illinois, on October 1st. We held an all-day service on September 27th with a sermon in the morning and a farewell program in the afternoon. It was a day of unity and fellowship together. The church at Milledgeville knows how to show their appreciation to their pastor and a crowd was there to bid us God-speed. Brother Cone, the new pastor, was with us to get acquainted and to enjoy the hospitality of the people whom he shall serve. May the blessing of God rest on pastor and people in their work together.

When we left Milledgeville on Monday morning many were there to help us get started on our way and to bid us good-bye.

We arrived in Chicago and enjoyed a few days of city life and then with some short visits on the way, made our way to Hunting-

ton, Indiana to state conference, where we enjoyed a fine conference and met with old friends and some we had served as pastor in former years. We are serving at present four Indiana churches, County Line one Sunday each month, New Enterprise one Sunday, Lapaz two Sundays and Teegarden on the Sundays I am at Lapaz, preaching to them in the afternoon. We have held a revival meeting in each of these churches and there is still much to be done.

County Line

We began our meeting at County Line on November 1st. We had been told prior to our coming here that this church was dead but we found it a rather lively corpse. We witnessed old time crowds and the results were five accessions to the church. Brother and Sister B. H. Flora were with us one night and the Methodist church at Lakeville came in a body one night with their pastor. We made our home with Brother and Sister Charles Gillis and were entertained in many other homes. We found here a bunch of loyal Brethren.

New Enterprise

We began our meeting here on December 27th with the thermometer registering 10 below zero. There were 27 present in the morning service, some walked and some who could get their cars started drove, but the evening was a little warmer and the meeting started off with Brother Harley Zumbaugh leading the song service. The people were ready and rallied to the work, we were all busy working and praying in our secret closets and a revival of the church and the saving of sinners was the result. Nine have been received into the church, 8 by baptism and one by letter. Four are awaiting baptism in the river. The unusual feature of this meeting was that eleven were adult men, one boy about 12 years making 12 men.

We had fine crowds all through the meeting in spite of the weather. Brother George Swihart and family were with us several nights, also his congregation from Center Chapel. Brother Ora Lemert and the Roann church were in several services, also some from Huntington. We were glad for the spirit of these Brethren.

The New Enterprise church has taken on new life, they have organized a prayer meeting and have an attendance of 19 to 25.

Our home here was with Brother and Sister Horace Merritt and we were well taken care of. Many other homes were visited here also. The church has an active Sunday school, also a loyal W. M. S.

Lapaz

We began a two weeks' meeting here on January 17th, Brother Zumbaugh conducting the music. The crowds were all we could expect and we had a very good meeting here. We found a loyal people to work with, not very many families but they are in earnest. The work here is handicapped because of a controversy in regard to the church building but conditions are improving. The Sunday school has taken on new life. We have or-

ganized an orchestra composed of young people. They have played for church services in the evening, too, the last two Sundays. The immediate results of the meeting were two accessions. Our home at Brother Ben Smith's was much appreciated, also the entertainment in all of the homes.

Teegarden

Our next meeting was at Teegarden. Lapaz and County Line were kind enough to loan their pastor for the Sunday evening services. They will receive a blessing for showing this spirit.

We had a good meeting here and good crowds in spite of the weather. The church has a Sunday school and Christian Endeavor so they were preparing for the work. The W. M. S. is also active and doing good work. The folks from North Liberty, Lapaz and County Line were in attendance many times also.

We stayed at the home of Sister Lillie Peters, a very fine place and we called at every home in Teegarden. Results, three accessions and the future will show the rest. They are organizing a prayer meeting. This church has already supplied four recruits to the ministry.

We are enjoying our work, although it has meant much driving. Three Sunday mornings 42 miles to Sunday school and 27 miles the other Sunday of the month. We have decided that distance will not keep one from being on time if they have a mind to go.

We wish to recommend Brother Harley Zumbaugh to those who can use him. He helped with three of our meetings and is a fine Christian leader, always congenial and an efficient leader in song. His inspiring messages in song prepare the people for the sermon.

Pray for us, Brethren, as we go on in our future work at these places.

D. A. C. TEETER.

LOST CREEK, KENTUCKY

Through the years that this Mission has been in existence, there were many requests for a place where children, who had been left orphans through some circumstance, might be kept. Parents, i. e., one parent, the other dead, would ask for the privilege of leaving their children with us, they willing to pay for the keeping of the same. Others asked for the keeping of the children, with no funds to meet the needs of the child. Often were we pained to simply say that we could do nothing for them, that the boarding part of our work was only for the older ones who could take care of themselves. Other places similar to this one were building orphanages. Indeed, that was one of the burdens that the late Dr. Guerrant carried in his work. Today there stand many places which have been made possible through the prayer and work of that splendid man.

For such a building and place here we often prayed. It was made a matter for special prayer. About six years ago, from parties that we never knew anything about, came a

letter. Imagine our feelings when on opening this letter, we found it to be from Brother and Sister Wheeler of Nickerson, Kansas. In this letter they stated that they wanted to will their property to Riverside Institute, for the purpose of helping the children of the mountains, and asked for directions for the willing of the same. They had no children. Directions were given as requested.

Brother John W. Wheeler and his wife, Sarah Wheeler, have now passed on to Glory. Below we quote from the copy of the will they left, this being an official copy of the same:

"THIRD, at the death of my said wife, Sarah Wheeler, I give, devise, and bequeath to the Riverside Institute of Lost Creek, Kentucky, operated and controlled by the Missionary Board of the Brethren church, a corporation organized under the laws of the State of Illinois, all of my property, real and personal, wheresoever situated, the proceeds of the same to be used for the erection of a home for homeless children at Lost Creek, Kentucky, under the supervision of the Board of Control of Riverside Institute, or as much thereof as the managers of said Board may deem necessary for the accommodation of homeless children, and the residue, if any, used as a fund to support a matron to care for the home, which, if deemed advisable by the Board of Control, shall be named the John and Sarah Wheeler Home, the said Missionary Board of the Brethren church to have and to hold the same for the use and purposes herein set out, to it and its successors use

and benefit forever." The property amounts to somewhere between \$5,000 and \$9,000.

Thus our God answers prayer. Pray for the work that it may be wholly guided by the hand of the Lord, and that Satan shall not get the advantage.

G. E. DRUSHAL.

Junior Notes

(Continued from page 11)

have for our motto, "I am ready", then, whenever there is an opportunity to do something, to take a part in Christian Endeavor, to help with some work, or to be kind to someone we can use our motto to reply with. I think that it would be very nice to resolve that whenever it is at all possible and we are asked to do some deed we will answer, "I am ready."

The motto in Philippians that is the topic for our next Christian Endeavor meetings prepares us to do hard things. If our motto be, "I can do all things through Christ who strengtheneth me", we will be willing to tackle big jobs and will understand that Christ will guide us. I think this motto is one of the nicest ones we have. If we take this for our motto we will be willing to say, "I am ready" and we will have faith in Christ to guide us in our work.

I think that all of us who are Christian Endeavorers should have a motto or maybe several mottoes by which we live. Let's pick some good mottoes that will help us to live as we should.

Bible References

- M., April 12 "God so loved." John 3:16.
T., April 13 "Love worketh no evil."
Romans 13:10.
W., April 14 "I am ready." Romans 1:15.
T., April 15 "No man can serve two masters." Matthew 6:24.
F., April 16 "Your Father knoweth." Matthew 6:32.
S., April 17 "Teach us to pray." Lukell:1.

Ashland, Ohio.

OAKVILLE, INDIANA

To the Evangelist readers:

It has been some months since we wrote you from Oakville, Indiana, church, but our silence did not mean that we were idle or dead, for we have been very much alive. We received two into the church in February; and the interest in all the organizations of the church is alive and all are striving to make headway. In these days this is sometimes slow business, but we must keep on until the Lord comes.

Now we have closed our work with the Oakville Brethren after three years and seven months of very busy work. In this time we have taken 81 members into the church, helped them to build a nice new church house and the nicest part of that is that it is all paid for. This leaves Oakville with a nice new parsonage, new church with good equipment and everything in good running order, with street light thrown in. For

Membership in the Brethren Church

(Continued from page 6)

Spirit"—a triune act—thus honoring each person of the Holy Trinity.

7. Acts 8:39. They came up out of the water, and went on their way rejoicing.

IV. When to be Baptized.

1. Acts 2:41. The same day.
2. Acts 8:38. Immediately following confession of Christ.
3. Acts 22:23. Without tarrying.
4. Acts 16:33. The same hour of the night.

V. What is Baptism For?

1. Matthew 28:19. Induction "into the name" of each person of the Trinity.
2. Mark. 16:16. Saved from original sins.
3. John 3:3-5. Constituent part of new birth.
4. Galatians 3:27. Putting on Christ.
5. Acts 22:16. Washing away sin.
6. Acts 2:38. "For the remission of sin", and the "gift of the Holy Ghost."
7. 1 Peter 3:19-21. Saved, and "the answer of a good conscience."

It would seem strange, indeed, after all of these Scriptures, and many more not given, that Christian baptism is of so little importance in the sight of God as to have no place in the salvation of the soul. The first public act of Christ was his baptism, and the last command he gave to his disciples was to baptize. How do we know how much importance is attached to this sacred rite by the Lord of glory? It is safe to obey him, and leave the results with him.

Baptizo is the Greek word for Immerse.

Rantizo is the Greek word for Sprinkle.

Cheo is the Greek word for Pour.

Rantizo, or cheo, are never used in the New Testament to indicate the sacred rite of baptism. Baptizo, with its derivations, is always used. Here is what a few of the scholars say about the meaning of the word:

Thayer,—"As to the meaning of baptizo, all reputable lexicographers are now agreed that its primary meaning is 'to immerse', etc."

Prof. Humphreys of the University of Virginia,—"There is no standard Greek-English lexicon that gives sprinkle or pour as meanings of baptizo."

Prof. Tyler of Amherst College,—"I do not know of any good lexicon which gives sprinkle as a rendering of baptizo."

Prof. Flagg of Cornell University,—"I know of no lexicon which gives the meaning you speak of (sprinkle or pour) for baptizo, not even the lexicon of the Roman and Byzantine periods of Prof. E. A. Sophocles."

Likewise, scholars have scarcely a difference of opinion on the meaning of Romans 6:4, and Colossians 2:12.

Dr. Barnes (Presbyterian) says: "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion." Notes on Romans. Bloomfield (Episcopalian):

"There is a plain allusion to the ancient custom of baptism by immersion." Greek Testament with English Notes.

Wesley (Methodist): "We are buried with him. Alluding to the ancient manner of baptizing by immersion." Notes.

Conybeare and Howson (Episcopalians): "This passage can not be understood unless it be borne in mind that the primitive baptism was by immersion." Life and Epistles of St. Paul.

Lange (Lutheran): "Buried in death; an oxymoron, according to which burial precedes and death follows, as is illustrated in the immersion into the path of baptism." Commentary on Romans.

(To be continued)

been made in the first six years of constitutional national prohibition than has ever been known in connection with any similar effort in enforcement of any other equally important federal constitutional provision in the history of the Republic.

"In fact the first great federal enforcement problem came in what was known as the 'Whiskey Rebellion' arising from the whiskey trade's refusal to submit to federal taxation and their questioning of the right of control by the national government. This 'Whiskey Rebellion' was suppressed by the federal government when that government was only in swaddling clothes.

"The next great problem of federal enforcement was the enforcement of the laws against piracy. The history of that effort to enforce those laws along the Atlantic and the Gulf coasts and on the high seas covers twenty-five years of difficult and trying efforts at criminal hunting and at the end of which, however, the government was successful.

"The next enforcement problem was deal-trade laws forbidding importation of African slaves, adopted after 1808. To solve that problem required the enactment of a number of laws, the making of international treaties with most of the principal foreign countries, a long, hard diplomatic crusade on the part of government officials, especially with European governments, and a most persistent and determined effort on the part of the federal government covering a period of more than forty years, to obtain adequate enforcement.

"The next enforcement problem was dealing with the 'law abiding' liquor interests during the administration of President Grant when one of the most appalling revelations of corruption in the federal government was made involving the great whisky interests of the United States and men high in political life at Washington reaching even into the President's official family.

"Following that, the next great problem of federal enforcement was that concerning the anti-lottery law. It will be remembered that undertaking required governmental efforts for an entire generation.

"Then followed the enforcement of the exclusion laws with respect especially to Asiatics. It is a significant fact that even today one of the government's most serious problems is that of dealing with the constant smuggling of aliens across the Canadian and Mexican borders.

"The problems of the enforcement of the prohibition laws today are not greater than the problems which have been faced repeatedly by the federal government in the enforcement of laws. Time may be required but there can be no question as to the ultimate outcome. The American nation, having once 'put its hand to the plow', is not in the habit of turning back."

ANNOUNCEMENTS

DEDICATION SERVICE

This is to announce the dedication services of the new house of worship of the Berlin congregation of Berlin, Pennsylvania, Sun-

day, April 25, 1926. There will be three services, morning, afternoon and evening. Dr. W. H. Beachler of South Bend, Indiana will be the speaker of the day. Brother Beachler will continue with us for three evenings, after which Dr. B. T. Burnworth of Ashland, Ohio, will conduct a series of evangelistic meetings.

The Berlin congregation hopes to make this one of the greatest days of its history. A cordial invitation is extended to you to come to this historical place and enjoy the services of the day with us. Here Brethrenism may be said to have been founded. You may be possessed with a desire to have a part in the erection of a modern church at this historic spot. If you cannot be present and wish to send a dedicatory gift it will be highly appreciated. Contributions may be sent to the writer.

W. C. BENSHOFF.



The Tract Still Has Power

The question has been raised whether the tract has not lost its appeal. Yet the American Tract Society is doing a larger business than ever. A tract is a humble messenger, blowing no horn, but carrying on a quiet, unobtrusive and wholesome propaganda; it falls silently into thousands of hearts as softly as leaves in the forest. But as leaves fertilize the soil and spring up in richer vegetation, so these quiet, unassertive bits of literature gain access to many minds which might resist a bolder approach.

Is not the Bible itself simply a bundle of

tracts? It is bound up as one volume, but it falls apart into sixty-six pieces of literature, every one of which, like a tract, was produced for a special practical purpose. When God would send a revelation to the world for the salvation of men he scattered a magnificent handful of tracts on the winds of the centuries; they fell upon the earth as leaves for the healing of the nations. These Scriptures are now being published in whole or in parts in nearly eight hundred languages; they are read in their own speech by the people of every race and tribe and tongue. Yes, the tract still has its day.—The Continent.

R. F. PORTE, Director of Tract Publicity.

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VOLUME XLVIII
NUMBER 15

APRIL 14,
1926

The BRETAREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

The Parted Shadow



SUDDENLY we come face to face with Christ, and it is as if the sword of God had cleft the clouds and let light in upon our darkness, as if the shadows departed and the reality were before our eyes. Here is the one life and death in which the sacrificial principle was fully accepted and embodied. We may not separate his life too much from his death: all through the long years of obedience he was giving himself. We may not separate his death too much from his life: his death was the evening sacrifice of a day which had been sacrificial since its sunrise. That was what God received from him: that was what he had come to offer on behalf of humanity.



—J. M. E. Ross, in the Tree of Healing, published by George H. Doran Co.

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Official Organ of the Brethren Church

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EDITORIAL

Seeing Jesus

Being just a little way this side of Easter our minds are still fresh on the evidences of the resurrection. It is well that we have this annual occasion on which to review the many indubitable proofs of the actuality of this most stupendous miracle and most faithfully attested event of all history. By this means many a soul who has become disturbed by the ever-present criticisms, doubts and unreality of religious professions has received re-assurance and satisfaction. But there is one evidence that has been supremely effective and convincing and without which all others have been of little worth, and that is a vision of the risen Lord himself. That, we remember, was what convinced the disciples who had gathered in the upper room on the night of the first Easter; Jesus' sudden appearance in their midst dispelled their gloom and despair. That was what caused Thomas a week later to cast away all doubt; when he saw Jesus it was enough, he did not wait to examine the wounded hands and side, he cried out in joyous assurance, "My Lord and my God." And seeing Jesus continues to be the most convincing and satisfying testimony of the resurrection of him who came declaring himself to be the Son of God and Savior of the world.

And Jesus has not ceased to show himself unto his people. To those who have eyes to discern spiritual things he is still revealing himself in many and wonderful ways, if not with the same physical manifestation, yet with just as much certainty and reality as during those forty days immediately following the resurrection. Seeing Jesus and being keenly conscious of his overshadowing presence and ever-sufficient power is the daily privilege of every soul who will look unto him in faith. He is not far away and unapproachable, but is a vital, living presence, whose life is in us, whose love is over us and whose power ever seeks to be exercised through us. And it is the constant realization of this fact and the demonstration of the genuineness of such an experience that is the most powerful and incontrovertible evidence both of the resurrection and of the divinity of our Lord.

Giovanni Papini, whose widely circulated "Life of Christ" caused us to think of him as a reverent scholar, but whose later publication showed him to be a Catholic of the bigoted, intolerant type, has recently announced that he has unearthed "positive proof of the divinity of Christ" and will publish this conclusive evidence in the near future. An exchange says, "We do not know what sort of evi-

dence Papini thinks he has unearthed, but doubtless it will be something theatrical in his accustomed manner." It is not likely that he will give us anything new bearing upon the divinity of Christ; we need nothing new. We already have "positive proof", as certain as anything can be, in the sensing of the living, active presence of the Son of God in the lives of men and in the affairs of the world today. And another has said, "The only evidence which will ever amount to 'positive proof' of the divinity of Jesus and of his resurrection is a life which has experienced his presence and power." No archaeologist or historian will ever be able to unearth any more positive or convincing proof of the living reality of Jesus Christ than that which is "unearthed" and is daily manifest to all who rejoice in his saving and keeping power. And nothing is more important than that during these post-Easter days our consciousness of his living personality shall be more keenly experienced, that we shall feel his power afresh in our lives and shall be newly convinced that he lives and moves among men.

Seeing Jesus will make religion a real and vital factor in daily life, and that is the crying need of Christendom. Everywhere men are aware of it and are calling for it. The world is troubled with many ills, and many and divers remedies are being recommended, but more and more the repeated failure of every substitute is driving men to a new reliance on a genuine application of the religion of Jesus Christ. This has proven effective wherever tried and the men of clearest vision and keenest soul are telling us that the sooner we place full dependence on this remedy and really give it a trial in all the relations of life, the sooner will relief come to the distressed conditions which prevail in the world today. In fact, there is no other cure, they are telling us, for the ills that are afflicting the social, political and business as well as the religious life of our day than the principles and spirit taught and exemplified by the Lord Jesus. It is to the discredit of organized religion that it has been so ineffective and to the shame of the professors of religion that their influence has so belied their profession. Christianity has been too much diluted to have exercised the savoring influence that might rightly have been expected of it. There has been too much sham and unreality in the lives of Christian people for them to have been the clear and shining light of the world that they were divinely authorized to be. They have not kept their eyes upon the great Light of the world from whom all human lights receive their brightness. Jesus has become dim and indistinct, a vague, indefinite personage of history that holds something of interest and attractiveness but little of positive power and directing influence. We are daily in need of something that will intensify the reality of his person and make him a positive and moving power in our lives. Nothing will do that like a clear vision of Jesus Christ.

Seeing Jesus will make us more aggressive and zealous in evangelizing the world and in winning souls for the Kingdom and building them up in the knowledge and grace of God. Seeing Jesus brings us more in line with his vision and in harmony with his compassionate attitude toward the world. And once we understand the sympathetic beat of his loving heart for sinful men, we are moved to intercession and service in their behalf. Besides we cannot see him without hearing him say, as he said to the disciples to whom he appeared on the first night after his resurrection, "as the Father hath sent me, even so send I you." We cannot behold the Lord high and lifted up in the glory of his exalted life without bearing the divinely imposed responsibility, "Ye are witnesses of these things." Nor will we want to, for to behold him is to love him, and the love of Christ will constrain us to do our utmost to bear his message to the ends of the earth, to win souls unto his name, and to build up his kingdom by every means possible at home and abroad.

Seeing Jesus will make spiritual verities more real and highly prized and the fellowship of the saints will become very precious and earnestly sought. The great truths of the Gospel are so little appreciated because we have so little of the mind of Christ. We are inclined to be ill at ease in an intensely spiritual atmosphere because we share so much the spirit of the world. We shrink from a contemplation of the future and what it holds in store because it is all so strange and unreal; we are so little in touch with Christ and have cultivated so slight an appreciation of the foretaste of heaven which all the children of God may enjoy here and now, that the future is little understood or coveted. He who lives so, lives far below his privileges, and denies himself the life that is spiritually enriched and the joy that is full and abundant.

Burbank is Dead

It sounds harsh to put it so baldly, and yet in view of his own late assertions which grated so cruelly upon the ears of the godly people of America, it is difficult to put the announcement of his death in gentle and consoling terms. We could wish it had been different, that we had not heard him close heaven's door with such a bang in his own face, and that he had left us at least some glimmer of hope regarding his eternal welfare to which we might cling. But the newspapers say, "As his life ebbed away he did not falter in his convictions." He was such a great and noble man in many respects that the world had a right to expect more of him than such bold assertions of disbelief in God and a life after death. This makes the sorrow of the world doubly painful, because we sorrow as those who have no hope, if he spoke the sincere convictions of his heart.

Aside from this unfortunate side of his life, Burbank was one of the greatest benefactors of this generation. His contribution was to the race and not to a favored few, nor did he enrich himself by his wonderful plant-life developments. One of his most noted accomplishments was the development of the world-famous Burbank potato, for which at the time he received neither fame nor fortune. This potato has spread to the ends of the earth and is said to have exerted a greater influence on the food supply of mankind than any other food plant. His next important achievement, and which first brought him fame, was the spineless cactus, by which this worthless growth of the desert was transformed into a valuable forage and fruiting plant. He also gave to the world several fine varieties of spineless blackberries developed from a worthless wild variety; a large variety of rhubarb with stalks the size of a man's wrist developed from the stems the size of a lead pencil; a perfect canner's pea which matures its crop, retains its uniformity and ripens at the same time. Not only so, but flowers, fruits, grasses, grains and orchard and forest trees were greatly improved and given to the world in new usefulness through months and years of painstaking experimentation. It is said that he made more than 100,000 experiments, involving the planting, polination, observation and propagation or destruction of more than 1,000,000,000 individual vegetable growths. He selected from this vast number, however, only 385 which he recommended as useful to humanity.

So remarkable has been his success with plants that he has been called the "plant wizard." His name will be immortal in connection with plant culture. But his name will also be a constant reminder that one may gain the respect and admiration of the world and yet lose his own soul. Men will long continue to marvel at his genius for changing the nature and developing the life of plants, but they will also, as they give thought to the higher and abiding things of life, wonder still more that he who understood so well God's laws for the culture of plants could have failed so completely to discover God, or to understand his laws, for the culture and development of the soul.

EDITORIAL REVIEW

Our readers will be interested in the good letter we are passing on to them from the Long Beach, California, church calendar, written by Miss Mary L. Emmert, of our African Mission.

The church at Berne, Indiana, rejoices in the recent visit of some college students, one of which was Brother E. J. Rohart, who conducted a week of meetings, also the visit of Brother M. A. Stuckey. This church maintains its characteristic missionary zeal by making an offering on Easter Sunday of \$800.

Brother O. C. Starn, General Conference Secretary, explains this week that the designation "Uncertain List" in the Brethren annual, which has caused some "uncertainty" as to its meaning, has reference merely to the address of ministers thus classified, and no reflection on their standing in any way.

Brother A. E. Thomas is engaged in union evangelistic work and reports two campaigns recently held in Pennsylvania, one at Pitts-town when 36 responded to the invitation, part of whom Brother Thomas baptized by triune immersion, and another at Marion Cen-

ter, where Rev. J. A. McInturff is pastor of one of the cooperating churches, and where 65 took a stand for Christ.

We can think of few things more worth while remembering just now than one sentence which Miss Alice B. Longaker repeats in her letter this week, which is, "The Lord who notes the sparrow's fall will certainly note every mis-spent dollar." If the Lord could only get a tithe of our mis-spent dollars and we should keep the rest, I doubt not that neither he nor we would be suffering from lack of funds.

Brother L. G. Wood states that the work at Fort Scott, Kansas, is setting its face forward, with the various departments in an encouraging condition. A two-weeks' meeting was held preceding Easter, during which time the pastor sought to more thoroughly indoctrinate his people. We are wondering if this is not a thing to which our pastors generally ought to give more attention.

We appreciate the good letter from Brother T. C. Lyon, who is now established as pastor at Lydia, Maryland, where the good people have given him a warm welcome, and expressed their good will in a very substantial way. That is a splendid thing for churches to do occasionally, it does the members good as well as the pastor. Brother Lyon will be remembered as the efficient writer of Christian Endeavor notes in "The Angelus."

The secretary of the Superannuated Minister's Fund, J. J. Wolfe, of North Manchester, gives a report of receipts that is most encouraging taken as a whole, and some individual gifts are quite commendable, while some, well, it may be that additional gifts are yet to come. Brother Wolfe requests us to say that he would appreciate a prompt response on the part of any who contemplate sending in an offering for this cause, and surely every church and individual member will want to have some part in it.

Brethren W. C. Benshoff the evangelist and Lester V. King the pastor, engaged in a very successful evangelistic campaign at New Lebanon, Ohio, where, a total of 35 will be added to the membership as a result. The pastor and his people made splendid preparation for the campaign, which is always an important factor in success. The evangelist, a former pastor of this church, was greatly appreciated for his faithful and convincing proclamation of the Word. Brother King and wife are to be congratulated on the arrival in their home on March 19th of their second pair of twins—two little princesses.

Dr. C. F. Yoder writes concerning the work in South America, and his remarks about Sunday carnivals, elections, drunkenness and other handicaps makes us appreciate our own United States, which with all its faults and imperfections is far ahead of the South American countries in these respects. We do not appreciate Prohibition in this country as we ought; we are so busy complaining about the leaks that we do not realize how prohibitive the regime is. The extreme poverty of the great masses and their miserably cramped home conditions on the one hand and the aristocratic, exclusive attitude of the wealthy and educated classes on the other hand works a hindrance to the advance of the Gospel that it will take long to overcome.

A bill has been introduced into Congress to secure for Washington City and the District of Columbia what they do not have—a Sabbath law. A number of public hearings have been held by the Sub-Judiciary Committee of the District of Columbia and it is reported that hundreds crowded into the large room where the hearings were held. Opponents of the bill were the Seventh Day Adventists, the Religious Liberty Association, the Anti-Blue Law League of America, some labor associations, representatives of theatrical and movie interests and others. The opposition was led by the Seventh Day Adventists who attended the hearings in great numbers and who have been untiring in their efforts throughout the country to flood Congress with petitions against the bill. Among those advocating the passages of the bill are the following: the Lord's Day Alliance of the U. S., officially representing eleven of the leading Protestant denominations of America; the W. C. T. U.; Boy Scouts of America; Federation of Churches of Washington, D. C.; Barber's Union; and Bible Classes. This is a matter in which Christian people throughout the nation should be interested, and remember that a flood of petitions from his constituents will make a difference with any Congressman.

GENERAL ARTICLES

Walks and Talks in Holy Places

(Article No. 9)

Damascus and Syria

By Herbert H. Tay

It was a beautiful day for the trip. The azure sky was flecked by a few fleecy clouds, and a gentle breeze was blowing in from the blue Mediterranean. It was in the spring of the year, when all nature was springing to new life after the sleep of winter, and the by-ways were blooming with verdant loveliness.

We began our trip into Syria, from Haifa, the passenger seaport of Palestine, a sizeable village nestled at the base of historic old Mount Carmel. We were delayed over two hours at the start because of native procrastination and eupidity, but any feeling of resentment were quickly forgotten, as we began our trip. Brother Kent and I were two of eight persons, in a seven passenger Buick automobile. This is not counting the cat, hothouse plants, and other heterogeneous paraphernalia carried by, and adhering to the other members of the party. Speaking of this variegated crowd, compels me to digress somewhat to mention an incident that "takes the cake" as far as the variety of occupants of an automobile is concerned. We had become accustomed to riding in trains, automobiles and carriages with all sorts of human, animal, and entomological companions, but we were hardly prepared for the shock which we received while returning from a trip to Hebron. We were getting along very well with four of us in a five passenger Dodge, when the driver stopped at some sort of "Ain" to take on two men, two chickens, a basket of eggs, and a sheep. We spent the rest of the trip sitting on our imagination, and trying to decide whether we were riding in an automobile, a cattle car, or traveling by parcel post.

But as I was saying when I was interrupted, it was a beautiful day for the trip, and we enjoyed every moment of it. The distance between Haifa and Beirut, the metropolis of the Syrian seacoast, is about one hundred and ten miles, and we negotiated it in six hours, including about a dozen stops, nine of which were for customs, passports, auto passes, etc. The principal points of interest on this trip were the cities of Tyre and Sidon. In passing Tyre, we saw the causeway built by Alexander the Great when he captured the Island city, and notices many of the stones of the old mainland city which were used in constructing it. The city on the mainland has entirely disappeared, while the city on the island is only partly rebuilt. Much of the site of the old city is used as a place to spread fishing nets upon the spreading of nets in the midst of the sea. Sidon is situated in a small, flat valley, at the mouth of a perennial stream. It is surrounded by luxurious groves of a perennial loquats, and mulberries. The remains of the old harbor of Sidon can still be seen, and they recall to our minds, the glories of that mighty city in ancient times.

The city of Beirut, though of little historical importance to the Bible student, is nevertheless the principal seaport of Syria. It has a population of about 160,000, of which two-thirds is Christian. The point of interest to the American, is the American College, which occupies the best site in the city. It is upon a headland that juts out into the sea, and which rises to a height of about five hundred feet. It affords an excellent view of the city, harbor, and sea. Its grounds comprise several hundred acres of land, and it has a score or more buildings which are most modern in construction and equipment. We had a most pleasant visit here with Prof. Day, with whom we traveled on our expedition to the Cities of the Plain.

There is one point of interest in this vicinity, especially to archaeologists and historians. Just a few miles up the coast from Beirut, is the mouth of the Nahr el Kelb, or "Dog River." At this point the rugged mountains rise directly from the sea, and the only passage for a large company of men, is around the face of a rocky promontory directly above the sea. Along this road swept the armies of the mighty empires of the past. The hordes of Babylon, Assyria, Egypt, Greece and Rome all passed that way. Roadways for these armies have been cut in the solid rock, and the ruts worn by the passing of thousands of chariots are still plainly visible in the rocky roadway. But most important of all, are the inscriptions.

It seems that every conquering monarch who passed this way, returning from a victorious military campaign, had the details of that campaign inscribed as an everlasting memorial, in the solid rock at this promontory. Here we find panels carved in the rock, bearing the inscriptions of Shalmaneser, Tiglath-Pileser, Sennacherib, Rameses the Great, Marcus Aurelius Antoninus Pius, and even the British and French expeditions of the late war. One stands here with the history of almost four millenniums looking down upon him, and the experience is one not soon to be forgotten.

We cannot stop to describe the trip to Baalbek, that mighty temple of antiquity, nor the trip across the beautiful Lebanon. We must hasten on to Damascus, the stronghold of Mohammedanism, and largest city of Syria.

Damascus has been called the "Pearl of the East." If we consider this to be a description of its natural beauty it is most appropriate. One may walk for miles along quiet lanes beneath the overshadowing limbs of walnut trees, and between fields of verdant clover. Everywhere is the sound of water. It runs, clear and sparkling along almost every byway. The River Abana, which runs through the entire city is as clear when it emerges as when it enters. When standing upon the hill back of the Kurd section of the city, and looking out over Damascus, it seems to be an enormous sapphire in a setting of emerald. No wonder that Moham-



Photo by H. H. Tay

The Damascus Wall—where Paul was let down in a basket

med, when viewing Damascus from the arid desert with which it is surrounded, refused to enter, saying, "Man has but one Paradise, and that is above." No more appealing picture of Paradise could be painted for the Arab of the dry, hot desert, than that of a place where there is an abundance of water, cool shade, and where one can rest and be refreshed to his heart's desire. This is a picture of Damascus.

Aside from the beautiful surroundings of Damascus, the visitor is also interested in the Bazaars. One cannot think of Damascus, without thinking of the Bazaars. They are its greatest asset and advertising feature. We can travel hour after hour through dusky, covered streets, lined with little shops. It seems that those of the same trade keep together, for one may walk for a considerable distance through a street, the shops along which are occupied exclusively by coppersmiths. Along another street one sees nothing but workers in leather, and on still another, we find the Bazaar of the Silk Merchants. Practically every trade of the Orient is represented here, and one may get a comprehensive view of Eastern life and work, simply by walking through the Bazaars.

While the population of Beirut is largely Christian, the population of Damascus is just the opposite. Fully four-fifths of the people here are Moslems. Damascus is the stronghold of Mohammedanism. Fanaticism reigns supreme. The Moslems are jealous of their city, and this characteristic has led to the resentment of foreign interference, which no doubt was largely responsible for the recent difficulties here. There are over three hundred mosques in the city. Chief among them is the Omaiide Mosque. Aside from being one of the largest mosques in the Mohammedan world, it is also one of the most important—from the viewpoint of the Mohammedan. One can enter at any time of the day, and find a great company of Arabs praying toward Mecca. In a far corner may be seen a venerable old shiekh, instructing a circle of young men in the Koran. The floors, to the

extent of almost a city block, are covered with rich Turkish rugs. The walls are highly decorated. Like the Mosque of St. Sophia in Constantinople, the Omaiade Mosque was formerly a Christian church, and by a strange coincidence the upper beam of the south door bears an inscription in Greek, "Thy Kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." This is indeed a strange inscription to be seen over the door of one of the most famous Mohammedan mosques.

We arrived in Damascus at a time when we had an excellent opportunity to observe native life and customs. It was at the close of the Month of Rammidan. During this month, the Mohammedans are not allowed to eat or drink during the daylight hours. It is a custom which outdoes the Lent of the Catholics. One may imagine that at the end of this month there would be a time of wild revelry and celebration. And indeed there is. Being in the largest Mohammedan city in Syria, we were able to see the revelry at its height. The streets were crowded with people dressed in their very best, and seeking a good time. The lemonade sellers, ice cream vendors, and amusement purveyors were all doing a rushing business. The children were enjoying rides on merry-go-rounds, and in little wagons, just like children in this country. It was a time of great hilarity, and though we were in the Holy Land, yet we found that people there acted about the same on holidays as they do in this country.

We returned to Jerusalem by rail, through the great plain of the Hauran. We passed through the ruins of the cities of the Decapolis, where all that remains are the ruins of black basalt houses, without roofs. One may walk through the deserted streets, looking through the windows of deserted, roofless houses, and the memories of the past in the times of Christ flood the mind. There are many of these deserted villages, and they present a weird appearance in this bleak and barren land.

La Verne, California.

Military Service in Argentina

By C. F. Yoder, Ph.D.

People who live in the United States know little of the curse of war compared with those of other countries. They have the burden of taxation and the memory of loved ones lost in the war but they do not have their minds constantly directed to war as people of many countries do.

Argentina is one of the many which has compulsory military service. All the young men of twenty years of age, with the exception of a few who are exempted by lot or as unfit, are expected to spend one year in military training in some barracks, or two years in the naval service. For this service they receive their keeping during the time of service and five pesos (\$2.00) a month.

It cannot be denied that for some, perhaps many, of the young men the strict military discipline is a good thing. They have never been governed in the home or the school and have grown up with the criminal spirit and need to be subjected to some kind of government. But where the military service has made one boy better it has made several worse. As is always the case in a crowd the evil instincts, like bad weeds, are the quickest to propagate and the strongest to dominate. Many young men lose the last of their reverence for God or respect for womanhood and home in their contact with brutalized companions.

The very object of military training in preparing men to kill other human beings is debasing and deadening to the conscience. The type of patriotism inculcated by military training is hard to reconcile with the universal love that Jesus taught. The army has its chaplains, but in this country they are priests, and if there is a priest of clean moral life in this country I have yet, after sixteen years of residence, to hear of him. The priests of this country are con-

sidered the most immoral men of the country and instead of serving as inspiration to a good life they are used as an excuse for atheism and immorality.

Just at this time the conscripts, several thousand in number, who were called to Rio Cuarto to be redistributed among the several barracks of the district, are awaiting their orders. While waiting about the barracks they amuse themselves by throwing stones at passing people whether afoot or in vehicles. In the streets they insult the women and girls they meet and do other shameful things. One of the sergeants is being punished for bad conduct.

Of all these conscripts there are only three that are evangelical Christians. Two of these are members of our missions, one from Deheza and the other from Huinea Renanco. Their conduct is very different from that of the other conscripts. We tried to secure exemption for the one from Deheza, Luis Siccardi, because he was engaged in our Bible Coach work, but could not get it. We trust that in some way these boys may yet be exempted, or if not, that they will be faithful witnesses among the rest.

The government has recently secretly voted seventy million dollars for military equipment, and this when it has been securing loans for its ordinary running expenses in time of peace. Such folly will bring its sad harvest in due time. The world is preparing for another tribulation that is needed to sober it up before it will be ready to practice the better way of the kingdom of our Lord. It is thrilling to watch the rapid movement of events in preparation for the final scenes of this dispensation. May God help us all to redeem the time that we may not appear empty handed when our Lord shall come.

Some Brethren Church Leaders of Yesterday, as I Knew Them

III. John H. Worst

By Martin Shively, D.D.

The third and last surviving member of the ministerial group in attendance at the Dayton Convention, about whom I shall write, is the man whose name appears at the head of this paper. He had already proved himself in the ministry, both as a preacher and a leader. He is a son of Elder George Worst, and having thus grown up in a minister's home he had the advantage of a devout environment, through which he was early led to make choice of Jesus as Savior and Lord. He was born in Ashland County, Ohio, December 23, 1850, and is thus no longer a young man, in spite of the fact that he seems so, both in appearance and alertness. He united with the church of his father during the winter of 1877, and was chosen to the ministry two years later. Feeling that the time was at hand when the church must provide itself with trained leaders, he joined with Elders E. C. Paeker and S. Z. Sharp in the raising of funds for the building of Ashland College, continuing the effort until the opening of the School, when he became first on the list of those who matriculated for study in its halls. During his school work and immediately thereafter, his active soul found expression in editorial writing, for the Gospel Preacher, then the organ of the progressive wing of the Tunker fraternity, and also in the pulpit, for he served as pastor of the Brush Creek church, in Fairfield County, Ohio. Numerous booklets were written also during these years, two of which I remember well—"Weighed in the Balances, and Found Wanting" and "Where is Holsinger"? being their titles. During these troubled days, his was a voice that never faltered, and his a pen that never failed, for he was at the forefront, among the leaders of those who stood for "The Gospel, the whole Gospel, and nothing but the Gospel." With his trenchant pen, his fearless heart, and his ringing messages of Gospel truth, he held such a position in the church, as would have enabled him to go far as a leader in its ranks. But his advanced position on matters of polity, made him a marked man, by the reactionary element of the church, and in spite of what he was, and what he might have become in the united brotherhood, he was expelled from the body in 1883, and cast his lot with the Brethren wing of the church, taking an active part in the conference by which it was formally reorganized. Many a soul was sorely tried during the dark days of 1880 to 1883, and as a result, sought fields in which to serve, outside the paths which had earlier attracted and held them. Serve they must, for the spirit which God had breathed into them, could find no peace outside the realm of active service, in a world so full of need.

Brother Worst emigrated with his family, in the spring of 1884, to North Dakota, where he took up a homestead, and at once found opportunity to work for the common good. He was elected County Superintendent of Schools, which office he held until the fall of 1889, when he was elected to the state senate, where he served until 1894, when he was elected Lieutenant Governor. In 1895 he was chosen president of the State Agricultural College, a position which he held for twenty-one years, until 1916. Then followed a year of service as editorial manager of a state daily paper. Later he was appointed Commissioner of Immigration, a position in which he served four years. He has at last decided that younger men may carry the loads, and he has settled contentedly in the home of a son, where he and his wife find the peace and quiet which their exceedingly active lives have earned. The new home is at Fairview, Montana, from which vantage spot, he watches with inter-



ELDER J. H. WORST
Member of the Dayton Convention

est, as the world goes by. Brother Worst is by no means a worn out man, and as he appears before us here at the college, for he comes occasionally to visit his brother, E. J. Worst, who has long lived in Ashland,—when he thus appears before us, full of vigor and mental alertness, no one would believe that he was born in 1850. God has used him widely, and preserved him wonderfully, and this, his servant has not forgotten his Lord, nor will he, according to his recent testimony here.

I met Dr. Worst first, during my school days, here at Ashland, forty years ago, for he had come east to visit his aged father, and came over to spend a bit of time in his alma mater. In an address which I heard him make at that time, I was at once convinced of the fact that in him I had met a real leader of men, and one whose wit and powers of description entitled him to a high place among the intellectual light of the day. He told us about the new land to which

he had gone but a few years earlier,—a land which then seemed to most of us so remote that it was almost out of the world entirely, but he told his story so well, that after all these years I have still a fairly workable outline of it in my memory. I have met him a number of times since then, and the earlier opinion I had formed of him has not been modified in the least,—he is an exceptional man and one who has served widely and well. When I last saw him, which was but a few months ago, I expressed to him my keen regret that he had not served in the ministry of preaching, instead of the ministry of service. Knowing him as I do, I shall continue to regret it, for with such talents as he possessed, the ministry of the church would have been greatly enriched. In a communion service which he attended here a year ago, he testified to the loyalty of his heart to the cause of Brethrenism, and declared that he would be a Brethren until the end. Thus his forty-two years of separation from the church has not led him to compromise his faith, which speaks volumes for his steadfastness.

I have never doubted the wideness of the field in which God's children can serve acceptably, and am quite ready to believe that the faithful teacher in the public schools, or those who have ought to do with the great field of instruction of youth, have a place, or may have it, in the Kingdom activities, as honorable and as full of possibilities for good, as the ordained minister of the Gospel. And I also believe that the man who serves in a legislative or executive capacity, may serve his Lord quite as acceptably and efficiently, as the men who stand behind the sacred desk. And the man who helps to make two blades of grass to grow where only one could have been grown before, has made a real contribution to the well-being of his fellow men, and may have his place among the folks to whom the great Judge of all will say,—"I was hungry and ye gave me meat." The subject of this sketch, is such a man, and while I stand gladly among his many friends who delight to honor him for the good he has done, I am still profoundly sorry that he did not see his way clear to spend his life in the preaching of the Gospel, from the sacred desk, because he could have done it so much more effectively than I. And so much more acceptably. But, at least he has served, and served widely, and honorably and well, and to all such, who have been actuated by the spirit of our Lord, he will say at last, "Well done, enter into the joy of thy Lord."

Ashland,, Ohio.

Membership in the Brethren Church

By G. W. Rench, D.D.

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All Classes Accede Her Baptism is Valid

Therefore, the 6th advantage mentioned, is that any church will receive her members on its baptism. In practice, Brethren baptism is not questioned, while other modes are. That fact is worth while. Our Lord's explicit directions are to baptize "into the name of the Father, and of the Son, and of the Holy Ghost"; and that language requires more than a mere immersion to comply with its conditions. "And of the" is repeated before each of the names of the Trinity. Pleading that "the wording is unimportant" does not get rid of the Lord's specific instructions as set forth in his form of language. How is that language to be obeyed, by one act, or by three? No other sentence of precisely the same grammatical construction can be literally obeyed short of three acts. Try it, and see. With the candidate in the water, a submerging at the naming of each person of the Trinity, honors each alike; and that is what the language requires. But, if I should say to my applicant, "I baptize you into the name of the Father", but do nothing; "and of the Son", and again do nothing; "and of the Holy Spirit", and then submerge the candidate, the action terminates upon but one person of the Trinity—that of the Holy Spirit—and the requirement of the sentence has not been complied with. Thus, water baptism in the name of the Holy Spirit only, is a very common occurrence, and, doubtless, with good intentions; but it, nevertheless, misses the mark. While in the water, why not follow the Lord's directions as he gave them. No one uses the formula, "I baptize you in the name of Jesus Christ." Where you find that expression in Acts, the preposition is "en." In the commission, it is "eis." Besides, if you follow the commission form, you will get action in the name of Jesus Christ, and without leaving the Father and Holy Spirit out. The one course obeys him; the other, does something else.

Acts 19:1-7, is a good passage to study in this connection. Apollos is described as "mighty in the scriptures", instructed in the way of the Lord. The record says, "and he spake and taught diligently the things of the Lord, knowing only the baptism of John." This last expression gives rise to a situation. Was John's baptism valid, since the Lord gave his baptismal formula in Matthew 28:19? Since the twelve who received it were evidently sincere, would it not hold? Many a modern preacher would have passed up the situation "as of no material consequence." But that kind of a program could never stand with St. Paul. Since Pentecost, A. D. 33, with Paul, "There is none other name"; Finding disciples at Ephesus as the result of Apollo's preaching, who had not heard "whether there be any Holy Ghost", he asks immediately "Unto what then were ye baptized"? They replied that they had received John's baptism. Now, John's baptism is conceded to be an immersion; but the formula of Jesus, preceded by his "all authority" had since been given. Apollos, evidently did not know that only after the death of the testator is the will in force. (Heb. 9:16). Some others have forgotten that, also. Since the great day of Pentecost the WILL of JESUS has been in force, and though these twelve men had been immersed, believing on the Lord, the Trinity in the commission had not been honored. When they heard this they were baptized by the authority of the Lord Jesus. Immersion, a Latin term, is one thing; But Christian baptism requires a triune act, one in three, and three in one.

Paul's "One Lord, one faith, one baptism" of Ephesians 4:5, is in evidence. The word Paul used here was **baptisma**;—"dipping"—the scholars say. Why did not Paul use **bapto**,—"dip"—if that was what he meant? He passed right by **bapto**, and selected the word **baptisma**, a word which admits of repeated action. What Paul said was,

"One Lord, one faith, one dipping." And dipping is in perfect harmony with the action required in obeying the commission, while dip is not. Nor is the dipping three baptisms, as some noisy critics charge; for Brethren people go into the water but once, and they come out of the water but once. Their baptism is, therefore, one in three, as the great Godhead is one in three. It is the one universal baptism acknowledged and received by any denomination under the sun.

The testimony of the Church Fathers, and the scholarship of the world support the three-fold action in baptism. Here are a few of them:

William Cathcart, D.D.

"Trine immersion was the general practice of Christians from the end of the second till the close of the twelfth century. The proof of the above statement is overwhelming." The Baptism of the Ages and of the Nations.

Basil,—A. D. 329-379. "As our Lord Jesus Christ was corporeally buried three days and three nights, so man, in imitation of this sacred mystery, is by trine immersion buried, and then by emersion resuscitated again."

Cyril of Jerusalem,—A. D. 315-386. After these things ye were led to the holy pool of divine baptism, as Christ was carried from the cross to the sepulcher. And each of you was asked whether he believed, etc., and ye made that saving confession and descended three times into the water, and ascended again; and that water of salvation was a grave unto you."

Monulus, Bishop of Girba,—A. D. 200-270. "The true doctrine of our Holy Mother, the Catholic church, has always been with us, my brethren, and the trine immersion wherewith it is celebrated."

Chrysostom,—A. D. 354-407. "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

St. Jerome,—A. D. 360-397. "We are all thrice dipped in water, that the mystery of the Trinity may appear to be but one; and, therefore, though we be thrice put under the water to represent the mystery of the Trinity, yet it is reputed but one baptism."

John Wesley,—"When Mr. Wesley baptized adults professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing."

Moore's Life of Wesley, Vol. 1, p. 425.

Religious Encyclopedia by Philip Schaff,—Page 2395, Vol. 4, under "Triune Baptism", says: "Its meaning is striking; and its origin from the apostles, or at all events from the second century, can not be doubted. The Arian Eunomius introduced baptism by single immersion, and this form was adopted for a short time in Spain during the Arian ascendancy (7th century); But trine baptism still continued to be the usual form of the sacrament throughout the church."

Brethren Insist on Growing in Grace

When one is converted by taking the necessary steps in the program of God, he has become "reconciled to God" (2 Cor. 5:19). He is ready for that "walk with God" which characterized the patriarch of old. Through the blood of his Son, reconciliation has taken place, and the prayer-life begins. He must put on the whole armor of God and fight the good fight of faith. (Eph. 6:10-18 Don't fail to read.) Joseph Cook says, "Conversion is the surrender of the soul to God." Good; but in the great program of God, the soul not only surrenders, and quits fighting God, but he also enlists as a "good soldier of Jesus Christ" (2 Tim. 2:3). The beautiful, Christian life proves all but dis-

appointing to many because of failure at this point. Don't miss it. Paul surrendered; but, oh, the beauty of his enlistment! "What wilt thou have me do, Lord"? That's starting right. Not, what will I have to give up; and many times it's **whom**. To undertake to walk in the new way **with the old self** is out of the question.

Plutarch tells us that nothing contributed more to Rome's greatness and glory than the fact that when any people were conquered, instead of being destroyed, they were incorporated with her, and partook of the same privileges, and in time were allowed to share her honors. Christ conquers that he, too, may incorporate the conquered into his army. Are you fighting for the Lord, or much of the time skulking in the camp of the enemy?

"If he is not crowned Lord of all,

He is not crowned Lord at all."

There is a significant passage of Scripture in Paul's first letter to Timothy, 3rd chapter: "But if I tarry long, that thou mayst know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth."

The Seventh Advantage of Membership with the Brethren

This verse gives us the language to be used better than any other form I could employ: **TO KNOW HOW TO BEHAVE THYSELF IN THE HOUSE OF GOD**. In Titus 2: 10, Paul puts it thus: "Not purloining, but showing all good fidelity; **THAT THEY MAY ADORN THE DOCTRINE OF GOD OUR SAVIOR IN ALL THINGS**." Now, to adorn "the doctrine of God" is to make it appear beautiful; to place it in the proper light before a scoffing, God-hating world. Oh, the power of a Godly example; to know how to behave yourself in the house of God.

Before the nation of Jews had entirely broken with God, and their ultimate dispersion among the nations of the earth, every year they came up to Jerusalem to their national feast—the Passover. This feature in their national life had more to do with cementing their interests together than any other one thing in their entire polity. But the Jewish Passover, like animal sacrifices, circumcision, and Sabbath keeping, were distinctly Jewish. In "the way into the holiest of all" (Heb. 9:8-14), Jesus fulfilled them, nailing them to his cross. (Col. 2:14). Instead of these annual feasts, the Master has left for his followers the ordinances of his house, known by many as the communion service. Brethren observe these ordinances, just as our Lord instituted them, even in their same order; For, who has a right to change them? Change what our Lord instituted? Perish the thought!

These ordinances are plainly set forth in Mathew 26: 20-30; Mark 14:17-26; Luke 22:14-26; and John 13:1-30. Please inform yourself; that is what the Lord expects of all who call upon him. There is beautiful harmony here, too, if we master the scenes, types, and teachings. The Bible is harmony, for there can be no discord in God's leading. In these passages, properly harmonized, we find:

(1) Jesus and his apostles sat down to a supper. This was called by Paul, the "Lord's supper" (1 Cor. 11:20); by Peter, and Jude, "love feasts."

(2) Jesus arose from supper and washed his disciples feet and told them to do as he had done to them. John 13:14.

(3) As they were eating, Jesus took bread, blessed it, and gave it to them; "likewise also, the cup after supper" (Luke 22:20). This was the Holy Communion. After Paul corrects the abuses of observing the love feasts, (and the communion) in the Corinthian church, he leaves the subject with this parting message: "Wherefore my brethren, **WHEN YE COME TOGETHER TO EAT**, tarry one for another" (1 Cor. 11:33). This and the practice of the early church, proves that Christians were expected to keep the love feast. History shows the early church did not keep it. And the idea of feasting together is so inwrought in our souls that every great movement is launched around some banquet table. We, too, can "adorn the doctrine of God" in the love-feast.

Then, There is the Lesson of the Towel and Basin.

Jesus says, "Ye call me Master and Lord; and ye say

well; for so I am. If I then, your Lord and Master, have washed your feet; **YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET**. For I have given you an example, that you should do as I have done to you" (John 13:13-15). Now, language can not be more explicit. To intimate that the service of the towel and basin is coarse, without refinement, or lacks dignity, is to cast such dirt in the face of our Lord. Will you do it? If you wish to quibble over the binding force of the verb **ought**, listen as Moffatt translates: "Well, if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another's feet." Is that binding enough? No wonder Prof. J. W. McGarvey said in his department of "Biblical Criticism" in the Christian Standard, September 5, 1903.—"It is much easier to raise a laugh at the expense of those earnest souls who preach and practice feet washing as an ordinance of the church, than to answer their arguments by which they defend it." Raising a laugh is the only argument some people have. That argument does not dispose of the plain words of Jesus; his teachings have been laughed at many a time. It will be different when we stand in his presence. But many of us have been in his presence while using the towel and basin as a church ordinance. Methinks when he comes for his own, he will be one of us again.

The third great event of the evening was when Jesus "took bread, and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you: this

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

WARNING UNHEEDED—Matt. 26:30-35.

Jesus realized, as Peter did not, how much he lacked that strength-plus, at this stage of his spiritual development, that would enable him to stand firm in a crisis. But not even being forewarned enabled him to be forearmed; he was too self-confident.

TUESDAY

SEEKING GOD'S WILL—Matt. 26:36-46.

No man knows enough, nor can he see far enough to insist on his own will and way. Submission to God's will is best even though it leads through the shadows.

WEDNESDAY

BETRAYED AND ARRESTED—Matt. 26:47-56.

Grieved at being betrayed by an intimate and trusted companion, and wounded by the disgrace of being arrested like a hunted criminal by a mob armed with clubs and staves,—who but the Sinless One could have held his poise steady and his purpose aloft, and even restrained a rash defender in the midst of it all?

THURSDAY

THE STRENGTH OF SILENCE—Matt. 26:57-68.

In the conscious strength of his innocence and high purpose Jesus held his peace in the face of false accusations, and was the more justified thereby. Oliver Wendell Holmes once said, "Controversy equalizes fools and wise men", and John Wesley declared, "Silence is often the best answer to abuse."

FRIDAY

PETER'S FALL—Matt. 26:69-75.

"O thou child of many prayers,
Life hath quicksands, life hath snares."

SATURDAY

TREACHERY'S END—Matt. 27:1-10.

Judas, having once opened the door of his heart to Satan, gave way so rapidly and completely to his influence, that, like the swine of Gadara driven over the precipice into the sea, he rushes headlong into the depths of crime, infamy and ruin.

SUNDAY

JESUS OR BARABAS—Matt. 27:11-26.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side."—Lowell.

While we criticize Pilate and the Jews for throwing away life's greatest opportunity, let us remember that there are many today equally blind and perverse.—G. S. B.

do in remembrance of me. Likewise, also the eup after supper", (Luke 22:19, 20). "LIKEWISE ALSO THE CUP AFTER SUPPER", don't you see? The bread and the wine of the communion service was one thing, and the Lord's supper is another. Why under the sun insist on changing the Lord's program? There are more people following the Catholic leaders in changing the Lord's sayings to suit their fancies than many would suppose. The same Lord the same night, and before the same disciples while surrounding the same table engaged in three services. Why throw two out, and maintain the third? Who gave puny man such liberties? Yes, who? "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. 11:2). Praise for those who keep his sayings, condemnation for those who have a mind of their own.

There's a reckoning day coming, when we shall stand in the presence of HIM who hath redeemed us with his own precious blood. His church he placed upon the Rock. In his church are the rites and ordinances instituted by his own blessed example and teachings. He certainly had no other purpose in view, other than the happiness of all who will march with him. His nail-pierced hand is extended in loving support to all who will mount the steep road with him. He knows the rough places in that road. He sees that ugly rent in the earth called a grave; but with his hand to steady us, we shall be able to land on the other side. Over there he points the soul to "the many mansions." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Rev. 21:23-25. Now you have the object of this tract.

South Bend, Indiana.

OUR DEVOTIONAL

Jesus Feeds Five Thousand

By Mrs. Harry L. Berkshire

OUR SCRIPTURE

And his disciples came, and took up the body, and buried it, and went and told Jesus. When Jesus heard of it, he departed thence by ship into a desert place apart; and when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they said unto him we have here but five loaves, and two fishes. He said, bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves and two fishes and looking up to heaven he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve basketsfull. And they that had eaten were about five thousand men, besides women and children. (Matthew 14:12-22.)

And great multitudes came unto him, having with them those that were lame, blind, dumb, and maimed, and many others, and cast them down at Jesus' feet, and he healed them. Inasmuch as the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel (Matt. 15:30, 31).

OUR MEDITATION

Feeding the multitude is one of the few events recorded by all of the four Gospel writers. There was a period of about fifteen months in the life of Jesus between his conference with the Samaritan woman at Jacob's well and the miraculous feeding of the five thousand, by the Sea of Galilee. The intensive training of the twelve had already begun. It was about the time of the Passover.

Previous to this time John the Baptist, had been beheaded by Herod. The disciples had claimed his body and buried it. Now that they had told Jesus, he departed thence by ship into a desert place apart. But when the people heard of it they followed on foot from out the cities. Jesus was then in the midst of his year of popularity, and the people were always seeking him, so they hastened around the lake and interrupted the schooling he was giving to the disciples. Great throngs of people were traveling the roads leading to Jerusalem, that they might take part in the Passover. Therefore they took the road which led by the lake, to seek him out.

Could anything, other than the eyes of the soul, picture so much love and beauty as was revealed when the dear Savior lifted his kindly eyes, to behold the throng. Very much the same as a mother receives her child, who insists on clinging to her alone.

Some of the travelers were not physically able to withstand the long journey but would make unusual efforts to do so in hopes of physical benefits, while in the midst of a spiritual duty. They knew that at sight, Jesus would have compassion upon them, and possibly their minds were upon the Pool of Bethesda, and hoped that this time, there would be an opportunity for them to be the first to reach the water.

A Great Physician was he. Those that had need of healing, he healed, and he loved to do it. Meanwhile he taught them of the Kingdom of God.

Now when the evening shadows began to fall, the disciples and Jesus seemed to have the same thought concerning the comfort of the crowd. The disciples however, seemed to think the easiest way to disperse them by, "Send them away," while, Jesus seemed, according to John, to have had in mind at the beginning to feed the bodies as well as the souls, of all who so diligently sought him.

While surveying the crowd, Andrew, came upon a lad, whose thoughtful mother had prepared a basket of lunch, consisting of five barley loaves and two dried fish. When Jesus heard of this he called the boy to him and taking the basket, commanded the multitude to sit down on the grass. Jesus then turned his face heavenward, to his Father, in dedication and prayer. After blessing and breaking the flat barley cakes, and the small fishes, he gave to the disciples, and the disciples in turn gave to the multitude. "And they did eat, and were filled and they took up the fragments that remained, twelve baskets full. And they that had eaten were about five thousand men, besides women and children" (Matt. 14:22).

The people may have wondered but all were filled. There was plenty of bread. There had not been better bread in all the history of Palestine than that the people ate that day. What a wonder came from such a small nucleus, "five barley loaves and two fishes," when placed in the hands of the Lord. What a wonder can come from a life with but even a small bit of the "love of Christ", for a nucleus. He can bless us and use us in a most marvelous way.

OUR PRAYER

Dear Father: We thank thee for the beautiful lessons thou hast taught us, through thy word. May we yearn to study them more and more, that we in turn may impart to others. We thank thee for life and all the necessities. Use us and make us presentable, in thy sight and on that last great day. For Jesus' sake we ask it. Amen.

Smithfield, Pennsylvania.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for April 25)

The Story of Cain and Abel

Scripture Lesson—Gen. 4:1-26.

Printed Text—Gen. 4:1-12.

Devotional Reading—1 John 4:16-21.

Golden Text—Am I my brother's keeper?
Gen. 4:9.

LESSON LIGHTS

Cain and Abel are all that are named as the sons of Adam and Eve until after the death of Abel and the exile of Cain was born another son, Seth, who became the ancestor of those of the human race who are named later in the Bible. But there is nothing to contradict the possibility that God may have formed other men for the peopling of the world, or that Adam and Eve, during their long lives might not have had many children. It seems, however, most probable that Cain was the first child born into the world. He seems to have had a strong physical personality, but little of the spiritual. Abel was, apparently, of a milder and more refined nature. Their natural tendencies would be strengthened as they grew in years. There is nothing to tell the ages of these men, save that they were mature men, and offered sacrifices on their own behalf.

Cain and His Offering

The difference did not lie in the offerings, but in the men, and in the offerings only so far as they represented the character of the men. Note that in the account the man is put before the offering. "Abel and his offering," "Cain and his offering." The difference in the men is seen in what came from them. Anger, envy, hate, murder, and lying came from Cain, and proved that he was no true worshiper (see 1 John 3:12). He offered the shell, not the meat, the purse, not the jewels, the body without a soul, the form without the spirit. The author of Hebrews (11:4) tells us, that "by faith Abel offered unto God a more excellent (a more complete) sacrifice than Cain." Faith implies here a heart of obedience and love, a right disposition toward God. Some one has said that "the best part of a sermon is the man behind it." It is equally true of every act of worship. Even Plato says, "It would be strange if the gods looked to gifts and sacrifices, and not to the soul" (Alcib. ii, 149).

"Am I My Brother's Keeper?"

It was a far cry from the question of Cain as to his responsibility for the welfare of his brother to the question of the young lawyer who once asked Jesus "Who is my neighbor?" In the least civilized times, and nations, all outside the family were outside of the number of those for whom the family should care. Cain even queried if a brother who was no longer a child was supposed to be under the protection of an older brother. But Jesus puts, in his Parable of the Good Samaritan, with which he answered the lawyer, an entirely different view. No longer is it

merely the members of one's family to whom one should show loving care when necessary; not even is this kindness to be restricted to one's own tribe, or even one's own nation. One's neighbor is the one to whom one can himself be a neighbor. We are all our brother's keepers; and our brothers are no longer to be considered merely the children of our earthly father and mother. Our brothers are all the children of our heavenly Father, and this means everybody with whom we come in contact, or with whom we can come in contact in order to bring them help when needed.

Murder

It is not right to confine the term "murder" to the killing of the physical body. It is likewise murder, and the worst sort of murder, to kill a soul—to kill the fine qualities which might make a man develop into one of whom his country would be proud, so that instead he is a menace to all he meets. The saloons murdered more men than those who died a physical death for any reason which might be traced to them. The Prohibition Amendment, if carried out as we ought to carry out a law of the land, would prevent us from witnessing so many of these soul-murders. And it is no matter what our own opinion is of the matter; it is no matter if we ourselves want to use liquor, we are still, and shall always be, our brothers' keepers. God has made the circles of family, friendship, acquaintance, race, humanity, so that each of us has an influence in them, and we are responsible for that influence. No one lives or dies to himself. And God gives us wealth, position, intellect, not for ourselves alone, but that we may be better keepers of our brothers. (1) We are keepers of our brothers, not by dictating to them, but by brotherly love; (2) by helping them, as the Good Samaritan, or as the righteous in Matthew 25:31-46; (3) by considering their welfare in all our business relations; (4) by using every influence for their good, doing to others in all relations "as we would that they should do unto us."

"Every man should be the keeper of his brother man. That means, that whatever may be the care which a man takes of his own life, however he watches it and tends it, he has not done his duty, he has not filled out his existence, unless he also has, just as far as he possesses the ability and chance, watched and protected and helped the lives of other people."—Phillips Brooks. "Our brethren are everywhere. On every human life has fallen from the Cross, where it be recognized or no, a ray of divine compassion. All have been objects of the world-embracing guardianship, and when we have learned the first lessons of the gospel we understand that, in some sense, each of us, like the divine Redeemer, is his brother's keeper.—Dean H. P. Liddon.

The Temperance Application

Our Lesson Committee suggests that this lesson may be used with temperance applications. Of course they had in mind the murders and other crimes that must be charged up to the demon drink. Impulse and action lie close together. A man (or woman) whose brain is befuddled by spirituous liquor, who has lost control of self, when angered may at once commit deeds which when sober revolt his very soul.

"Maybe you don't know the ways of a man when he's drunk," said a long-suffering wife. "For ten years of married life I never before had any furniture that wasn't broken or in pawn. Mike smashed 'em. Man always will when they're that way. An' there was worse than that he smashed. He almost killed Johnnie. One night I had to go through his pockets to get some money for the children's food. 'Twas only fifty cents I found. He heard me and he cursed me and said he'd have it back. I wouldn't give it to him. He got me down in the corner. Then he put me out in the snow in my nightgown and bare feet. When I came back, he only threw me down stairs again. Before I could get the cop on the beat he was smashin' everythin' that night. It was the stovetid he threw at Johnnie broke his leg. It's a different world since the Pub is closed."—Tarbell.

"THE CHRISTIAN AND HIS MONEY"

In connection with the Seventh National Sunday School Convention of the Philippine Islands Sunday School Union which was held in Manila February 3-7, a pageant was presented entitled "The Christian and His Money." Some of the participants impersonated such characters as President of the Church Board, Pastor, an Old Shoemaker, a Teacher, Church Secretary, an Old Farmer.

The synopsis looks very suggestive for a similar pageant whether at home or on the so-called foreign mission field. The aim of the play was to show how a church can organize, prepare for, and carry out a financial campaign. Scene one showed a meeting of the church officers in the home of the pastor. The second scene was in the church at the close of the Sunday morning service. It represented a business meeting of the congregation. In the third scene the Church Board has again met at the pastor's home to select the canvassers. The fourth scene showed the final meeting of the canvassers in a training class. The pastor had been meeting them once a week for six weeks. The last scene was in the church about five o'clock on the Sunday afternoon of the canvass. The pastor and the church secretary were awaiting the return of the canvassers to receive their reports.

The themes for the different days of the Convention were "The Indigenous Church," "Stewardship and Self Support," "A Unified Program of Religious Education in the Local Church."

J. A. GARBBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

A Warless-World Campaign

A warless-world campaign programme for young people's organizations has been adopted and is being promoted by the Christian Endeavor society of the South Salina Church of Christ (Disciples), Syracuse, New York. The campaign has been devised by William Fenton Crane, an earnest student of international affairs.

The first feature of the programme was an inter-society debate between the South Salina church and Westminster Presbyterian societies, the question being, "Resolved, That the United States should enter the World Court with the Harding-Hughes reservations." Members of both debating teams were Syracuse University students, and it was truly a live contest. A new hymn, by Dr. Ernest Bourner Allen, entitled "The Son of God goes forth for Peace," was sung by the audience. "These Things Shall Be—A Loftier Race," was a solo by Miss Esther Everson. Dr. Fosdick's "Prayer for the Spiritual Union of Mankind" was repeated by the audience in concert. Peace literature, buttons, and auto-stickers were distributed at the close. Flags of the nations now in the Court were used in a special decorative scheme.

The programme to be developed during the year includes a six weeks' class to study Daniel A. Poling's latest book, "Adventuring in World Cooperation," a public educational drive on the horror of war and advantages of peace by means of posters placed on the church bulletin-board, and correspondence with the proper public officials, urging non-partisan Christian action on the World Court, League of Nations, Japanese Exclusion Clause, and other world questions. An International Friendship Committee will oversee the development of this programme.—C. E. World.

Young People's Camp Dates are Announced

Summer Conferences for Boys and Girls at Lakes Geneva and Winnepesaukee

The International Council of Religious Education has announced the dates of the young people's camp conferences for 1926.

These conferences are approved by 35 Protestant denominations and are open to approved young people of ages 16 to 22. They are held at some of America's beauty spots.

The dates are:

Lake Geneva, Wis.: Girls' camp, August 10-23; boys' camp, August 24-September 6.

Lake Winnepesaukee, N. H.: Girls' camp, July 27-August 9; boys' camp, August 24-September 6.

INCANDESCENT TEACHERS

"He was a burning and a shining light," said our Lord of his forerunner.

Men have sought—practically, in vain—for a way to produce light without heat, in the material world. We have been no more suc-

cessful in securing heatless spiritual light.

When we read Jesus' eulogy on the Baptist, we are reminded of the great missionary to the Parsees, Henry Martin, who, on reaching his last mission field, wrote: "And now let me burn out for God!"

Teachers in the pulpit and in the Sunday school, how may we hope to set other lives aflame for God when we have not yet submitted to Christ's baptism with the Holy Ghost and with fire?

Jesus promised satisfaction only to those who hunger and thirst after righteousness! There must be an all-consuming desire to know the truth that makes free. And there must be a passionate desire to impart saving truth.—The Christian World.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for April 25)

Radio Messages from New Americans. Hebrews 13:1, 2.

Dear Junior Christian Endeavorers:

I am writing this letter to be read over the radio to you because I can not talk the American language distinctly enough for you to understand me. I am a Japanese boy and I live in California. I have been in this country just half of my life. I am now ten years old. I go to school with American children and soon I shall be able to talk easily in your language. I want to tell you the story of my first few years in America.

I remember the day that father came home from his work over in Japan and told mother and me that he had gotten all the arrangements made so that we could leave on the next big boat for America. For a long time he had worked to get permission and we were so excited when he finally got it. I was sorry to say good-bye to all my friends but father told me that I would find lots of new friends in your country. On the big boat on the way over, I had a nice time. I liked the big ocean. The boat was like a nice big house. My parents got up with me early one morning and we watched the sun rise over the water. One day, it was stormy and I had such a nice time watching the waves. I was not scared because father and mother were with me. Some of the people were frightened. The waves were all rough and white caps were on the tops of each of them. When I grow up and have money of my own, I am going to live along the shore so that I can watch the water.

When we arrived in America we landed in a big city called San Francisco. We went to the place where all the Japanese of that city live together and father talked to some friends of his that had come over long ago. Then we decided to go up to the fruit country. It was summer time, so mother and father both picked different kinds of fruit.

We lived in a small house near some other Japanese families so I had a nice time for the first year until I was old enough to go to school. When I was old enough to go to school, my parents made arrangements for me to go into a nearby town. I like school, though it was pretty hard at first when I started to learn to talk American words. The thing I did not like about school is that I do not have many friends there. The school that I attend has mostly American children in it and those children do not like us. We study hard so that we can know our lessons as well as they do and we learn to play the same games that they do so that we could play with them if they would let us, but for some reason they do not like us. There are just a few of us in the school, so we try to have good times together. My father and mother try to make me happy by telling me that soon they will earn enough money to get me everything that I want. Yet, that does not make me happy, for I want to have friends to play with and I should like to go to the churches on Sunday like other children do. I wish you, Junior Endeavorers, would tell your friends out here in California that we want to be liked and we want to be Junior Christian Endeavorers, too.

This summer, I am going to start picking fruit like my mother and father do. Some boys and girls make quite a lot of money that way. Maybe I can earn enough money to go to college like a few of the Japanese people that I know have done, then I can go to your churches and maybe I will meet some of you. I wish that American children liked us little Japanese children, but mother and father tell me that the reason that you do not is just because you do not understand us. I hope that you will send us friends that understand us sometime.

From a boy that wants American children to like him, KAO.

Junior boys and girls, do you know that in our big cities as well as in some of the smaller ones and the country of some sections, there are just lots of boys and girls who want your friendship and who need to know about Jesus? There are little Italians, little Chinese, little Russians, little Japanese and many other foreign children, who come to our United States and want friends and help. Do you know what is said in Hebrews about being kind to strangers? This is it, "Forget not to show love unto strangers: for thereby some have entertained angels unawares." So let's remember to be kind to any children we meet that need friends and try to do something for the foreign children of our country.

Bible References

- M., Apr. 19 Sinful cities. Matt. 11:20-21.
T., Apr. 20 A needed lesson. Rom. 2:13.
W., Apr. 21 A city mission. Jonah 3:1-10.
T., Apr. 22 Kindness to foreigners. Deut. 10:19.
F., Apr. 23 One law for all. Deut. 24:14, 15.
S., Apr. 24 New blessings. Deut. 11:13-15.
Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Rio Cuarto, Argentina

It is unfortunate for the Gospel work in Argentina just when the heat of summer is passing and it is time for special efforts to increase attendance at the meetings there should come five or six Sundays in succession which impede our work. First the two Sundays of carnival when water is thrown on people in the streets, and then several Sundays of election when on account of the furious driving of autos on all sides, bringing in the voters, many fear to allow their children to go into the streets. Yesterday, according to reports, four were killed by automobiles and several in drunken fights, and a number more were wounded, all in Rio Cuarto. Next Sunday there will be other elections and then the Italian and Spanish "romerias" or Sunday frolics with dancing, drinking, etc., draw the crowds. Of course our faithful members come always, but the people who are only slightly interested are drawn away by these difficulties and attractions. Our greatest hopes for a stable church are in the children who are growing up in the Sunday school.

In Rio Cuarto we have reason to be thankful for the success of the vacation Bible school conducted by Sister Nielsen. The children did good work and were much interested. Now Miss Nielsen has organized a Junior Christian Endeavor Society which will meet at the same time as the senior society. We have also begun cottage prayer meetings on Friday evening, but there are very few homes in which there is room for such a meet-

ing or seats with which to have it outside. Many families have to live in one room, using it as kitchen, dining room and bedroom. We hope to continue open air meetings when the elections are over.

Just at this time also, not only in Rio Cuarto, but in all our missions, except Buenos Aires, many of our men leave town to work in the corn fields. Corn is husked and thrown into large sacks which the husker drags along. It is slow, hard work, but the people do not care to change even though we show them how it is done so much more easily and rapidly in North America. We will miss several entire families and several more young men from three to four months in this work, but they will be giving their testimony wherever they are.

We have sold our old horse and sulky which for seven years has done good service and now make our more distant visits in the new Ford car, thanks to the kind gifts of friends in the homeland. We appreciate this convenience very much. We are having the big Bible auto repaired and are praying for workers and money to be able to send it out again to reach the towns without missions. In view of the manifest closing up of this dispensation we feel like pushing the work of evangelizing our territory more than ever and plead for the constant prayers of the Brethren everywhere.

C. F. YODER.

Rio Cuarto, March 8, 1926.

Miss Emmert's Letter to Long Beach

(NOTE—Miss Mary L. Emmert, one of our missionaries in Africa, and whose home is Dallas Center, Iowa, is being supported by the First church of Long Beach, California, to whose members she has written the following letter published in the weekly calendar of that church. This church is also supporting two missionaries in South America, Brother and Sister Percy L. Yett. We are taking the privilege of re-publishing this informing and inspiring letter for the benefit of the Evangelist family.—Editor.)

Yaloke par Boali par Bangui,
 Oubangi Chari
 Afrique Equatoriale Francaise
 Africa, January 2, 1926.

Members of the Long Beach Brethren Church, Long Beach, California.

Dear Brothers and Sisters in the Lord:

Brother Bauman has kindly invited me to write to the church and get acquainted. It is rather long distance, but there is oneness of Spirit, I am sure, and I trust it will not always be a long distance acquaintanceship. I want to thank you again directly this time, for your kindness in taking me as your African missionary. I know that it is the love of the Master only that prompted it, but there is something about the personal touch

and the knowledge that some one church is praying and working for and sharing in one's work that is dear to the heart of us missionaries.

It is seven and a half months since my arrival here at Yaloke, but it doesn't seem nearly so long and when I think that it is a year and four months since I left home it surely doesn't seem possible. The missionaries who have been here longer say that the longer one is here the more quickly time flies and the less they like to see the date for their furlough approach. In other words, we are in love with our work and with our Master who has called us and prepared the way before us.

I won't say that in this length of time I have learned the language by any means, but we new missionaries are taking our turns at giving the gospel messages in the daily services for the workmen, and we have also been privileged to take one itinerating tour of two weeks to preach in the distant villages. There is a real joy in preaching to those that have never heard the good news before, that is hard to explain, and we are praying that the way will open again soon for another such trip. Meanwhile we are trying to learn the trade language, as the tribal language is scarcely sufficient on this station.

Perhaps you would like to hear about the chief, Yaloke, and his wives. He only has 34 wives and 36 children, so he says, and he claims that he knows all their names. No one has taken the time to test him out on this statement. He is quite an old man and was once a slave dealer, so the officials say. He is counted to be the biggest chief in the tribe, and, of course, the richest, for his wives and children are his wealth. At home it would take a millionaire to support that many, but you see, THEY support him. He seems to be a kindly old soul for the most part and I believe that he sincerely loves his wives and children and it is partly for this reason that he won't give them up to accept Christ. Of course he also hates to lose so much wealth and prestige. We have found out recently that the chiefs of this whole tribe have formed a league not to accept the gospel. They seem to feel that it would mean the end of the old regime. Won't you pray that this alliance may be broken so that not only they may be saved but that many other "near great" may follow after them?

Just recently one of Yaloke's wives has been very sick with tuberculosis and a grievous ulcer. The old chief was very anxious for Miss Tyson to dress it every day and he even went to the extreme length for Africa, of providing a chair for his wife to sit on. You will think this is a joke, but he had to break a custom to do it and even the woman objected, saying that black women never sat in chairs. She was so much relieved by the treatment and so much happier especially after Miss Tyson talked to her about accepting the Lord and she yielded. But much to our surprise soon afterward, Yaloke said he was going to move her out in the brush to live without a shelter. He said that was the black man's custom (although the missionaries had never heard of a case before in West Africa), and that after she recovered he would move her back into her house. He was persuaded to allow her to be brought to the women's home here, where she was made very comfortable. Later, however, he stole her out again unknown to us and has hidden her in the bush by the creek side. It seems likely that the medicine man has influenced him to do this as they say he fears him.

Some of our evangelists had an experience with a witch doctor just lately. They were in a village preaching and were interrupted by the witch doctor, who finally cursed them after the native fashion of blowing on his fingers and foretelling when they would die. He also took a coin and drew a line in front of the door, saying that if they crossed it they would die before noon. They said they were children of God and that his strength was greater than that of the devil. They knew he would keep them so they stepped across the line, much to the amazement of the spectators and proceeded joyfully on their way. This really shows more strength of Christ.

character and more knowledge of the Lord than might appear, when one thinks that only a few short years ago they firmly believed in these superstitions.

We only have three or four evangelists, but are very thankful for them. Pray for them that they may not fall into sin, but that they may continuously grow in grace and the knowledge of our Lord, Jesus Christ. We have almost daily classes for their instruction and they are praying earnestly to learn to read the Bible for themselves. I begin to realize what a wonderful privilege we that can read have in reading God's Word. Isn't it a shame that more people don't take advantage of it in our enlightened country?

One of the most faithful evangelists, named Yolo, was the heir to the chieftainship in a far away village. But he heard that the white man had come with good news from God, so he came to find out about it. Later he was converted and when his father died he refused the chieftainship, choosing rather to stay here, hear more of the gospel, and now he is preaching and may soon be ordained. Having given up an extra wife and all claim to worldly position and power he has grown marvelously in the year or more that he has been here. Will you pray that many more like him may be raised up to take the gospel into all tribes? When one sees the vast number of villages unreached, it seems really consecrated natives will be one of the best approaches as the blessed day rapidly draws near.

In closing, may I ask for an interest in your prayers personally. Knowing the missionary zeal of the Long Beach church one can not fail to know that you are a praying church. May the Lord bless you in this ministry, for the prayers of the church are what we need more than anything else.

May I sign myself your missionary.

MARY L. EMMERT.

Another Letter from "The Sky Parlor"

"The Sky Parlor," Long Beach, Calif.

April 3, 1926.

Der Members of the F. M. S.

'Tis Easter Eve, and in "The Sky Parlor" there is a between-the-acts lull, so to speak! Gone are all the letters to the pastors, the thousands of missionary tracts and the Easter Offering envelopes, and the letter to each member of the F. M. S., and now there is nothing to rush one. And as we apply the brakes and clear up the debris, the thought enters one's mind: "It wonders me (as some folks out here say) how it will all turn out! Will our Easter Offering be worthy of our Lord and of the work he has entrusted to us?" From every quarter there have been reports of hard times, scarcity of work and money. Will the Brethren church fall short of the expectations of her Lord?

A dear friend has called attention to a sentence that appeared in the columns of "The

Evangelist" a few months back: "The Lord who notes the sparrow's fall will certainly note every misspent dollar!" And it wonders me how many spent more dollars this year on an Easter hat than they did on the Easter Offering. In the light of the all-seeing eye of our Father God, did you ever count up how much you spend in a year on candy, or silk stockings, or moving pictures (?) or a new dress (that you simply had to have, even though you had a half dozen hanging in your closet—and then compare the sum total with the \$5.00 you gave in the Easter Offering to save from present suffering and misery, and future perishing and eternal loss, the souls for whom Christ died? "The Lord who notes the sparrow's fall will certainly note every misspent dollar!"

That Office Secretary knows that it is a little late to bring up the Easter Offering that might have been, but she has been too "careful and troubled about many things" to stir up before your remembrance along this line. And it is not too late. If you still want to invest in jewels for your "crown of rejoicing" for the Coming Kingdom, and lay up treasure for that Great Day of Christ, it is not too late. If you will forward your gift at once to the Treasurer, 1330 East Third Street, Long Beach, California, with your name and address and the name of the church to which it should be credited, it will go in the Easter Offering of 1926 just as nothing had almost happened!

Yours serving the Lord Christ.

THAT OFFICE SECRETARY.

NEWS FROM THE FIELD

SAINT JAMES, MARYLAND

Inasmuch as our successor at the Fairview church (Washington C H., Ohio), has already written a news letter for the "Evangelist," we feel that we should let the brotherhood know that we have not perished from the work, but are located at the above place in the Master's work.

We find here a field that is large in more ways than just the amount of territory it covers, and—as usual—we find that there are plenty of problems and difficulties to be met with. But we do not despair: hitherto hath the Lord helped us, and we believe he will continue to help us in these as well.

Although a little off the main road here, we have not lacked for "excitement." Not so long after we arrived here (which was the fifteenth of January), we were surprised one evening by a goodly number of folks coming in with well-filled bags and baskets. As we told some of them later, they brought so much that they "made an awful mess of our kitchen, but we surely appreciated it. It was of no little value in dollars and cents, but was of still more value to us as an expression of confidence and helpfulness. This same willing spirit may also be seen in the fact that they installed a fine new heater in the parsonage just before our coming, at a cost of about \$100, in spite of the fact that they were already carrying some indebtedness.

Then about a month ago, the Saint James (Episcopal), School for Boys, not far away, burned to the ground one night; the loss was estimated at about \$100,000, and only partly covered by insurance. We must confess, however, that—like many church-members—we were sound asleep at the time.

More recently our whole community was saddened by another fire. This time it was one of our own families who lost their home when the fire was discovered already well under way, in the middle of the night. It was almost a total loss to them, as there was no insurance and they were able to save but little from the flames. God bless them in their time of misfortune and testing!

We realize only too well that our work here is hardly begun as yet. There had been no prayer meeting here for some time; we have tried to re-establish this most vital service, and have been having some very good times together, spiritually, though the attendance has not been very large as yet. We still hope for a revival of interest in this service. We also hope that it may soon be possible to organize a young people's society here. We have done our best to boost the Easter Offering here, in spite of local needs; we do not know the results as yet, but must be satisfied to leave that with him.

Pray for us and our work here, as we are glad to remember the needs of others.

T. C. LYON. Lydia, Maryland.

NEW LEBANON, OHIO

(In the Center of Brethren Churches)

Our short four months' ministry with these good people have been such a delight to us that we want to share it with the brotherhood the victories that have already been ours. Since our last report, two months ago, we have indeed been blessed by our heavenly Father.

Our evangelistic campaign began March 2nd and continued till the 21st, with Rev. W. C. Benshoff as evangelist. Pre-prayer services were held prior to the coming of the evangelist. A group of personal workers were sent out in the community inviting the unsaved to the services and impressing the claims of Christ upon their lives. Pre-prayer services were held each night of the campaign in one of the Sunday school rooms.

The weather was ideal for March. There were no conflicting services at the other churches of the community. All was in our favor and the Lord greatly blessed us. We did not lack an audience during the three weeks' effort. Several evenings saw the house packed to its limit. No other appeals were used than that of good Gospel singing and straightforward preaching of the Gospel of Jesus Christ. The meeting has demonstrated the fact that true preaching wins with thinking people.

Brother Benshoff was at his best. He preached with courage and yet with love and

sympathy the great riches of the love of God. No sensational methods were used but he portrayed with winning effect the great fundamental doctrines of our Lord Jesus Christ. Not one word of criticism did the pastor hear of the meeting or of the evangelist. All spoke very highly of the ability of Brother Benshoff as a true preacher of the Word of Life. I wish it were possible for Brother Benshoff to give his full time to the work of evangelism. Had there been no confessions the good rendered to the church alone would more than have paid for the efforts put forth. The free will offering given was some indication of the appreciation of the people here of Brother Benshoff's efforts.

We had but two goals for the meeting. The one dealing with the Christian and the other with the sinner. We asked that each Christian take at least one "forward step" during the campaign. This will mean much to the church. Following are the items we set before them:

MY FORWARD STEP

1. I acknowledge and confess my sins and I accept Jesus Christ as my Personal Savior and the Lord of my life, and I will strive to do his will
2. To unite with the church at and attend its services regularly.....
3. To reconsecrate my life to service of Christ
4. To give up a certain bad habit which weakens my Christian life and influence.
5. To pray and read my Bible every day.
6. I will join our Young People's Society.
7. I will strive to give at least one-tenth of my income to the work of the Lord.
8. To teach a S. S. Class or accept some definite task in the S. S. or church.
9. I will attend my prayer meeting whenever possible
10. I will earnestly and prayerfully try and lead at least one person to Christ during this meeting.
11. To give my life to Christ for full time service as a Missionary, Minister or other worker.

(Mark with an X the decision you have made.)

Name Date.

As to the visible results, 25 have already been received into fellowship with the church. The majority of these making the confession for the first time. We believe they are of the class who will "stick", and they will be a great help to the church. Up to the writing of these notes nine others have signified their willingness to bring their membership with us here. Several of these will be rebaptized. These will be received into the church as soon as their letters reach us. One is awaiting baptism which will bring our total up to 35. Others are thinking seriously of the claims of Christ upon their lives and have expressed a willingness to make the good confession in the near future. We have faith to believe they will. Many of our own members who had not been coming to church are now coming. In all it was a great meeting. We believe seed has been sown that will bring forth fruitage for some time to

come. Many are thinking our way. Delegations were present from other churches of the community including our own good people from Dayton, Salem and Gratis.

The Sunday school started with an attendance of 148 on our first Sunday in this field. It has been growing gradually yet rapidly until the record showed 290 on the last Sunday of the campaign. This was the largest attendance in the history of the Sunday school. Our next problem will be the enlarging of our present building if we are to care for our Sunday school. And I believe the people here will show a willingness to do this in the very near future. In fact, plans are already under way by the W. M. S. to raise money toward this end. They will have the main lunch stand at the Old Order Conference which will be held some time in May. This should net them a large sum which will go toward our building fund.

We feel that a wonderful field has opened up to us here. Pray for us that we might be equal to the added responsibility that is ours.

It seems that the Lord never blesses us but what he blesses us doubly. On Friday morning, March 19th, a pair of twin girls arrived at the parsonage. Bernice Marie and Beatrice Mae are their names. It appears now that there will be five King girls attending Ashland College at the same time. If they are as slow of comprehension in their studies as was their Daddy the teachers' patience will surely be tried. We hope to have a King orchestra in our church ten or fifteen years hence. We need your prayers in the added responsibility in home and church.

L. V. KING.

MEETING AT NEW LEBANON

Beginning Tuesday evening, March 2, it was our privilege to spend three weeks with the Brethren at New Lebanon, Ohio in a special series of meetings. While the meeting will be reported by the pastor, we wish to say a few things about the work in general and the revival in particular.

Brother Lester V. King is the efficient and faithful pastor here. He has served this charge but a few months, but in this time has won for himself a large place in the hearts of the people of this community. The Brethren church being the only one in New Lebanon, Brother King felt free to call upon people regardless of denomination. He has called on every family in and near the village. Through his keen interest in the individual and his genial personality this was done without offense to any one. This work of the pastor was augmented by similar work on the part of the Christian people. This visitation and personal work, plus special messages, prayer meetings, etc., constituted adequate preparation. Results are practically assured in any community where such preparation has been made.

To go to New Lebanon was like getting back home. Here we had once served as pastor for a period of three years. Our church here is the center of a group of Brethren churches, and three others with New Lebanon constituted the charge fourteen years ago. We felt at home in the midst of old friends, and it was an inspiration to

meet with former parishioners and to see them night after night in the services. We were much encouraged by the presence in the services of our ministers. Brethren Hoover and Kinzie are a part of the local work and gave valuable assistance. Others came with their delegations, as did pastors of other denominations. Words fail in an endeavor to express the meaning of this Christian fellowship.

Entertainment was in the home of Brother and Sister Fred Wyson. These good people were strangers to us but not for long. We cannot speak too highly of the kindness and hospitality found here. Many homes were open to us and in these visits we renewed old friendships and made new ones. It was our privilege to appear before and address the high school students. The schools are now centralized in this community and are housed in a new and adequate building.

We may, perhaps, be pardoned some conclusions. First is, that pastor King will have to provide himself with something larger than the Ford, since another set of twin girls has come to his home—date of birth March 19. Another is, our people here must enlarge their church building. Many new homes are being built each year. We have here one of the most promising of our rural churches. Provision must be made to care for the increased numbers, the Sunday school must be properly housed. Another conclusion is that the fruits of evangelism are permanent. It was here more than fourteen years ago that many came into the church through special evangelistic efforts. To return and find a large number of these active in the work of the church leads to this conclusion, that the Holy Spirit does preserve his work. And still another conclusion is that the Word of the Lord has the power to draw. In these meetings there were no special features, no "stunts" were pulled off to attract the crowd. But the crowds did come and it is proof that the "Gospel is the power of God unto salvation." May the Lord continue to bless and preserve his own.

W. C. BENSHOFF.

RADIOGRAMS IN EVANGELISM

The Lord has been very gracious to us since our last report and is honoring his Word through our efforts to exalt Christ as the Savior of the world and the only hope for this lost, troubled world. We are reporting two more meetings held in Pennsylvania where most of our work has been this year.

The first one which began in February was a union meeting held at Pittstown, Pennsylvania, midway between Connellsville and Scottdale. We spent three weeks and over two Sundays in this place, and was ably assisted again by Walter B. Camlin, our son, director.

The interest was good throughout and the Spirit of the Lord prevailed in a marked way. We preached every evening excepting Monday and three times on Sunday, having special nights and special afternoon lectures the last week which kept us very busy. But we enjoyed working with the different people and while we differed on forms we were united in the great big business of present

ing Christ who has power to save. The net results were 36 confessions and numerous others who came to renew their covenant and pledged their lives for service. Of this number I baptized by Trine Immersion 16, while the Church of God minister baptized by the backward action. Word has come to me that others united on Easter Sunday at the different churches around Mt. Pleasant and Scottdale. We praise God for victory.

We closed our campaign here on Friday, March 19, and left immediately for a pre-Easter campaign at Marion Center in a co-operative meeting of the two churches of the city.

These meetings began on March 21 and continued until Easter Sunday, and a gracious time we had. The Methodist church's large auditorium was filled on the Sundays and well filled during the two weeks. My old friend, J. A. McInturff, is the pastor there and this was the fourth campaign I have held with him. He is a very fine yoke fellow in the work of Evangelism.

We feel very deeply the honor he conferred on us in being invited through him to conduct this meeting since I was unknown to the folks there and Methodism has some mighty men engaged in evangelism. Nevertheless he asked us to come and we accepted.

Marion Center is a town outside of Indiana and has a very strong Methodist following. We enjoyed every minute spent with this people. We visited the high school and spoke in all the grade schools, besides delivering my lecture on a Sunday afternoon in a neighboring town, so you see we were kept busy. One of the high spots of the meetings was the splendid high school night. What a privilege it was to preach to such a live bunch of young people. We were glad to tell them that we have faith in the modern youth and that Jesus calls them to higher service for him.

The Easter service was very impressive, in all it was the best of the year for us, all things considered; 65 at the altar took a stand for Christ. It was a wonderful sight to see so many of them received into the church on the morning which was the anniversary of the Risen Lord. They who were risen with Christ were received into relationship with him. We shall always hold the people of Marion Center in high esteem. The wonderful spirit displayed by them toward their pastor and family and their appreciation of the work of the evangelist will long linger in my memory.

We are home for a much needed rest, and leave next week for another series of meetings in the east. We speak at our church at Masontown, Pennsylvania, on the 18th; from there proceed to hold Bible conferences and evangelistic meetings. May God bless the brotherhood everywhere.

A. E. THOMAS,
North Manchester, Indiana.

SUPERANNUATED MINISTERS' FUND

Mrs. Hallie and Samuel Hornshell,
New Market, Va., \$ 5.00
Loree Br. Ch., Loree, Ind., 23.87
John C. Ewing, Dayton, Ohio, 2.00

2nd Br. Ch., Los Angeles, Cal., ...	50.00	1st Br. Ch., Uniontown, Pa.,	44.00
William H. Miller, Morgantown, W. Va.,	1.00	Br. Ch., Rittman, Ohio,	7.80
Mary A. Snyder, Glover Gap, W. Va.,	5.00	Emma R. Kerkheiser, Denver, Ind.,	1.00
J. S. C. Spiekerman, Maryville, Mo.,	5.00	Corinth Br. Ch., Twelve Mile, Ind.,	19.00
A Friend, DeGraff, Ohio,	1.00	Maurertown Cong., Maurertown, Va.,	20.76
James Crockett, McClure, Ohio,	1.00	1st Br. Ch., Fremont, Ohio,	2.87
Carrie M. Stoffer, N. Georgetown, O.,	1.00	St. James Br. Ch., Lydia, Md.,	10.17
1st Br. Ch., Mexico, Ind.,	34.00	Gatewood Br. Ch., Gatewood, W. Va.,	3.25
1st Br. Ch., N. Manchester, Ind.,	84.23	Blanco Br. Ch., Kittanning, Pa., ..	4.00
Mrs. D. W. Campbell Sandusky, O., ..	2.00	Brush Valley Br. Ch., Kittanning, Pa., ..	6.60
Mr. and Mrs. W. W. Heltman, Oakland, Calif.,	10.00	Maple Grove Br. Ch., Eaton, Ind., ..	2.76
S. H. Miller, Middlebury, Ind.,	2.50	West Kittanning Br. Ch., Kittanning, Pa.,	21.05
Mrs. Anna Leedy, Toledo, Ohio,	1.00	Raystown Br. Ch., Saxton, Pa., 5.00	
Brethren Church, Warsaw, Ind.,	7.50	Br. Ch., Tiosa, Ind.,	16.86
1st Br. Ch., Philadelphia, Pa., 5.00		1st Br. Ch., S. S., Washington, D. C., ..	46.13
Aaron Showalter, Adrian, Mo.,	3.00	E. L. DeVore, Aurelia, Iowa,	25.00
1st Br. Ch., Portis, Kan.,	17.36	Br. Ch., Glenford, Ohio,	5.85
1st Br. Ch., Gratais, Ohio,	15.78	Br. Ch., Louisville, Ohio,	29.60
Br. Ch. and S. S., Berne, Ind.,	50.00	Sisterhood Mary and Martha, Louisville, Ohio,	5.00
1st Br. Ch. & S. S., New Paris, Ind., ..	80.21	Br. Ch., Elkhart, Indiana,	75.00
Br. Ch., Hamlin, Kans.,	9.41	1st Br. Ch., Roanoke, Ind.,	4.05
Mrs. Annie C. Martin, Waynesboro, Pennsylvania,	2.00	Mr. & Mrs. John Lowman, Roann, Indiana,	2.00
Nell Zetty, Phoenix, Ariz.,	1.00	1st Br. Ch., New Lebanon, Ohio, ...	15.20
Brethren Ch., Listie, Pa.,	12.00	Br. Ch., Sidney, Ind.,	4.84
Mr. & Mrs. Swartz, Harrisonburg, Pa.,	5.00	H. J. Riner, West Alexandria, O., ..	10.00
Br. Ch., Carleton, Neb.,	10.55	Br. Ch., West Alexandria, O.,	7.50
Br. Ch., Nappanee, Ind.,	45.90	Brighton Br. Ch., Howe, Ind.,	9.75
Br. Ch., Clay City, Ind.,	6.75	1st Br. Ch., Ashland, O.,	35.75
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Br. Ch., Garwin, Iowa,	12.74	Jones Mills Cong., Jones Mills, Pa., ..	2.00
N. Vandergrift Cong., Vandergrift, Pa.,	12.35	1st Br. Ch., Falls City, Neb.,	54.63
1st Br. Ch., Teegarden, Ind.,	10.35	Br. Ch., Morrill, Kan.,	18.98
Br. Ch., Mansfield, Ohio,	2.00	Br. Ch., New Enterprise, Pa.,	3.10
Br. Ch., Martinsburg, Pa.,	23.75	Darwin Br. Ch., (Dissolved), Flora, Ind.,	271.15
Br. Ch., Cerro Gordo, Ill.,	3.25	Unknown, From Henry Rinehart, Flora, Ind.,	5.62
Fair Haven Cong., West Salem, O., ..	19.50	Yellow Creek Br. Ch., Hopewell, Pa., ..	5.40
Nettie (O'Neill) Rochford, Van Etton, N. Y.,	25.00	McKee Br. Ch., and S. S. Hollidaysburg, Pa.,	51.10
L. G. Wood, Pastor, Ft. Scott, Kan., ..	1.00	1st Br. Ch., South Bend, Ind.,	44.81
Br. Ch., N. English, Iowa,	7.57	Total	\$2,314.96
Enterprise Church, Denver, Ind., ...	6.50	J. J. WOLFE, Secretary.	
Brethren Church, Oakville, Ind., ...	22.77		
1st Br. Ch., Pittsburgh, Pa.,	175.00		
Summit Mills Ch., Meyersdale, Pa., ..	11.55		
1st Br. Ch., Hagerstown, Md.,	76.62		
2nd Br. Ch., Pittsburgh, Pa.,	16.45		
Br. Ch., Milledgeville, Ill.,	21.66		
1st Br. Ch., Bryan, Ohio,	47.00		
Jenny Grove, Canton, Ohio,	1.00		
1st Br. Ch., Huntington, Ind.,	4.00		
1st Br. Ch., Allentown, Pa.,	24.50		
Br. Ch., Sergeantsville, N. J.,	10.75		
1st Br. Ch., Flora, Ind.,	60.75		
Mt. Zion Ch., S. S., Logan, Ohio, ...	5.00		
1st Br. Ch., Ardmore, Ind.,	7.50		
Berlin Br. Ch., Berlin, Pa.,	41.55		
Br. Ch., Conemaugh, Pa.,	80.00		
Middle Branch Br. Ch., Middlebranch, Ohio,	16.39		
Mt. View Br. Ch., Roanoke, Va., ...	7.72		
Goshen Br. Ch., Goshen, Ind., S. S., ..	55.25		
Goshen Br. Ch., Goshen, Ind., W. M. S.,	25.00		
Goshen Br. Ch. Goshen, Ind, Cong., ..	21.40		
1st Br. Ch., N. Manchester, Ind., ..			
(Additional),	1.40		
1st Br. Ch., Roann, Ind.,	2.00		
Br. Ch., Milledgeville, Ill., (Add'l.), ..	2.50		
1st Br. Ch., Mt. Pleasant, Pa.,	7.05		
Mrs. Susan Wyman, Oakland, Cal., ..	5.00		

PORT SCOTT, KANSAS

The work here is moving alone in the usual order with nothing discouraging, and yet nothing that would indicate normal growth. We conducted a two weeks' Pre-Easter revival for doctrinal teaching especially for the membership. This resulted in some good and will yet bear fruit, we are sure.

The Bible school and the Woman's Missionary Society and the Young People's Society of Christian Endeavor, are doing good work and making steady growth. We have held two business meetings and business has been transacted in a very fine spirit.

We need more consecrated workers, and we are asking our heavenly Father to select and send them forth. We have added a Cradle Roll and a Home Department to our Bible school and this promises to tie up some homes to the school. We have lettered out several non-resident members and we have also enrolled several resident members who had been members before, since our last report. We ask your prayers, that we may know how to do our best for the Master.

L. G. WOOD.

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L. G. WOOD.

BETHEL CHURCH, BERNE, INDIANA

Brother Melvin Stuckey, who works in behalf of the Sunday schools of the brotherhood, spent two days with us, about the middle of March. We feel that his work with us was worth while. Last week we had with us some students from Ashland. E. J. Rohart spent the full week with us, while on Wednesday evening we had four other young men. One is from South America and another from Japan. They were going to Indiana to spend their Easter vacation, so they just stopped off as they went through. The weather was bad that evening or the men would have had a larger audience.

On Easter Sunday we had a program. It would have made you revert your mind back to the resurrection as the children recited their parts if you had been present. Brother Rohart gave a solo which we all enjoyed very much. 156 were present for Sunday school on Easter Sunday. And our offering was near \$800. We are expecting to make a definite report later. Some folks live at a distance and did not get out on Easter.

CLARK SIPE.

EXPLANATION

This is an answer to the Chinese puzzle appearing in the last Annual published. I have felt it necessary to make this announcement because if articles in the Evangelist as well as some not very courteous letters I have received. It has to do with the seemingly ambiguous statement "Uncertain list" in the Ministerial list in the Annual. Allow me to say that I am now hoping it will bring about the correction of an existing negligence on the part of some ministers of the Brethren church, although I did not have this in mind, to be faithful in reporting there whereabouts each year to their District Secretaries.

Be it first remembered that your National secretary has absolutely nothing to do with the addresses and charges of respective ministers. He is dependent upon the state secretaries or statisticians. If they fail to make a report he must do some tall guessing and this guessing at addresses is all right if it happens to hit but if not—well I received so many opinions as to my carelessness that two years ago I began to note "uncertain addresses." I am not laying the blame wholly on the state secretaries but more so on the different ministers. If every minister would spend one cent per year and use one minute of time all this trouble would be corrected. Let each one write thus to his district secretary and then the secretary send me his list. This is simple and easy to do but it seems some will not do it but continue to find fault and wonder what is wrong with the National secretary.

Be it further known, that practically all whose names appear in the enigmatical "uncertain" group are there because the reports sent me from the various districts did not record their names. So, I took last year's Annual and gave the addresses contained therein of these names and in order to escape criticism for the wrong address I put them in this "uncertain list" as a sort of a "beware, for this may not be the proper address of 'so and so.'" I tried to escape from

drowning on the one hand and fell into a fiery flame on the other. Brethren, criticize yourselves and not me and become so angry that this year every one of you will send your district secretary your proper address along with your best wishes.

Be it finally known, that all whose names appear in this Chinese puzzle be absolved from all suspicion that by "uncertain" is those who are thought to be unfit for the ministry or doubtful as to Brethren loyalty. The secretary takes the blame for not making this statement read, "Address Uncertain" list. We trust that next fall all the state secretaries will have a complete list of all ministers in their districts to send to the National secretary. We had a hard time getting accomplished what we placed in the last Annual and even then one whole district is omitted because of "no report."

Yours for less "a priori" conclusions.

O. C. STARN, Secretary,
Gratis, Ohio.**ANNOUNCEMENTS****COMMUNION NOTICE**

The Brethren church of Fort Scott, Kansas will hold a Communion service on Sunday evening of April 25th. All Brethren are invited and visitors always welcome and appreciated.

THE TIE THAT BINDS

BAKER-SMITH—On the evening of March 10, 1926, about seven o'clock, George R. Baker and Mary K. Smith were quietly married at the Brethren Parsonage, Saint James, Maryland, by the writer.

Brother Baker is well known and respected throughout the community, and is an active member of the church; his bride is a member of the Church of the Brethren. That

God's blessing may rest upon them both is the wish of their many friends.

T. C. LYON.

IN THE SHADOW

SPRECKER—Daniel Alex. Sprecher was born November 23, 1858, and went to be with his Lord in the early morning of April 2, 1926. Though Brother Sprecher had not been in good health for some time, his condition lately had seemed somewhat improved; hence his sudden death, by apoplexy, found his family and friends unprepared for his going, though we believe it did not find him unprepared.

It was ten years ago that he came to know his Lord as Savior, under the ministry of Brother H. W. Nowag; though we have known him but a few months we found him a man of prayer, and his last Sunday in this life found him in attendance at the services of his church. May his sorrowing wife and family find in HIM their peace and consolation.

Services by the writer, assisted by Elder McKinley Coffman, of the Church of the Brethren, at the Manor church, interment in the cemetery adjoining.

T. C. LYON.

DERR—William Derr was born in Hawkins County, Ohio, January 27, 1869, and died at Cerro Gordo, Illinois, March 8, 1926. Brother Derr was a member of the First Brethren church of Cerro Gordo. His good wife preceded him just four months to the Spirit world. Grief and loneliness caused his death. He was a willing worker in the church, and had many friends. He was kind, amiable and cheerful. I learned to love him. Funeral services were held in the Cerro Gordo church, conducted by the writer.

D. A. C. TEETER, Warsaw, Ind.

LEIDY—Henry Leidy was born near Sumner Hill, February 25, 1858. Died March 31st, 1926, aged 68 years, 1 month and 6 days. Brother Leidy was almost a lifelong member of the Pike Brethren church. I think he was baptized and married by Elder William Byers of blessed memory. He was never demonstrative in his religion or his life. He was quiet, earnest and faithful. His place in the church will not be easy to fill. He was of a class of citizens of which every community has too few. On March 12, he married Sarah Jane Mahan of Somerset County. This union was blessed with one daughter, a teacher in the Nanty Glo schools. He is survived by his wife and daughter. Brother Leidy was one of the board of deacons in the Pike church for a long period of time. He had taken his hatchet and gone into the field to do some work, and later was found dead. It was in all probability a case of heart failure. The funeral services were conducted in the Pike Brethren church by his pastor and was very largely attended. Brother Jones of Cone-maugh church rendered valuable assistance in the services. Sister Leidy and daughter have the sympathy of a large circle of friends.

J. L. BOWMAN, Pastor.

TEACHERS!**DO NOT FAIL**

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UNIFORM and GROUP-UNIFORM

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THE BRETHREN PUBLISHING CO.,

Ashland, Ohio

VOLUME XLVIII
NUMBER 16

APRIL 21,
1926

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

THE BRETHREN CHURCH

Is Dependent Upon

ASHLAND COLLEGE

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And the Training of its Ministry
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The Great World Kingdom
Never needed just such an institution
So much as now

[Who knoweth whether such church schools are
come to the kingdom for such a time as this

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

Emotional and Practical

Religion of the genuine and vital sort must not be lacking in either emotional experience or practical service. Some professed Christians pride themselves on the practical nature of their religion, saying that it is simply a matter of obedience, of activity, of doing unselfish and noble service, and that there is nothing of the weak, emotional and impractical about it. On the other hand, there are those who place great emphasis on intense emotionalism, on religious thrills and on high pressure experiences that cause them to break forth in moving and ecstatic utterances, and that fairly carry them away from this mundane sphere. They look with disdain upon such common, matter-of-fact and earthly qualities as helpfulness and service.

Now, both these types have much that is noble and commendable, but neither is wholly right nor worthy of unqualified praise. Religion that is all emotion soon effervesces and is gone, and that which is all activity and no feeling, is cold, unsatisfying and lacking in motive power. The mystical certainly has a right and proper place in the lives of Christian people; it is essential to spiritual penetration and understanding, to depths of devotion and power of conviction. It does not occupy large enough place in the average Christian's life. In fact, the Christian experiences of most of us are too dry and lifeless. We give ourselves too little to meditation and contemplation, to yearning after a contact with God and a sensing of spiritual realities. We need more of those deep and vital experiences that stir our souls to their depths. We need to feel more keenly the mighty movings of the Spirit; we need more transfiguration scenes; we need to press our way more often into the holy of holies where we may see through the rent veil the Lord high and lifted up. Such experiences will tend to more truly hallow, inspire and spiritualize our lives.

On the other hand, there is need also of a more perfect blending of the practical with the mystical. There are those who cultivate the spiritual sensibilities so exclusively that they come to lose their sense of relation and responsibility to the common, work-a-day affairs of life. Religion to them is wholly a matter of the proper adjustment of the individual soul toward God; the upward look is their only look; their heavenly citizenship is their only relationship and concern. Such an individual has grasped only half the content of Christianity. He could more truly call himself a Buddhist than a Christian. The religion of Christ had the outward look as well as

the upward; it was concerned about others as well as self; while he held his citizenship in heaven, he also recognized his relationship and responsibility to things terrestrial. And so his life was full of service; he continually went about doing good; to that end he mingled among men, for he said, "I am among you as he that serveth," and "I came not to be ministered unto, but to minister." And this he made a very essential part of his teaching and a vital test of fitness for the Kingdom.

The true Christian must therefore not separate the two—a deep spiritual experience and practical helpfulness. Service is not to be considered a thing so common and unheavenly as to desecrate our holy hands. Nor is emotion to be looked upon as a weak effeminate something, unworthy of a strong Christian character. Paul was a man of great religious experience, and throughout his life he was surcharged with a mighty emotion. The keenness of his spiritual experience fairly bore him down. It was he who exclaimed, "Who shall free us from the body of this death?" "Who shall separate us from the love of Christ? . . . I am persuaded that neither death, nor life, . . . nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Such depths of feeling is seldom met with. Again his exultant soul cries out for joy, "O death, where is thy sting? O grave where is thy victory?" It was Paul who said, "Whether in the body, or whether out of the body, I know not," so strongly did the mystical stream flow through his great life. Yet who will call him a weakling? Who will say he was effeminate? Far from it, if we are at all acquainted with his strenuous life. He was as strong in character as the rock-ribbed hills of Palestine, as courageous as a Cromwell, as unyielding as granite when a principle was at stake, and the flow of his life in service was as constant and powerful as the Niagara. The strongest are always the tenderest; the most inflexible feel the most deeply. He is most attractive and Christlike whose strong sinews of service are covered with the warm flesh of deeply felt devotion.

Roman Catholic Propaganda

The situation existing with reference to the present difficulty between the United States and Mexico is one of general concern. The strained relations, so far as they are strained, are due to the influence of the Catholic church, which is protesting to our government because the Mexican government is trying to free itself from the throttle-hold that church has long held on our southern neighbor. We are being told through the secular press that there is religious persecution in Mexico and that religious leaders in vast numbers are being banished, but it will help us to interpret these reports if we remember that ninety percent, or thereabouts, of the secular press, is Catholic controlled and that these reports are Catholic propaganda. The Methodist church, the strongest denomination in Mexico is not disturbed by the situation. Here is what "The Western Christian Advocate," a leading organ of the Methodist Episcopal church, has to say about the situation:

Our own bishop, George A. Miller, does not hesitate to speak out on the subject. He is perfectly familiar with the situation in Mexico, since that country is part of his area. He says there is no persecution, and that there would be no trouble if some of the religious leaders would obey the law. Therein is contained a long story of the Roman Catholic domination of the Mexican people. This story runs back as far as 1857, when the liberals of the nation, realizing the hold the hierarchy had on the nation, sought to free the people.

At that time the Catholic church held nearly one-half the taxable property of the nation; but belonging to the church, it was not taxed. Moreover, this is not half the story. The present administration is seeking to further and force the laws and the constitution. As a result, the Roman Catholic church and its leaders are being squeezed. They are the ones who are doing the howling. They are bringing pressure to bear upon our country to come to their defense. This should be guarded against in the public mind.

That last sentence is wise counsel. It is just such little disturbances as this that play into the hands of the militaristic and enable them to convince vast numbers of people that it is quite necessary to continue to struggle on under heavy tax burdens to maintain large armaments and preparations for war. And it is just such selfish, moneyed interests, whether of commercial or religious institutions, that cause wars. Let us hold steady and think straight at such times. And at present we may be thankful that our government does not seem disposed to help draw the Catholic chestnuts out of the fire.

The Vice of Scandal-Mongering

There are few sins more despicable and more harmful than scandal-mongering, and yet it is one that is very commonly indulged in, even in the church of Christ. How common it is for one person to give an imaginary interpretation of another's conduct or words—an interpretation that is discrediting and harmful! And how common it is for one to whom such a story is told to tell it to another and to add something to it. That person then tells it to another together with an additional touch of his own. And so it goes from mouth to mouth and it grows as it goes, until there results an outlandish, grossly outrageous tale that blights reputation, sets the whole community at odds and does injury beyond repair. Or the tale may start with an ounce of truth, which is distorted and enlarged and retold and exaggerated and passed on and on, twisted with each repetition, until it ends in an unimaginable monster, no more resembling the truth than darkness resembles light.

Every day and everywhere, there is to be found these gossiping tongues, that rest not until they have mouthed every scandal, corrupted every tale and evilly interpreted every leader or worker in the church. Many a church has been rent in twain, many a hopeful field has been ruined and many a leader in the Lord's work has had his leadership discredited and his usefulness nullified by some vicious, wagging tongue.

Who can escape the harm of an evil-minded tongue? And how can its poison be counteracted? It is like the very spirit of evil itself—it is everywhere present, and its destructiveness is beyond calculation and irreparable.

Some one tells us how that old worthy, Udall, who preached in London in the seventeenth century, made a sermon against the scandal-mongers of the court.

He told a story of scorpions—how that men, fearing to be stung, would set their beds into water pans; but the scorpions, climbing to the ceiling of the room, would let themselves down, one clinging to another, and that one to a third, and the third to a fourth—until finally the venomous chain reached the sleeper and injected the poison of death into him.

So, he narrated, scandal-mongers made their wicked chain of destruction. One whispered an inquiry; and the second a conjecture; and the third an assumption; and the fourth a positive declaration—until the poor sleeping victim was stung to death by the poison of scandal and never knew his murderer.

Scandal-mongering is a most disreputable habit among any people or group, but most of all it is to be deplored among professedly Christian people. May God so stir the hearts of all who wear the name of Christ, that this vice shall come to be so loathed that it shall be banished from mere shame.

EDITORIAL REVIEW

Brother Henry Rinehart, treasurer of the Brethren Home at Flora, Indiana, makes another report of contributions, which speak the continued interest of the brotherhood in this worthy institution.

Our readers, whether young or past that age, will enjoy the great story of African native customs, the first chapter of which is printed in this issue, and written by Dr. Florence Gribble. It is a short story of three chapters and is both interesting and informing.

From Masontown, Pennsylvania, comes a little farewell message written in honor of their pastor, Brother J. L. Gingrich, who has closed his work there and has taken the pastorate of the Third church of Johnstown. Brother Gingrich has accomplished a good work at Masontown and we are informed that he has been appreciated.

Our correspondent from the Pittsburgh church writes an interesting letter, informing us of the excellent manner in which they celebrated Easter. Four were baptized into the church on that day, two deacons were elected, besides the congregation was inspired by the preaching of their pastor, Brother A. L. Lynn, and the rendition of a cantata by their splendid choir.

One outstanding weakness of the church lies in the fact that the vast majority of church folks, like men and women of the world, are more concerned about riches and luxury than giving and service.

You may not agree with all that your preacher says, but you should be big enough to grant him the right to say it without taking offense at it. It may do your soul good to listen to something different from what you have been accustomed to think or something that takes issue with your accustomed conduct.

An error occurred in Brother L. G. Wood's newsletter of last week so that he said: "The work is moving along in the usual order with nothing discouraging, and yet nothing that would indicate normal growth," whereas the word "abnormal" should have appeared instead of "normal", so that he meant there was nothing to indicate abnormal growth. We regret the error and are glad to make the correction.

Brother J. L. Kimmel's notice of change of address arrived too late to get in the "Announcement" column, so we pass on the information here that his address is 918 East Rudisell Boulevard, Fort Wayne, Indiana. He requests that if any one—minister or layman—knows of any Brethren people living in Fort Wayne, please write him, giving names and street numbers if possible. Brother Kimmel has accepted a difficult task as pastor of the Fort Wayne Mission, and should be given every cooperation possible.

Brother J. L. Bowman, pastor of the Pike church in Pennsylvania, reports the outlook bright, and one confession received on Easter Sunday, though they have recently been hindered by the presence of contagious diseases in the community. Brother Bowman has been retained for an indefinite term and is entering upon his twelfth year as pastor.

The Warsaw, Indiana, church is responding to the able leadership of Brother C. C. Grisso, the pastor, in a very encouraging way. The Sunday school under the superintendency of Brother F. E. Robbins ranges about the 200 mark. A profitable series of pre-Easter services was held with various preachers holding forth behind the sacred desk. Brother Grisso is now engaged in an evangelistic effort at New Troy, Michigan.

Brother R. F. Porte, pastor of our church at Louisville, Ohio, reports the work going steadily forward. Two members have been received by baptism since the first of the year, and the pastor made use of Passion week for the instruction of the membership in matters relating to that sacred season. Brother F. E. Clapper, who has long been a pillar in the church, and is an accomplished musician, led the choir in the presentation of a splendid Easter cantata. Under the wise pastoral supervision of Brother Porte and with the Sunday school headed up by Brother L. P. Clapper, an essential cog in the Louisville machinery, the outlook of this splendid church is bright.

Read the Tract Corner. Brother Porte mentions the very ably written tract recently published in the Evangelist on "Membership in the Brethren Church." Dr. G. W. Rench has made a real contribution to the church in the presentation of this treatise. Brother L. G. Wood of Fort Scott, Kansas, recently wrote us expressing his appreciation of the article. It should be placed in the hands of every Brethren church member, new or old, and a supply should be kept on hand by the pastor so as to present each applicant for membership with a copy. It will be printed in narrow column, convenient size for enclosing in envelope.

Brother A. E. Whitted is eternally right when he says "worth-while advancement and unselfish service travel hand in hand"; it is in the accomplishment of such service as Christ can bless that new power is generated and growth is realized. He and his people were recently led in an evangelistic campaign by Brother B. T. Burnworth, and though the work was held back by the breaking out of smallpox in the town, yet there were eight confessions, besides some reconsecrations, and others are reported likely to make the decision. The work at Beaver City, Nebraska is in good condition and Brother Whitted has been retained by unanimous call for his third year as pastor of this church.

GENERAL ARTICLES

The Instinct for Immortality

By L. S. Bauman, D.D.



ELDER L. S. BAUMAN
Pastor First Church of Long
Beach, California

Nearly thirty-five centuries ago, in the oldest of the Biblical writings, it is recorded that the patriarch Job asked the question: "If a man die shall he live again?" That question has probably occupied the mind of man more than any other that ever was asked. It was probably the first question that fell from the lips of Adam and Eve after sentence of death was passed upon them. Who among us has not had to stand at the graveside of some one dearly beloved, and ask with tear-dimmed eyes, "If a man die shall he live again?" Men have greatly differed in their reply to that question.

Caesar declared in the Roman senate: "Beyond this life there is no place for either trouble or joy." Pliny exclaimed: "What folly it is to renew life after death! * * * Let us find in the tranquility which preceded our existence, the pledge of repose which is to follow it." However, as they were thus giving expression to their belief that the darkness of endless non-existence settles upon man at death, others as great or greater than they were expressing quite a different belief. Seneca was continually referring to the body as but an inn for the spirit of man, and was calling the day of one's death the "birthday of eternity." Cicero was declaring to his fellowmen: "After death we shall for the first time truly live!"

It may be said that in all ages, in all climes, and among all conditions of men, the atheist, who believes that death ends all, is the great exception. The instinct unto immortality is an instinct that is universal to all mankind. All the oldest literature of the human race is pregnant with the hope of immortality. On the oldest mummy cases in Egypt the lotus flower is pictured as opening to the morning sun,—emblematic of the resurrection. The Egyptian phoenix, the embodiment of the sun god, Ra, after being consumed by fire, is seen to arise in youthful freshness from its own ashes. The old Vedic hymns of the Hindus constantly proclaim eternity for the soul of man. The archeologist tells us that far back in the age of ice, men were buried with their tools and trinkets that they might have them for use in the world beyond. The Chinese from time immemorial have placed food upon the graves of their ancestors to be consumed by them beyond the "Great Divide." The American Indian was buried along with his favorite pony and his bows and arrows that he might have the same for his use in the "happy hunting ground." Never has there been found on this earth a tribe of men so low, so savage, or so degraded that it was not possessed with an instinct unto immortality.

Nature and Nature's God has gareiously provided for some answer to every instinctive longing that throbs in the bosoms of men. If a man hungers for food, Nature and Nature's God has provided bread for the satisfaction of that hunger. If a man thirsts for water, Nature and Nature's God has provided for the wells and springs to quench his thirst. If a man calls for warmth, fire is the response that God gives thereto. If a man peers through the darkness for light to guide his steps, the sun bursts forth at the command of the Eternal Satisfier. If the human heart calls out for love, children are born and sweethearts step forth, created in the image of God. There is not a pure desire that can enter the heart of man to which Nature and Nature's God does not respond with complete satisfaction.

Now, and then, the greatest of all the instinctive longings of the human breast, the instinct unto immortality, is an instinct higher than all these that we have named. And is it possible that Nature and Nature's God has provided a satisfying response to all the lower longings that crowd within the human heart, and yet go utterly deaf to the greatest of all longings,—the longing for life clothed with immortality? That cannot be! It would be utterly incongruous if true!

It is not necessary that the world of science or of human philosophy should be able to prove or to comprehend the resurrection or immortality, to the end that our faith may be firmly fixed in it. There are some things that men understand to be true that are beyond all the comprehension of men. And the world of science itself is constantly dealing with such things. It was fifteen centuries and more before the resurrection of Jesus Christ that Job answered his own question, "If a man die shall he live

again?" He cried: "I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." We may well ask, How could this old saint, long before ever the broken grave in old Judea proclaimed the Easter hope to the world,—long before ever a single word of the Holy Scriptures flowed from the pen,—how could Job say with such assurance, "I KNOW that my Redeemer liveth, and though after my skin worms destroy this body, yet IN MY FLESH shall I see God!" Ah! It was this very instinct within him that caused him to burst forth with that glad exclamation of hope. Now Webster tells us that instinct is "Natural inward impulse; unconscious, involuntary, or unreasoning prompting to any mode of action whether bodily or mental." Reason, a thing almost deified by men,—indeed, **has** been deified by some men,—reason must step aside when genuine instinct leads the way. And if reason can lead a man to his home, much more can instinct.

Job cried, "I KNOW!" How did he know? How does the bee, far away from its hive, in the tangled jungle, when loaded down with wax or honey, arise from its task and travel unerringly the "bee-line" for home? Let the wisdom of this world explain that if it can. They may theorize as they may. But finally every honest investigator will admit that he stands in the presence of a profound mystery.

Some months ago, my son, Paul, took two of his homing pigeons, and we took a trip which led us far up into California's desert, above Barstow. Neither of these pigeons had ever been more than thirty miles from home before. And up in that desert, upwards of two hundred miles from home, after traveling there in a box with several holes punched into it to admit air, those two homing-pigeons were released into the desert. Instantly they arose high in the air, circled about a few times, and then traveled the road over desert waste, mountain fastnesses, orange groves, over city after city, and descended only when they were above their humble little home in our back yard. Let the intellect of man, if so vain as to refuse to believe nothing that it cannot explain, or so vain as to travel no road unless charted by men of science,—let the intellect of man explain that? There is some unexplainable thing in the breast of the homing pigeon which for want of a better word, we call instinct. It

simply impels the bird on its homeward flight. There is something within the breast of man, call it what you will, that simply impels him toward life and immortality. It leads him homeward. And shall the inward impulse that leads the humble little bird safely home, shall not that same impulse lead back to God and heaven and home the children of the Almighty who trust in him? Surely! Surely!

Doubtless there is some one listening to my voice tonight that knows the sorrowful path that leads to some "God's Acre," some city of the dead. You have often asked yourself the question, "Will my darling live again?" "Woman, why weepest thou?" "Dry those tears!" Let no vain reasoning of unbelief destroy within your breast the instinct unto immortality. Let not your wings of faith droop and leave you to perish by the wayside! Follow the homeward impulse within you that leads to God. You will arrive home, and there you shall press to your bosom again your beloved! But you must keep alive your faith in God.

Your flight home is along the line of faith and not of sight; You will only die provided you refuse to hear the voice that calls to all the sons of men, "Arise and go to thy Father!"

Nineteen years ago this Easter, my own first-born, a little lad of but six and a half summers, stood before the Sunday school of the First Brethren church in the city of Philadelphia, and spoke with voice clear and strong, one verse of the Easter exercise. We shall never forget it, for it was a prophecy! For he passed out of that church that day, to fulfil his own words. A few days later, and the black diphtheria laid its terrible hand upon him, and he was gone. I leave his farewell message of glad hope with you tonight:

But there's a land that shall ne'er know decay;
"Soon we will fly from your sight far away,
Where reigns the Risen One, new life to bring
Unto his own in Eternity's Spring!"
Long Beach, California.

The Why, When and How of Ashland College Memorial Endowment Campaign

By W. S. Bell, D.D., Campaign Secretary

The year 1928 will be the GOLDEN JUBILEE ANNIVERSARY YEAR of the College. This institution was given birth in the year 1878 and we desire to celebrate its 50th anniversary in having it in the front ranks of the colleges of America, fully endowed and equipped and received into the membership of the conference of colleges of first rank.

When Does the Campaign Begin?

The Memorial Endowment Campaign will begin the 15th of April, 1926 and will close when all the churches have been canvassed. This work will be pushed to completion as rapidly as the Endowment Secretary can canvass the field.

The Endowment Field Secretary

The Collegé Board has secured W. S. Bell as Endowment Secretary, who resigned his pastorate at Dayton, Ohio in the interest of this campaign. He will endeavor to visit every church in the Brotherhood to present the work and needs of the College and canvass the membership for subscriptions and gifts for the Endowment.

Why Called Memorial Endowment

A large memorial bronze tablet will be placed in the entrance of Science Hall at the close of the campaign. On this tablet will be inscribed the name of every church that has fully cooperated in the campaign. Also the names of the HONOR GIVERS. In front of the Tablet there will be placed a memorial receptacle with a glass top, that will contain a book in which will be recorded the name of every giver and the amount given, with the names of organizations and churches and their respective gifts, also the total gifts by Districts. This will remain for all time as a memorial to the givers and the campaign.

Honor Givers

The HONOR GIVERS whose names will appear on the Memorial Tablet, will be those who have given \$1,000.00 or more to the endowment. This will include a family group, or two individuals to recognition whose total gift is not less than \$1,000.00. The name of the family in such instances will be placed on the Tablet and where there are two individuals, the names will be coupled together on one line. Also the names of organizations, or local church Societies will be given like recognition, whose gifts are \$1,000.00 or more.

In case a memorial gift is made, in memory of another, the name to whom the memorial is made will be inscribed on Tablet, provided that the gift is not less than \$1,000.00.

Terms of the Endowment

Cash, notes, pledges and annuity gifts will be received. All sums under \$25.00, a pledge will be received and the maximum time given for payments will be one year.

All amounts given from \$25.00 to \$100.00, notes will be received bearing 5 per cent interest and maximum time given will be three years. All amounts over \$100.00 given, notes bearing 5 per cent interest will be received and the maximum time given will be five years.

Annuity Gifts and Annuity Bond

There are those who desire to leave a portion of their estate after death, for the maintenance of the Church, but do not feel able to make a large gift during life time on account of their dependence on their income from money saved.

In most instances where wills have been made favoring the church interests, it has been the cause of legal proceedings by the heirs to break the will and in the end the church usually receives nothing and those who expected their requests carried out have failed.

In order to protect such, in that their wishes may be carried out after death and at the same time guarantee to them a good rate of interest and income during life—The College has provided a GUARANTEED ANNUITY BOND for any amount that may be given, which will be an absolute safe investment for life (as safe as the best bank in the world.) This ANNUITY BOND will guarantee a regular annual income and at the death of the giver, the bond becomes the property of the College.

Dayton, Ohio.

MEDITATION

We need to be still in order that we may meditate. Meditation makes strong Christians. No man can maintain a strong spiritual life who takes no time for meditation. He needs to stop to consider what he is and where he is. He needs time to search his foundations and see if they are secure. David said in the First Psalm of such a man, who meditates "in the law of the Lord day and night" that "he shall be like a tree planted by the rivers of water that brings forth fruit in his season, his leaf also shall not wither and whatsoever he doeth shall prosper." There are people who are so busy ministering to others that they take no time to look after themselves. They starve spiritually while waiting on the tables for others.—Selected.

Walks and Talks in Holy Places

(Article No. 10)

Jewish Colonies in Palestine

By Herbert H. Tay

One thing which invariably impresses the tourist to Palestine, who has been there before, is the remarkable increase in the number of Jewish colonies, and in the Jewish population. Dr. Kyle has been to Palestine many times, the last time being but two years previous to the time we went with him, yet he was forced to exclaim over the remarkable progress made in that short time, in the establishment and growth of Jewish colonies. The increasing immigration of Jews to Palestine is one of the wonders of the age. Thirty out of every thirty-one immigrants to Palestine is a Jew. While in Jerusalem, I was speaking to Dr. Jago, the head of the American Mission in Palestine. We were standing at a point about two blocks from the northwest corner of the wall of Jerusalem.

"Do you see all these houses out here?" he said, indicating with a sweep of his arm the portion of the city which extends outside the walls for about two miles to the northwest. "All of that has been built in the past twenty years, and it is nine-tenths Jewish."

I was talking upon another occasion, to a monk in the Church of St. Anne, at the Pool of Bethesda.

"Twenty-five years ago," he said, "there were less than one hundred houses outside the walls of Jerusalem. Today there are several thousand, and nearly nine-tenths of them are owned by Jews."

What is true of Jerusalem, is true of the entire land of Palestine. Jewish colonies are springing up everywhere. Wherever one goes, he sees these groups of stone houses with tile roofs, with trees, flowers, and shrubs growing in profusion.

To many people, there is nothing significant in this remarkable influx of Jews to Palestine. But to the devout student of the Word of God, it is only that which must come to pass, in view of the prophecies. Just one verse chosen at random from a multitude of a similar tone, is Ezekiel 36: 24: **For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land.** Here Jehovah is speaking to Israel, and prophesying his future restoration.

The Jews who are settling in Palestine are coming principally from Russia and Poland. Coming from such a country, one would not expect to find religious life at a very high pitch in them. Such is the case. After living in an environment of atheism for many years, those Russian and Polish Jews who are coming to Palestine have no religion whatever. Contrary to the beliefs of many, Zionism is not a religious, but a national movement. It is not their religion that is causing the Jews to return, it is their nationalism. Again, this is according to prophecy. One among many on this subject is Romans 11:26: **There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.** The Jews are **ungodly**, not in the sense that they are wicked and immoral, but that they have no God. When their King comes again, he is going to find a people without any religion and will turn away their ungodliness.

That the Jews are not wicked and immoral, is shown by the many pleasant relations which we had with them. At one time we were walking from Galilee to Hermon. We had walked about twenty-five miles one day when we came to a Jewish colony. I saw one of the young men standing in front of a house, and in broken German asked him the road to Baniyas (Caesarea Philippi). He politely told me the way, but insisted that it was too late for us to continue our journey that night, but that we should stop with them in their colony. This we were not loath to do, seeing we had walked a long way in the hot sun, so we stopped. They took us into the kitchen and gave us something to eat. That

was about five o'clock in the afternoon. We were shown about the colony afterward, and then about eight o'clock the men and women came in from the field and we had a large dinner. There were no vacant rooms where we might sleep that night, so two of the women and two of the men, including the leader of the colony went down and slept in the dairy house, and let us have their beds. In the morning they gave us breakfast and also some lunch, and sent us on our way rejoicing. Yet for all this kindness they would not take a single piastre. We were travelers, and they were glad to entertain us. This is only one of a number of instances where we were treated most royally by the Jews in their colonies.

One remarkable feature of this return of the Jews, is that the land is being acquired by purchase and not by conquest. Every other time it has been won by war. Now the Jews are buying the land, and are paying a good price for it.

This is according to the prophecy of Jeremiah 32:44, which says: **Men shall buy fields for money . . . for I will cause their captivity to return, saith the Lord.**

While the Arabs have been using antiquated methods, and have been receiving a meagre return from the soil, the Jews are introducing modern machinery and methods, and are meeting with remarkable success. In the Philistine Plain, fruit raising is the principal occupation. Oranges, apricots, and peaches are raised with great success. In the Plain of Esdraelon, grain is grown in abundance. North of the Sea of Galilee tobacco is being cultivated with considerable success. Wherever the Jew has set his hand, vegetation has begun to grow. It seems that the land is being prepared for that time when **The desert shall blossom as a rose;—and—A handful of corn upon the mountain-tops, the fruit thereof shall shake like Lebanon.** The Jew is being helped a great deal by the change in the rains. Brother Cobb says that when he visited Palestine about twenty-two years ago, the average annual rainfall was six inches. At this time, according to the government reports, it is twenty-six inches. The remarkable thing about it is, that the increase is due principally to the rains of March and April. These are the "latter rains" of Scripture. Joel, in speaking of the restoration of the land says, **And he will cause to come down for you the rain, the former rain and the latter rain in the first month.** God is even preparing the climate and rainfall for the regathering of his people Israel.

The fact that the Jews who are returning to Palestine are taking up farming, is quite unusual. One usually thinks of a Jew as synonymous with merchant or money-lender. But that is not God's will for the Jews. In Micah the fourth chapter, it is predicted that when the Jews return to their land in the last days, that **they shall sit every man under his own vine, and under his own fig tree. Also, that they shall beat their swords into plowshares, and their spears into pruning hooks.** This latter is prophesied of the nations, but it is none the less true of the Jews. In the last regathering, they shall be an agricultural people.

Illiteracy among the Jews is very rare. Whereas nine-tenths of the Arabs can neither read nor write, the proportion is just the reverse among the Jews. They have the best schools in Palestine and the new university which is being organized, and is located upon Mt. Scopus, is in time to be the equal of any similar institution on earth. It is significant that the Jews are learning the ancient Hebrew language. Perhaps not so much the ancient Hebrew, as a modernized form of it. This is made necessary by the great variety of languages spoken by the returning Jews. They need some common tongue, and what language is more ap-

propriate than that of their fathers? Again they are fulfilling prophecy, for Jeremiah says, **As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity.**

One sees on every hand, the fulfillment of prophecy in the return of the Jews, and it brings to our minds the words of our Lord, who said, **So likewise ye, when ye see these things come to pass, know that the Kingdom of God is nigh at hand.**

La Verne, California.

The Thinking Aristocracy

By Dr. David H. Fouse

There are plenty of brains in the world. Every man has a skull full of them. Intellectual power, however, is not measured by the quantity of this material stuff. With 9,000,000,000 brain cells, one may use but a few millions. The unused billions are of little more worth than those in the head of a calf. Entirely apart from the mere automatics of the brain which we have in common with all men and most of the animals, is that rare activity which is known as thinking. A man of much discrimination, having made a careful survey, finds that there are twenty-one thinkers in the entire municipality. This, of course, includes the reader

along with twenty unknown others. No man would dare to be specific in naming such findings. Edison is more charitable even if he is less just. He declares that as many as as two out of every 100 think. There may be some among the 98 per cent who have not been discovered. No thinker, however, can keep himself concealed. He must come out from the crowd. "Beware," said Emerson, "when God lets loose a thinker." He is always a storm center. He lives in a din of protest. His thinking leads him out of the beaten tracks. When one gets out of the ruts it jars every one around him. Folks love inertia and they become angry with anyone who disturbs their intellectual slumbers. A man is not a thinker because he is an omnivorous reader of other men's thoughts. All in all the man who peruses columns of daily papers and loads of magazines has a thinking handicap which few can overcome. To get in the habit of thinking other men's thoughts over after them is paralyzing. It leaves billions of brain cells useless. A book, however valuable as the expression of another's thinking, is worse than useless if it does not set its reader to new and further intellectual excursions on his own account. He must go where he seeks no other man's tracks. He must be a pioneer in the infinite realm of truth. This takes courage and a vast strength. Few there be who will pay the price. Twenty-one or two per cent is only another way of saying that not many are willing to think.—Reformed Church Messenger.

THE BRETHREN PULPIT

Historical Events and Practical Beliefs of the Brethren Church

By W. R. Deeter, Minister

(A preparatory sermon to the Mid-winter revival at the First Brethren Church, Portis, Kansas, February 7, 1926.)

In the year 1708 a little band of God's own came together in a land across the sea touched by an instinct of freedom to worship God unmolested and unafraid. The first impression that comes to me is that 218 years is a long time. Many changes have come, and will come. This span of years gives time to do a good task. They stood for the doctrine that all declarations of faith outside the Word of God were to be rejected and the Gospel alone to be the rule of faith and practice. This has always been the basis of common belief among the Brethren.

In the year 1719 the first group of Brethren came across the vast expanse of water to a new country—a new world—America.

In 1723 others came, and they established a church at Germantown, Pennsylvania. This place and church has become a historic spot in the makeup of Dunkard activity through all the years.

The "Dunkard" people have always been a peace-loving denomination, and their motto has always been "The Whole Bible, and nothing but the Bible." Our church's aim has always been to promote the Kingdom of God from that standpoint. No denomination need die if she sticks to her aim and purpose—to extend the Kingdom. We believe the Brethren church will ALWAYS exist, because it was founded on BIBLE PRINCIPLES. We have a noble and a Godly heritage, and we must carry on; we need to make and HOLD it sacred NOW.

I. The Dunkard people (Brethren, and Church of the Brethren) pioneered in many of the moral and religious movements which we today enjoy.

The year 1738 marks an important place in Christian Education, not only for our church, but for ALL churches. That year the first Sunday school in America was established—and to the Brethren peoples should go the credit for this new epoch in religious education. At Germantown, Pennsylvania, in the home of Christian Sower, the young

folks gathered on Sunday afternoon for religious instruction from their elders,—almost forty years before Robert Raikes gathered the boys off the street for similar teaching in that city in England. It was Christian Sower who printed the first Sunday school cards containing verses from the Bible. The Brethren had the first printing press in America. They printed the first Almanac.

a. The Dunkard Brethren have always taken advanced steps on the question of Temperance. In the days when distilleries were common, no Brethren were allowed to own one. They were also forbidden to sell strong drink. And WE are STILL ADVOCATES OF PROHIBITION.

b. In Peace. From the beginning we have opposed war, though none ever raised a hand in rebellion against his country. In the Civil War, and the World War, we tried to bear our part in the peaceful work of reconstruction and relief. We have maintained a Peace Committee in our Conference for a number of years. We still seek to maintain peace and good will among men.

c. In Slavery. Here again, the Brethren took advanced grounds. None could own slaves. In the long debates on the question, the Brethren never wavered from the decision, neither was there any division in the church because of it as was the case in both the Methodist and the Baptist). If all Christian denominations had done as the Brethren there would have been no war.

d. In Oath-Taking. We, in common with all the leading churches teach against the use of profanity, and we are not true to our heritage which the church has brought us, if we use it; and besides it is not right in the sight of God. We Brethren go farther . . . we do not believe in the civil oath that is so commonly used, believing that the words of the Master positively forbid it:—Matthew 5:33-37.

e. On Marriage. The church has endeavored to maintain purity of life and the marriage relation. Fornication and adultery have always been looked upon as grave sins.

It is upon this one question only that we feel the marriage relation should be broken.

f. In Public Worship. This has always been emphasized by Brethren. It is a means of grace to help us live the GOOD life. We long for fellowship with one another and with God. The method of worship has always been marked for its simplicity and the lack of formality. The hour of praise and worship is a welcome one. It is a time of rejoicing together. We observe Sunday—the first day of the week, as the true Christian Sabbath. Acts 20:7; John 20:19. Family prayer and worship were more common at one time than now. The home and mid-week services were looked upon as a divine means of grace, and were feasts of fellowship creating a fine spiritual influence with seasons of blessings to Christians.

All-day meetings were held which left impressions never to be forgotten. These services also had their social value, and they do yet today. They believed and we still believe if we "keep the ordinances we shall live" and grow in grace. To go to church and be ACTIVE is yet a stimulus which helps us appreciate its VALUE in Christian experience. The out-and-out church member will not be invited to drink and gamble or do a hundred other things that the world man will be invited to do. Even worldly people respect the person who lives for Christ. But the one who refuses to do so opens the gate for the enemy to come in with all the fiery darts of the wicked one. Who is so STRONG he can afford to risk the loss of the protection which the church affords?

II. We believe the first steps into the Kingdom involve faith, repentance and baptism—the acceptance of Jesus as Savior and Lord.

1. Faith is commanded, Heb. 11:1; Mark 11:22. "Faith is the substance of things hoped for . . . it will remove mountains." Many miracles are recorded that were performed by faith. "Thy faith hath made thee whole" (Matt. 9:22). This is where the woman touched the hem of his garment, and was healed. Faith brings the believer pardon. "Whosoever believeth in him shall receive remission of sins" (Acts 10:43). Faith enables the believer to stand; faith makes the believer accepted " . . . he hath made us accepted in the beloved" (Eph. 1:6). Faith brings the believer reward; "He that believeth on me shall never hunger . . . or thirst" (John 6:35). Faith brings a crown of life.

2. Repentance is a "turning round" and going in the opposite direction. The Lord Jesus came to call sinners to repentance. John preached the baptism of repentance for the remission of sins.

3. Baptism. Baptizo, in the whole history of the Greek language, has but one meaning—to dip; to cover up; to plunge; to immerse. The manner of baptism should correspond with the significance of baptism, that it may show a certain and plain sign of it. "And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:38).

The Command. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20). This he said just before he went away. He wanted the things which he commanded to be perpetuated. At one time Martin Luther baptized a virgin in a large tub of water, immersing her three times forward. The great Talmage, while traveling in Palestine, asked one named Huss-ton, to baptize him just like Christ was baptized in the Jordan river, as they sang "On Jordan's Stormy Banks I Stand. . . ." When Jesus began his ministry, he was baptized of John, and then John's disciples began to follow Jesus. Jesus preached and they baptized, presumably in the same manner as John.

Jesus preached the Kingdom as John did, except he

gradually explained the spiritual nature which John could not do. When he finished his work he commanded the disciples to go and preach and baptize, as in Matthew 28:19, 20, above quoted.

That this commission meant immersion in water and not merely a gift of the Spirit, is shown by the practice of the early church—Peter preaching on the day of Pentecost (Acts 2:38, 39); Philip and the eunuch; (8:36:38); the account of Paul's conversion and baptism (9:18).

It is a symbol of regeneration, and represents the passing of the believer from the old life of sin, into the new life in Christ—from the world into the Kingdom (John 3:5). Baptism is the initiatory rite into the Christian church.

4. We believe and practice the Lord's Supper. John 13:1-7. This ordinance is three-fold, embracing feet-washing; the Supper and the Eucharist (communion of bread and wine): Jesus washed the disciples' feet, and he commanded them to wash one another's feet (John 13:14). He sent them to make disciples of all nations, teaching them to observe all things whatsoever he had commanded. They went forth preaching the Gospel, making disciples, and teaching them to observe the "all things"—feet washing, the Lord's Supper, and Communion; baptism, repentance, etc. John 13:1-ff.

The Supper—He riseth from supper . . . That is, he riseth from the table; preparation had been made.

Our Worship Program

A Devotional Reading of Matthew's Gospel
(Clip and put in your Bible for convenience.)

MONDAY

MOCKED OR MOCKERS—Matt. 27:27-31.

Some of the greatest people, the noblest causes and the most abiding truths have been mocked and derided at the outset, but later have been exonerated, exalted and crowned with glory, to the shame and humiliation of the mockers. It is better to be mocked than to be a mocker.

TUESDAY

CALVARY—Matt. 27:32-44.

How much meaning is gathered up in that word! Hitherto Calvary was an insignificant and inconspicuous knoll, but henceforth it is the center of the world's interest and history and the guarantee of human redemption.

WEDNESDAY

THE GLOOM OF DEATH—Matt. 27:45-56.

Jesus is dead upon the cross; an awful scene! The sun is veiled in blackness, the earth trembles and graves shudder as the Son of God enters their dark abode, but those who look upon the scene in the light of faith see the veil is now rent in twain and heaven is opened.

THURSDAY

ENTOMBED AND GUARDED—Matt. 27:57-66.

Jesus buried in the tomb of a cowardly friend, the disciples and the women rest in sadness "according to commandment" on the Sabbath, but the enemies of Jesus do not rest. They are disturbed at the strange things accompanying the end and fear lest even in death they may not have wholly gained the victory and they have the tomb sealed and guarded.

FRIDAY

THE RESURRECTION—Matt. 28:1-10.

" 'Tis the spring of souls today;
Christ hath burst his prison,
And from three days' sleep in death,
As the sun, hath risen."

SATURDAY

THE GREAT DECEPTION—Matt. 28:11-15.

Just what might be expected from such "bitter-enders," with hearts sealed against the truth! Baffled at the last there was nothing left for them to do but to foist a clumsy deception upon the people, a saying "commonly reported among the Jews to this day."

SUNDAY

THE FINAL COMMISSION—Matt. 28:16-20.

As Max Mueller has said, "The very soul of our religion is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of the Founder."—G. S. B.

"And as they were eating Jesus took bread" (Matt. 26:26).

"And as they did eat, Jesus took bread," (Mark 14:22).

"Communion of bread and cup," (Luke 22:19; 1 Cor. 11:22).

The Eucharist. Consisting of unleavened bread and wine. This is emblematic of the broken body and shed blood of Christ. Reference above, and also 1 Corinthians 10:16; 11:24-25. Why accept the latter, and reject the other two? Jesus laid more stress on feet-washing than ALL the rest, and the pattern was given the same night. He wanted these things to be perpetuated. If he did not, then he was doing some of the most FOOLISH things the last twenty-four hours of his life that any man ever did. If they are to be done in his name, they should be carried on, and not lost sight of. It meant MORE than just the performance of the "act". The world needs the TEACHING of the BOOK, and CAN'T WE SEE THE DEEPER MEANING?

5. Laying on of hands. Paul was at Ephesus, and he finds certain disciples (12 men, Acts 19:1-7). He lays hands on them with prayer that they might receive the Holy Spirit.

6. Anointing and prayer in sickness—James 5:14, 16. This has been a faithful practice of the Brethren through the years of activity, and many rich blessings have come to those who had faith in the ordinance. Even miracles of restoration to both physical and spiritual health have been recorded on the annals of time.

Portis, Kansas.

OUR DEVOTIONAL

The Walk of a Christian

By Mrs. Laura D. Wheatcroft

OUR SCRIPTURE

"Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders" (Numbers 20:17).

OUR MEDITATION

The people of Israel were on their way to the Promised Land. Their path through the wilderness led them through the country of Edom. Moses, their leader, sent a message of the king of the Edomites, requesting that they be permitted to pass through their country. This request was refused, but in the message that Moses sent is found a description of the walks of a Christian. And by a Christian is meant one who has been born again through the precious blood of the Lord Jesus Christ. We, in these days of sin and pleasure-loving, would do well to examine ourselves and see if we measure up to the standard we find in this verse.

In the first place we see the Israelites were "passing through," that is, they were pilgrims. Are we not pilgrims journeying on our way from earth to heaven? We have here no continuing city. Peter says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11). Being pilgrims they were also strangers in the country of Edom and so are we in this world. The Israelites were passing through the enemy's territory. The Edomites had always been their enemies and after this occurrence continued to be. Formerly we were friends of the world but now, being in Christ Jesus, we are no longer united to the world but to Christ and friendship with the world is enmity against God. This world is under the control of our enemy, Satan, and we too are passing through the enemy's territory. They, the people of Israel, were on a journey—so are we. It is important

to remember this, else we will become entangled and occupied with the things of this world instead of the things of God. Notice, too, that they had a certain path that they were to follow as they passed through the king's highway. No turning to the right, nor to the left. So we too should follow the path he has made. He says, "Follow me" (Matthew 4:16).

In the second place we see this was to be an independent walk. The Israelites did not wish to take anything from the Edomites. "We will not pass through the fields or through the vineyards." The Edomites had nothing that the Israelites wanted. Their sustenance could not nourish God's people, for did he not himself provide for them each day with the manna he sent? Did he not supply them with water from out of the Rock? No, the food, the husks of the world cannot nourish the children of God. He has given us his Word to feed our hungry souls. As we feast at his table our hearts are satisfied. They said they would not drink of the water of the wells. Why? It did not quench their thirst. The Christian's thirst cannot be quenched at the broken cisterns of this world's pleasure. "Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah 12:3). The one who is Christ's has said, as did the woman at the well, "Give me this water that I thirst no more," and has drunk deeply of the water of life. Israel said they would not pass through the vineyards. Here, we know, grew the grapes that were used for wine, and wine, we are told, maketh glad the heart of man. No, it is not the joys of this world that make us glad but "in his Presence is fulness of joy and at his right hand are pleasures forevermore" (Ps. 16:11).

In the third place notice it was a steadfast walk—"we will not turn to the right hand nor to the left." Did not our blessed Lord "set his face as a flint" (Isaiah 50:7), and should not we his followers, do likewise? Be determined to do God's will as he reveals it at any cost. The Israelites were not going to be allured by any pictures the Edomites might paint of life in the land of Edom. They were not going to be enticed to turn aside by stories of the luxuries and pleasures that the Edomites enjoyed. They were not, either, going to be discouraged by tales of the hardships of the journey before them. No, they would not turn. Oh, if only Christians had such fixed minds that they would not be attracted by the pleasures of the world nor discouraged by the testings and trials of the way. Set your face like a flint, make up your mind to go through.

What a picture indeed of the journey of God's children—

A Pilgrim Walk, wherein they go as a stranger passing through the enemy's territory on a journey.

An Independent Walk, in which they find no sustenance in the husks of the world, no quenching for their thirst in the wells of pleasure and no joy in worldly enjoyments.

A steadfast Walk, as they are not turned aside by the allurements or discouragements of the enemy.

No, theirs is a better portion. Being pilgrims and strangers, they, or rather we, journey on the King's Highway, our souls fed on the Bread of Life, our hearts refreshed with Water from the Well of Salvation and our joy to do his will and be in his Presence. We are steadfastly following our Lord not being influenced by the happenings of this life, knowing that of the Lord we shall receive our reward, and looking forward to the day when our journey will be ended and we shall see him face to face.

OUR PRAYER

Our Father in heaven, in Jesus Christ we pray that thou wilt enable us to walkworthily, circumspectly, in the fear of the Lord, knowing that here we have no continuing city, but we seek one to come. May we keep our lives free from the contaminating influences of this world and may we hold our course steadily forward unto the end for Jesus' sake. Amen.

Philadelphia, Pennsylvania.

SEND
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OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 2)

God's Covenant With Noah

Scripture Lesson—Gen. 5:28 to 9:29.

Printed Text—Gen. 9:8-17.

Devotional Reading—Psalm 89:8-16.

Golden Text—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

LESSON LIGHTS

The Development of Worldly Civilization

Genesis 4:16—5:32. The story of the development of man moves rapidly over centuries. We move on to the seventh generation in the line of Cain, and find Jabal, "the father"—originator—"of such as dwell in tents, and of such as have cattle," the wandering herders who must go from place to place to find pasture. Jubal, his brother, was the father of all such as handle the "harp"—stringed instruments, and "organ"—wind instruments, pipes, combined together—the beginning of the fine arts, music, and song. Tubal-Cain, a half-brother of the others, was "an instructor of every artificer in brass and iron." The finding and working of metals made a long step toward civilization.—Illustrated Quarterly.

Development of a Godly Line

Gen. 4:25, 26; 6:1, 2. Seth, a younger brother of Cain, took his place in the home family, and in the days of his son Enos began men to call upon the name of the Lord Jehovah, the true God who was in later times revealed as Jehovah the ever-living God. This public worship of God was essential for the preservation of the true religion as the numbers of people increased. "The human soul withers without prayer and worship and contemplation of God fully as surely as the body weakens without light, air, exercise, and food." Here began the clear division of men into two lines of development,—sons of God and children of men." Ibid.

The Righteousness of Noah

"Noah began his life when it was growing harder to be a good man. A man had to guard himself everywhere against poisoned air; and Noah kept himself securely by walking with God (Gen. 6:9). He was a just man and perfect, says the record in Genesis; he became a great priest of intercession, says Ezekiel; he was a preacher of righteousness, according to the witness of Peter. The solemnity of his theme as preacher—'moved with fear' (Heb. 11:7)—sent him home each time to pray more earnestly for those who listened and mocked."—Ibid.

The Deluge

Tablets containing a part of the deluge stories have been found in many of the ruins which have been uncovered in Mesopotamia. "The account of the deluge is a universal tradition in all branches of the human family, with the sole exception of the black race. And a tradition everywhere so exact and so

concordant cannot possibly be referred to as an imaginary myth ... It must necessarily be the reminiscence of an actual and terrible event ... near to the primitive cradle of mankind, and previous to the separation of the families from whom the principal races were to descend." Lenormant. It is also interesting to know that the account as given in Genesis is the most simple, and entirely free from the unlikely or bizarre statements found in others.—Ibid.

The Ark

"In the beginning of the 17th century, says J. D. Michaelis, a ship was built with a

The Teacher's Temple

A builder builded a temple,

He wrought it with grace and skill;

Pillars and groins and arches

All fashioned to work his will.

And men said as they saw its beauty,

"It never shall know decay,

Great is thy skill, O Builder!

Thy fame shall endure for aye."

A teacher builded a temple

With loving and infinite care,

Planning each arch with patience,

Laying each stone with prayer.

None praised the unceasing efforts,

None knew of the wondrous plan,

But the temple the teacher builded

Was unseen by the eye of man.

Gone is the builder's temple,

Crumpled into the dust;

Low lies each stately pillar,

Food for consuming rust,

But the temple the teacher builded

Will last while the ages roll;

For that beautiful, unseen temple,

Was a child's immortal soul.—Selected.

rounded hull, after the proportions given in Genesis 6, and it was found, to the astonishment of all, that these proportions, given in the oldest book in the world, were precisely the most advantageous for safety and for stowage. Peter Jansen, a Mennonist who lived at Hoorn, in North Holland, was its builder, and his ark differed from Noah's only in size. When launched it proved to be able to bear a third more freight than other ships of the same measurement. The Dutch at once built others like it, calling them Noah's Arks, and they ceased to be used only because they could not carry cannon."—Geikie.

The Rainbow Token

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Dr. S. R. Driver has said. "The Hebrew perfect tense is ambiguous; and may

express either I have set, viz., long ago, from the beginning, or I have just set, I set now, or even I will set. The appearance of a rainbow depends, of course, upon the laws of refraction and reflection of light; and it is incredible that these laws did not exist, as a fact, till the time of Noah... If... his (the writer's) meaning, is rightly expressed by the margin of the Revised Version, the all that is future is and it shall be for a token, etc., and the writer may have regarded the phenomenon as occurring before that and he merely represented it as invested now with a new significance as the sign or symbol of mercy."

"Very beautiful is this idea of God giving us something to look at, in order to keep our faith steady. He knows that we need pictures, and rests, and voices, and signs, and these he has well supplied. We might have forgotten the word, but we cannot fail to see the bow."—Joseph Parker.

The rainbow as a sign of God's promise is peculiarly appropriate and beautiful. (1) It is formed on the rain itself, the rain which produced the flood. (2) "After the appearance of an entire rainbow, as a rule, no rain of long duration follows." Indeed, the rainbow is a proof that the storm is partial, not covering the whole sky. The sun of God's mercy is shining on the rain. (3) The darker the storm, the brighter the rainbow. (4) "As it lights up the dark ground that just before was discharging itself in flashes of lightning, it gives us an idea of the victory of God's love over the black and fiery wrath."—Delitzsch. (5) "It is just in its conformity to natural law that the rainbow is a pledge that the order of nature shall continue."—Denio. (6) It can be seen everywhere in all parts of the earth; it is all embracing. (7) It is very beautiful and attractive. God gives a winning beauty to his angels, to his messengers of mercy, and to his promises, in order to attract men and show his love. (8) It forms an arch, wide as the storm, and binding earth and heaven, God and man, together in peace.

Daily Vacation Bible School work is being developed in Japan by H. E. Coleman, representative of the World's Sunday School Association, in cooperation with the National Sunday School Association of Japan. A number of schools were conducted a year ago this last summer and there were more this year. A forty page pamphlet was prepared in Japanese which describes the working of Vacation Bible schools. These were sent to all the Branch Associations of the National Sunday School Association in Japan. Special attention was also given by Mr. Coleman to work for boys in which Boys' Clubs were featured. A book on Boys' Activities has recently come from the press.

What a beautiful sight to see the lights in a house streaming out and making paths of gold in the darkness of night. So do those in whom is lighted the torch of love shine forth light into the dark world of sin and reveal paths of righteousness for wayward feet.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Plans for the Junior Committees

Something Simple and Just a Little Different. Try These Plans.

By Rev. Robert P. Anderson

Missionary Advisors

For Missionary Committees

In many societies the missionary committee depends absolutely on the help and advice of the superintendent. This need not be so. Let the members of the Junior missionary committee go to the chairman of the missionary committee of the Senior society, and ask her to act as advisor for the Junior missionary committee. Tell her that the Juniors need help in their planning. She will be expected to be present at the Junior committee's meeting. The Juniors themselves will conduct these meetings and suggest what plans they can think of; but the advisor will be expected to make suggestions too. This will give a new piece of work for the Senior missionary committee to do, and it will be a great help to the Juniors, besides taking a burden off the shoulders of the superintendent.

Memory Hymns for Music Committees

One of the finest things a music committee can do for the Juniors is to choose each month a memory hymn and get the Juniors to memorize it. The help of the superintendent should be secured in selecting the hymn to be memorized each month. To make the work interesting the committee should be able to tell why each hymn is chosen and to give the life-story of the author of it, or tell how the hymn came to be written. A book like Dr. Amos R. Wells's "Treasure of Hymns" (published by the United Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., at \$2) will be a great help, as it tells the story of a large number of hymns.

An Indian Festival for Social Committees

Juniors always enjoy playing Indian. Those that have Indian dresses or suits may wear them, and Indian headaddresses may be bought or made. Use Indian phraseology in writing the invitations and announcing the social. In one corner of the room make a camp-fire by means of electric lights covered with crepe paper. Give the Juniors "wampum," which consists of grains of corn (previously soaked in water to soften the core), and let the Juniors string the "wampum" on a thread, using a needle to do this, as in stringing beads. The Juniors may wear these necklaces. Divide into several groups or tribes, and in games and contests let the sides play against each other. Have a hunt of animals cut out of paper. On each animal a score should be marked, those hidden in difficult places being given the highest score. One game is, while blindfolded, to pin a feather on an Indian head. Another is to have picked members of the tribes hop from one end of the room on one foot to the blackboard, and make a cross there. Other games may, of course, be played.

Numbering the Juniors for Lookout Committees

One duty of the lookout committee is to keep a record of the attendance of the Juniors. It is by doing this that we see who the absentees are. Here is a plan for making up the record weekly. It is easily worked. First of all, write in a book the names and addresses of all the Juniors. Then write a number opposite each name. Now give to each Junior a slip of paper, his number, and ask the Juniors to memorize their own numbers. The chairman of the lookout committee will be at the door of the meeting room at each meeting. As the Juniors come in they give him their numbers, and he writes the numbers on a pad. It is an easy matter then to mark the attendance in the record-book, using

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 2)

What Shall We Do On Sunday? Matthew 12:9-13

Beatrice arose on Sunday morning with a happy heart. Beatrice always liked Sundays because on Sunday she could rest from her usual work. Breakfast was a little later than during the week, for father did not have to hurry off to his work. At the breakfast table each member of the family said a Bible verse before eating. Beatrice liked that, too, for she could always use one of her verses from the string of pearls that she was learning or some new verse that she had learned. Beatrice had a Scripture verse calendar in her room and whenever she liked the verse on it she learned it when she dressed in the morning.

After breakfast, Beatrice and her sister washed the dishes while mother got little brother ready for Sunday school and soon they were all ready to get in the car and have a nice little drive to Sunday school and church. Dinner, too, was a happy meal on Sunday but the part of the day that Beatrice liked best was the afternoon. As soon as the work was all done the family all gathered together around the fireplace and enjoyed a story hour. Sometimes the stories were Bible stories, sometimes they were stories about fairies, and sometimes they were stories that father told about things that happened at his work. Later in the afternoon, the three children took a toy, that they had bought with some of their money that they had saved, to a little sick boy. This boy always was happy when Beatrice and her brother and sister came to see him for they told him stories and

made him laugh. Often they took toys to him, either new ones that they had bought or some of their own that they wanted him to have. Later in the day the children attended Junior Christian Endeavor for they liked that, too.

Do all of you, Junior boys and girls, like Sunday? I think that we should do the things on Sunday that will make the day a happy one for us, and a happy one for those around us. Would you like to think about some of the things that Jesus did on Sunday? Some of our scripture references for the week tell about him and his Sundays. For one thing he went to church. We would naturally expect that, wouldn't we? Then he read the Bible. I think that Sunday is a good time to read the Bible and Bible stories. It is a good time to read other stories, too. On Sundays when we lay aside our school work and other work and when we do not play our noisy games, it is pleasant to read good books or other good short stories.

Another thing that Jesus did on Sunday was to heal the sick. That was one of Jesus' ways of making people happy. We can not always make people well but sometimes we can help them to feel better just by remembering them, being kind to them and going to see them as Beatrice and her brother and sister did. Let us remember that this is one way that we can spend our Sundays or a part of them, that is in remembering those who are sick or who need friendship. A little girl that I know said one day, "How does it help sick people to give them flowers?" The young lady who was asked this question had just been sick, so she knew what to tell the little five year old girl who asked the question. She said to her, "It makes the person who is sick feel better when he or she receives flowers, because flowers make them realize that they have friends that like them."

A little girl once went to see her grandmother. She had never been there before and when she arrived she found that her grandmother lived in a big stately house that made the little girl feel that she must be quiet and stately too. I think that it is nice to feel that way when we go to God's house, our church. It is pleasant to feel reverent and worshipful in our heavenly Father's house. In God's house, when we feel reverent and quiet we can think of the things that he would like to have us do. He can guide us better when we visit his house and talk to him there. Do you think that you can remember that next Sunday when you go to his house? Let us try to remember these things so that we can make our Sundays both happy and helpful.

Bible References

M., April 26 Go to church. Ps. 122:1.
T., April 27 Read good books. Luke 4:16-19.
W., April 28 Heal the sick. John 5:1-9.
T., April 29 Teach and comfort. Mark 6:1-16.
F., April 30 Walk in the open. Mat. 12:1-8.
S., May 1 Visit others. James 1:27.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

"The Children Who Were Thrown Away"

A Story of Life among the Aluru— [A Tribe of Nilotic Negroes]

Ex. 21:6. But if the servant shall plainly say, "I love my master, I will not go out free, then his master shall bring him unto God, and shall bring him to the door or unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever."

INTRODUCTORY NOTE

Hotel des Mimosas
 Costabelle-Hyeres, Var. France.
 March 15, 1926.

Dear Evangelist readers:

It has been a pleasure to me to pen these few words while resting in South France, hoping that they will prove at least of interest to the younger readers. The customs described are not universal but apply to the particular tribe herein named.

Umgo, the missionary (the bird) was Miss Edith Harland, my co-worker in the days before my marriage to the beloved founder of our present work.

The story is frankly fiction, but the customs and characters are true to life.

Sincerely,

F. N. GRIBBLE.

CHAPTER I

Akana busied herself about the hut. It was a strange sort of home, not at all such as your children live in. The framework of the little building was in one piece, like a basket. Built of reeds, with high peaked roof the poles of which extended nearly to the ground, and thatched in a series of picturesque flosses, you might have thought it a huge, round bee-hive. A little porch of mud and wattle twigs appeared in front. Akana was busy at the grindstone just within. Now and then she crossed the hut to replenish the fire in the narrow, semicircular trench which served as a fireplace and cookstove combined.

One after another, the jars of grain arranged in an orderly way at the rear of the hut, and just beyond the fireplace, were brought forth to be ground. It was evident that some great event was soon to take place. She was weary with her labors, and examining the red flour which had been produced by her toil, she stored it in one of the empty jars, which she put in its accustomed place. Taking some specially prepared wood from the platform of stout poles under the roof and just above the grindstone, she prepared the red porridge known as bel, which was to serve for her own and her husband's supper. Setting it to one side to cool, she went out to bring in the goats, which always slept in a little pen in their own hut. Just back of the goat pen was a little raised sleeping-dais of hard wood, about one foot above the level of the floor. Tonight when her heavy work was done, Akana would there lay her weary body down to rest. And weary she was, and more than that, wondering. For today in the gardens she had heard a strange new story, told by a white-faced lady who had recently come to live among them. And therefore she must

have time. Perhaps tonight on her bed of skin on this little sleeping dais, she would await her husband's coming from the palaver house, and as she gazed once more at the dreary walls of her little hut in the dim fire-light, she would ponder.

Yes, dreary walls they were, though she had, with the help of her brother, Onou, done her best to brighten them. In the dull glare of the fire, which was always kept burning in the hut at night, she liked to look out through the little aperture which formed the entrance to their sleeping apartment at the walls beyond. For though they were simply daubed with black mud, yet they were smooth. Here and there, done in red, white, or pale gray clay, appeared geometrical patterns, or conventional figures of men and beasts. That figure of a man above the giraffe's head was her husband, who was a great hunter, and that giraffe had been killed by his skillful bow. Strange that he should be skillful, for was not his very name, Otolo—a snake—unlucky?

But tonight, when all should be accomplished, she would not think of these things alone, but of that Wondrous Story. Dared she hope that it might be true? That little one that was soon to come, how she longed that she might pray as Wingo (the bird) had told her, to a loving Father, instead of propitiating Jok, the devil! But the omens were against the child's living. Only today as Otolo was upon the path, he had heard a bird singing on his right. A very bad omen indeed in time of peace. And had not Onou, her favorite brother, told her that only last night an unona (cat) had crossed the road in front of him, from left to right. If only it had been from right to left! And had not her brother-in-law, Oumbourou, told her that yesterday, only yesterday, a rat had appeared on the road in front of him, and instead of running straight ahead of him, had unluckily crossed the road before his very eyes. And yet she hoped. How she longed to call her expected little one Lokwaru, for that would be a lucky name, for is not a lokwaru a dove? But her husband had already said it should be called "Ozwoko" a dog! Was not he himself Otolo (a snake) and was not her favorite brother (Onou) a hyena, and she herself, was she not Akana (a donkey)? And had she not proved to be lucky in spite of her unlucky name,—lucky to be the wife of the great hunter, Otolo?

Thus she mused as she worked. At last, all accomplished, she made her meagre toilet for the night. Otolo was strangely late tonight, but she was weary—yes, ill—she would leave his porridge by the fire. She was hungry, but

she was only a woman, and must not eat first. Perhaps, after Otolo had returned and supped, she would rise and eat that which remained. It did not take her long to prepare for bed. Her abundant hair already hung in strings or plaits 12 inches long, being periodically, but rarely, dressed. Her teeth were brushed during the day with a succulent twig, and white and pretty they would have been had not her lower incisors been knocked out, according to the inexorable custom of her tribe. Her lower lip was pierced, and through it inserted a piece of polished quartz, three inches long, the inner end resting on the toothless portion of the lower jaw. This she removed, as well as a similar piece of quartz from the upper lip. Her dress consisted simply of a tail of string behind, and she could not yet remove it, for she could not serve her husband's supper unless she wore this tail. To place it on a little projection of the wall at night with utmost caution was her careful custom, for no man, not even her husband, must ever touch this tail of string—under penalty of forfeiting a goat and being tried for sorcery as well. Three lines of tattooed dots about her waist completed her meagre dress.

And so she lay down on the rude floor and meagre bed of skin, but until her husband's arrival she dared not sleep.

(To be continued).

Wonderful Words of a Saintly Man

Selected by Dorrice Pressly

After the Rev. Horatio Boner, long an invalid, had gone to heaven, a poem was found, written during the last days of his illness. We quote three of the six verses.

"Long days and nights upon this restless bed,

Of daily, nightly weariness and pain!
 Yet thou art here, my ever gracious Lord,

Thy well known voice speaks not to me in vain—

"In me ye shall have peace!"

"Sleep cometh not, when most I seem to need

Its kindly balm. O father, be to me
 Better than sleep; and let these sleepless hours,

Be hours of blessed fellowship with thee!
 "In me ye shall have peace!"

"Father, the hour is come; the hour when I
 Shall with these fading eyes behold thy face;

And drink in all the fullness of thy love;—
 Till then O speak to me words of grace:—
 "In me ye shall have peace!"

Let us be reminded by every token of Providence, by every peal of laughter from baby lips, from every injunction of the Holy Word of God, by every impulse of our hearts to redeem the time by faithful stewardship of our all to him who died to set men free.—George W. Truett.

NEWS FROM THE FIELD

PIKE CHURCH, CAMBRIA COUNTY, PENNSYLVANIA

Perhaps a line from this part of the Master's vineyard may not be wholly out of place. I am glad to say we are moving, and I think we are headed in the right direction. Our attendance and interest has kept up very well in both Sunday school and in the church. Recently some of our folks had the diphtheria, and some others of our families had scarlet fever which in the nature of the case reduced our attendance but now the quarantines are all down and the folks are back in Sunday school and church services with a determination to regain all we have lost. We are expecting to entertain the Home Circle Sunday School Association in the early part of May and already plans are being laid that will insure its success. We lifted our Foreign Missionary offering today (Easter) which will be reported by the Secretary in due time. We are back on two Special collections. One is the Superannuated Ministers' collection, the other the Benevolent collection for the Old Folks' Home. On the Sunday the one fell due, the pastor was sick, when the other was due, we were stormed out. Both will be taken care of later.

On Easter morning one soul made the good confession, and will be received into church fellowship by baptism soon. Recently the pastor was unanimously asked to remain with this people for an indefinite period of time. Today he preached his first sermon in the twelfth year in all of his pastorate, and so nearly as the pastor is able to judge, the outlook for church work is better than at any previous time.

J. L. BOWMAN.

Mineral Point, Pennsylvania.

BEAVER CITY, NEBRASKA

Almost a year has gone by since the Evangelist readers have been given a report of the work at this place. In that time we have been pushing ahead, not in any marked degree but with a steady upward trend in every department of our work.

In October it was our privilege to entertain the District Conference and it was a week full of inspiration as well as work and I am more and more convinced that worthwhile advancement and unselfish service travel hand in hand. Suffice it to say that we yet feel the effects of the good things brought us at that time.

Soon after conference we enjoyed another special service when some 55 men and boys banqueted together in the church dining room. Brother A. T. Nickerson, who is our efficient Sunday school superintendent acted as toastmaster and in his usual way guided those present through a very enjoyable and helpful evening. This was the second such gathering of the men and boys and we hope to make it an annual affair. A committee chosen from the W. M. S. prepared and served the meal.

At the Christmas season the choir assisted by the orchestra presented the pageant, "Christmas at the Little Brown House," using it in connection with the white gift ser-

vice. This proved to be one of the most beautiful services the church here had ever given. The White Gift amounted to near \$120.

Immediately after the holidays we began to plan for the coming of Brother B. T. Burnworth whom the church had secured to hold our evangelistic services in February. Only a few weeks prior to his coming on February 21, the smallpox broke out in town and we were fearful that the meeting would necessarily need be postponed, but we pressed ahead and when the 21st arrived, began the services, though under difficulties. Owing to this condition the crowds changed every few nights making progress and any definite work very hard indeed. Brother Burnworth gave most excellent service, bringing the good old gospel story night after night in a very forceful and pleasing way. I have never worked with any one where the team work was any better or more pleasant, perhaps Brother Burnworth will not be able to say as much, as I was ill through the entire meeting and not able to carry very acceptably my part of the load.

The visible results were not what we had hoped but very good considering the handicap under which we labored. There were eight confessions, aside from the reconsecrations and the whole membership was revived and brought more definitely to see the need of whole-hearted, full-surrendered service. Five or six others who were not able to attend the services the last week also expressed their intentions of lining up with the church when opportunity afforded, so everything taken into consideration, we were quite well pleased with the meetings and press on with a greater determination to do his will.

At the regular annual council meeting held April 7, we were given a unanimous call to the pastorate for the third year with a very neat increase in salary, which call we have accepted, so the Lord willing you will find us on the job at Beaver City until the fall of 1927. At this meeting our treasurer brought a most excellent report. It showed that all bills had been paid, leaving a neat sum in the treasury. Though we have some difficulties we are troubled but little with financial problems, due, I feel, to the fact that so many of our folks are tithers. May we all become more and more willing to spend and be spent in the service of the King.

A. E. WHITED.

MASONTOWN, PENNSYLVANIA

Farewell to our Pastor

Dear brothers and sisters, the time has come to say good-bye to our pastor. The word that wrings our hearts. For he has been a faithful minister, through all his six years' stay. How sweetly the hours have passed away when we have met to sing and pray. As friends on earth we met with gladness; there never came the thought of sadness, that we must say good-bye.

We well remember when with your bride you came, a bright and smiling youth, with all the promise of hope and all the cheer of

truth. We hailed you then with merriment, shout, and clasped your friendly hand. With him we started on the upward road, with newer conquests planned. Neath sunny skies we labored on together to beautify and make our church more spiritual and a brighter place to worship. And he was ever at our side in all our joys to share. Through days of toil and days of rest, we always found him near. A loyal minister and true with purpose ever clear. When skies were dark, and rough the way, and grief and trouble came, he through misfortune to us clung. His friendship to all was ever the same.

Through summer's heat and winter's cold, gladness, doubt and fear, he steadfastly remained a loyal pastor.

A new flock now is calling for him. They need a good shepherd and the cheer of the Gospel Word. He desires to go to them. We cannot keep him against his will. So it is with a sigh we clasp his hand tonight and say good-bye.

(Written in honor of Rev. J. L. Gingrich.)

MISS MELVINA WILLARD.

LOUISVILLE, OHIO

The work of our church here has been going on steadily in spite of a rather hard winter. Our country roads have been shut or impassable during most of the winter and for that reason country members could not attend regularly.

On New Year's day we held our quarterly business meeting and elected the officers of the church and Sunday school. These officers were formally installed on Easter Sunday morning and began their year's work. There have been two accessions to the church by baptism since the first of the year. Offerings were received for the various institutions of the church during this quarter.

During Holy Week we held nightly services. The pastor did the preaching, using the fifty-third chapter of Isaiah as our text for the week. The attendance and interest of the members of the church was good. Our choir under the direction of Mr. F. E. Clapper, assisted by Mrs. Harry Holloway, soprano of Canton, rendered the Easter Cantata entitled, "The King Eternal." A large audience which completely filled the church listened with great appreciation to the rendering of this fine piece of music. Easter Sunday morning began with a sunrise prayer meeting led by our Sunday School Superintendent, Brother Louis P. Clapper. The morning service was largely attended and a good offering was received for the Foreign Missionary cause.

We are very hopeful that the church will continue to achieve greater things in the future than we have attained in the past. The pastor and the superintendents of our various organizations are planning for big things. The interest manifested by representative people of the church makes us quite confident that we are on the verge of a greater advance.

R. F. PORTE, Pastor.

THE FIRST BRETHREN CHURCH OF PITTSBURGH

Once again the Pittsburgh church wishes to join with the other "Evangelist" correspondents, and acquaint the readers of that paper with the fact that we are doing things. We do not want the readers throughout the motherhood to forget that the Pittsburgh church is still on the alert.

The glad Easter day was observed last Sunday in appropriate form throughout the day. In the morning, to a large crowd, Rev. Lynn, our pastor, delivered a beautiful Easter sermon. In the afternoon the Holy rite of baptism was engaged in, when four boys, who that morning had given their hearts to God, were buried in the baptismal waters unto the remission of their sins.

In the evening a chorus of 22 trained singers, members of our own choir and some others, rendered the Cantata: "Eastertide". The main auditorium was filled, and it was necessary to use the balcony to seat quite a few people. The rendition of the Cantata was superb,—thrilling, impressive, awe-inspiring. It was grand beyond the expression of words. The writer has knowledge of the remark being made Sunday evening that our Cantata was far superior to one rendered Good Friday evening by one of the large down-town churches of our city, with a chorus of over 100 voices. Unto our own faithful choir members and those visiting singers who participated in this cantata, we publicly acknowledge, with grateful appreciation, the rendition of this beautiful cantata. Many hours of time were expended, else it would not have enjoyed the unusual success it did.

Easter Day saw the church decorated with many beautiful ferns and flowers, thus adding to the beauty and dignity of the occasion, particularly the cantata in the evening.

Pursuant to an official board recommendation adopted in January, the church elected two new deacons at the Easter morning service. This subject has been talked about, thought about, prayed about, preached about, for several weeks past, and Easter morning the membership was given an opportunity to vote for these deacons, when Brother Harry Schultz and Brother Clyde A. Garland were called to fill these important offices. Both are devout, Christian, God-fearing men, and we believe will acquit themselves creditably. The latter is General Superintendent of the Sunday school. They will be ordained in a week or two.

In regard to the Sunday school: The attendance of late has only been fairly good. Easter, the attendance of 160 was the largest attendance under the present administration, which has been in office since October 1st. It is to be hoped that this increase in attendance may continue.

The church is looking forward to a visit from Dr. W. S. Bell on Sunday, April 18th, to stress the Ashland College Endowment Fund.

The Woman's Missionary Society held an unusually successful supper in the church on Washington's birthday. Some 250 persons were served. It is the intention of the

Woman's Missionary Society to purchase a much-needed carpet for our church home.

MARY A. McMASTER,
Assistant Secretary.

RECEIPTS FOR BRETHREN HOME FROM CHURCHES AND SOCIETIES

Dallas Center,	\$ 12.14
Allentown,	21.50
Middlebranch,	17.50
Rittman,	7.80
Goshen,	13.25
Goshen Sunday School,	21.00
Carleton,	15.00
Carleton W. M. S.,	10.00
Mount Pleasant, Pa.,	8.38
Uniontown, Pa.,	44.00
Corinth,	12.25
St. James,	10.18
Blanco,	4.00
Brush Valley,	6.60
Kittanning,	21.00
Glenford,	6.20
Washington, D. C. (S. C.)	2.00
Tiosa,	6.38
Raystown,	5.00
Raystown W. M. S.,	5.00
Louisville,	14.35
New Lebanon,	14.80
Brighton,	5.50
Ashland,	25.75
West Alexandria,	2.50
Fairview,	5.63
Sidney,	6.59
Morrill,	19.00
South Bend,	14.85
New Enterprise,	8.12
Yellow Creek,	5.40
Muncie,	11.25
Falls City,	54.53
Canton,	56.35
Limestone,	6.00
Gretta,	9.50
W. M. S., Washington,	10.00
Roanoke,	15.00
Smithville and Sterling,	9.50

Personal Gifts

Mrs. Sally Buffenmyre,	\$ 5.00
L. G. Wood,	1.00
Jennie M. Garber,	5.00
Olive E. Garber,	5.00
Jennie Grove,	1.00
Monroe Jones and Wife,	2.00
Mrs. Susan Wyman,	5.00
Emma R. Berkheiser,	1.00
John Rinebolt,	1.00
L. G. Burkett,	50.00
Mrs. A. F. Williams and Family, ..	3.00
E. L. Devire,	25.00
H. J. Riner,	10.00
Mrs. C. A. Wile,	2.00
Paul V. Brumbaugh,	1.00
May S. Fogle,	1.00
H. P. Reisinger,	1.00

HENRY RINEHART, Treasurer.

WARSAW, INDIANA

We have been blessed with spiritual prosperity in a very marked degree during the past year; and especially during the last few months we have had cause to rejoice by reason of better attendance and a renewed interest in the Lord's work, on the part of

many people. Until the observance of Passion Week in our church, we had held no services of a special nature since last fall, when Rev. F. G. Coleman conducted a very profitable series of meetings for us. The church was greatly strengthened at that time, and we will long remember the good work which Brother Coleman did while in our midst. Following our revival the attendance at all the services, and the interest in the various auxiliaries of the church, continued to grow. Brother C. C. Grisso, our faithful pastor, is giving his best to us, in the pulpit and in all other pastoral work. Through the loyal co-operation of the pastor and the Sunday School Superintendent, F. E. Robbins, together with the help of an efficient group of teachers and officers, the school has grown so that our attendance often exceeds the 200 mark.

A contest was recently held between the Men's Bible Class and the Ladies' Class, in which the women were the victors. As a result the men entertained the women at a six o'clock dinner in the dining room of the church. A total of 118 attended this function. The interest manifested on this occasion reflected the enthusiasm which characterized the work of the classes during the contest. We feel that the benefits derived are of a permanent nature.

During the week preceding Easter we had the pleasure of listening to inspiring messages from several of God's faithful ministers. Rev. Greenfield, of Warsaw, an evangelist in the Moravian church, Rev. B. H. Flora, and Rev. D. A. C. Teeter were among the speakers. On Friday night we observed the Lord's Supper and Communion Service which was very well attended. On Easter Sunday the morning service was greatly enlivened by special Easter music furnished by the choir, and at the evening hour a musical program was presented under the auspices of the Christian Endeavor Society. An unusually large crowd was present at these services.

Brother Grisso departed a few days ago for New Troy, Michigan, where he is engaged in an evangelistic campaign. We trust that his work there will be rewarded by the salvation of many souls, and that his efforts may be crowned with blessing to the church at New Troy. We are now looking forward to the coming of Brother M. A. Stuckey who plans to be with us on April 25th and 26th. We anticipate with joy his visit to us, and pray that we may be blessed and strengthened through his coming.

Pray for us, that we may continue steadfast in the work of the Kingdom.

ALBERT G. HARTMAN.

7,000 BIBLES FOR NEW YORK HOTELS Making a Total of 77,000 Bibles Placed in City Hotels

The NEW YORK BIBLE SOCIETY has arranged with a number of the Hotels of New York to supply the transient guest rooms with Bibles. These Bibles were delivered on Sunday afternoon, April 11th, to the various hotels from the Marble Collegiate Church, Fifth Avenue and 29th Street, through the assistance of the New York Federation of Churches. The Federation conducts the

Young People's Conference held every Sunday afternoon in this church at which Dr. Daniel A. Poling gives the address and answers questions, the service being broadcasted by W. E. A. F.

At the close of the afternoon service a thousand young people, who are registered "Boosters" for the Conference, carried the Bibles, marching up Fifth Avenue under police escort and accompanied by the Salvation Army Band and the Otilie Orphan Band of Queens. On the way up the Avenue, groups of the young people having Bibles for a particular hotel turned aside and made the delivery.

The names of the hotels which received the Bibles and the number furnished are: Hotel Alexandria, 175; Albert, 400; Alpine, 30; America, 32; Anderson, 50; Ansonia, 400; Arlington, 50; Belmore, 86; Brook, 150; Carlton Terrace, 50; Continental, 225; Cumberland, 180; Earle, 100; Empire, 200; Flanders, 200; Fulton, 50; Gregorian, 135; Grenoble, 50; Hampton, 44; Hermitage, 180; Holley, 100; Iroquois, 100; Judson, 25; Knickerbocker, 400; Latham, 50; Lexton, 6; Lucerne, 25; Manhattan Square, 100; Majestic, 60; Marguery, 60; Marie Antoinette, 100; Mayfair, House, 100; Navarre, 150; Olga, 36; Park Avenue, 200; Park Chambers, 100; Pennsylvania, 300; Princeton, 73; Saint Paul, 50; St. Regis, 25; San Remo, 50; Senton, 25; Seville, 300; Seventy-First Street Apartment Hotel, 75; Standish Arms, 130; Stratford House, 75; Sulgrave, 50; Shelton, 1,200; Touraine, 40; Van Rensselaer, 25; Wentworth-Paterson, 3; West Shore, 15; York, 200.

Many of these hotels have already received Bibles and the number delivered is simply to supplement those that are lacking. That Bibles in hotel guest rooms are of value and appreciated may be seen from the many letters received by the New York Bible Society from hotel managers and guests in hotels, extracts from which read:

"We congratulate you on your good work" ***

"I am indeed sure that these Bibles are appreciated and are a great spiritual help to many people, as it is a very common occurrence to hear remarks by guests on how much your good work is appreciated."***

"I just want to say Thank-You—upon finding a Bible available in my room here. The reading of passages in it this morning has been strengthening and refreshing"***

"Fifteen years ago I was leaving the Hotel on a trip. Having no Bible with me I borrowed this one, intending to leave it on my return. Unfortunately I never came back to the Hotel so the book has remained with me ever since. I have never felt right about keeping it, although I feel sure you would gladly consent to my doing so. I am returning it with many thanks and the hope that it will do some one else as much good as it has done me."***

A stranger from across the sea writes: "On my way home I stopped in New York at the — Hotel and enjoyed immensely reading from the Bible I found in my room. I am writing to obtain a similar copy. I never had the opportunity of reading the

Bible before and I certainly shall appreciate having a copy of my own."***

The New York Bible Society carries on its work from its new Bible House at No. 5 East 48th Street, New York, N. Y.

The Bible

The strangeness of the Bible is like this: It is a pathway that you cannot miss On a May morning, when the woodpaths lead Where little children stray or cattle feed, Up to the spring. The satin hoof marks are Printed in delicate mud, and many a star-Like blossom, tangled, trampled, lives there still

Deep-rooted happily in the dark rill.

I wander in the Bible. It is cool And sunlight dappled as that childhood pool; Its little verses clap and cry: "Oh, look Up to the hills!" There is no other book But is a glass you drink and drain or set One side to dally with and to forget.

The Bible bubbles up to each man's thirst, For the last traveler full as for the first, A thousand times I read. Each time the Word Is a far tune that I have never heard Before; is clothed with shining newness like The sudden green of willows on the dike.

—Bridget Dryden, in the New York Sun.

Plans for the Junior Committees

(Continued from page 11)

the pad. If a Junior forgets his number, a list of names and numbers may be placed on the bulletin board or the wall, and the Junior may find his number by referring to this list. When a Junior has been absent for two weeks, he should be visited to see whether he is sick.

A Big Job for Juniors for Whatsoever Committees

All over the world Juniors as well as Sen-

iors are memorizing certain Scripture verses. This is so important a task that it should be put in charge of a definite committee, one duty of which will be to see that the Juniors get a list of the verses to be memorized, and another duty of which will be to hold contests to see which Juniors have memorized the verses best. I give here the entire list. Two years are given in which to memorize it. Do not try to do the whole thing at once, or in too big a hurry. Make this an addition to the Five Years' Memory work. Set the Juniors the task of learning, say, ten verses a week. Write on the blackboard the Scripture references each week, and call attention to them. Also write them on slips of cardboard and give them to the Juniors each week. Here is the list to be memorized in two years: Matt. 6:19-34; Matt. 7:1-8; Exod. 20:1-17; Rom. 12:1-21; 1 Cor. 13:1-13; Ps. 91:1-16; Ps. 1:1-6; Ps. 100:1-6; Ps. 23:1-6; Ps. 103:1-22; John 3:14-21; John 14:1-14; John 15:1-10; Num. 6:24-26; Rev. 7:9-17; Rev. 21:1-7; Isa. 53:1-12; Matt. 25:31-46; Luke 10:25-37.

A Check Meeting for Prayer Meeting Committees

You know the checks used in restaurants? Down one side are numbers that show the amount of your purchase, and the waiter punches the number showing the amount you must pay. Make for this meeting a lot of these checks. Use strips of thin cardboard for them. Print numbers down the left-hand side. Now prepare a programme for the meeting, writing the names of the Juniors, and placing a number opposite each name, together with a note of the things the Juniors are to do in the meeting. (It is better also to write this on the back of the checks also, thus: "Sentence prayer," "Talk," "Give out hymn number,——" and so on.) Punch the numbers on the checks according to the programme you have made out. In the meeting tell the Juniors to watch their checks and be ready to speak when their numbers are called.—The Junior C. E. World.

A STORY FOR OUR LITTLE FOLKS

Plain Mary

Promptly at five o'clock Judy returned from the doll's party, bringing only "Plain Mary," the rag doll.

"Mother," she said, in explanation, "I was the only girl there who had two dolls with her, and Emily had invited that little girl down at the end of the street, whose father is in the hospital. You know, her mother comes to wash for Emily's mother. She hadn't any doll, and she looked so lonesome that I gave her Gloria."

"You gave her your beautiful Gloria?" her mother asked, in surprise.

"But, mother," said Judy, "if you could have seen her and seen how happy it made her, you would have been glad, and you know, I never cared for Gloria the way I do for Plain Mary. I could never give Plain Mary to anyone. I've had her so long that I

could never be happy without her. She's so plain and good."

"Well," said mother, "if you feel that way about it, I guess it is all right. You know which doll you love the best."

"But, mother," said Judy, "everybody thought that I was so brave and unselfish to give Gloria away and keep Plain Mary, and they made such a fuss that I was awfully ashamed, because really I gave away the doll I did not love so much and kept my favorite. That is why I didn't want to be praised. It was not very hard to part with Gloria."

"Well," said mother, "those things will happen sometimes, and then sometimes you will give something away that is a real sacrifice and nobody will realize it, and you will not get no credit for it. So you must remember that God knows the truth, and that is really all that matters!"

After that Judy felt better about it.

"Now," said mother, when supper was over, "we are going down to the dock to visit that tramp schooner. I am on the boat-visiting committee this month with three other ladies, and we have just learned that that boat leaves in the morning, so we must go tonight."

Judy loved to visit the boats. Some of the sailors were so lonely because they could not have their families with them, and they liked to have callers.

So, with Plain Mary in her arms, Judy went to visit the tramp schooner. A tramp schooner is one that goes any place where its owner can find a cargo to carry, and sometimes it is a long, long time before it gets back home again.

"Oh, mother," said Judy, "there is a little girl at the back of the ship. I'll go and talk with her."

The little girl was very glad to see Judy, and Judy learned that she had always lived on the ship and that she had no one but her daddy, who owned the ship. She said that on this trip they were going away over to Japan.

"What a lovely doll you have," she said to Judy, as she looked wistfully at Plain Mary. "Could I hold her for just a moment?"

Judy laid Plain Mary in the little girl's arms.

"Do you really think she is beautiful?" asked Judy, so pleased to have someone admire Plain Mary.

"Oh, I think she is beautiful. I had a doll once a very, very long time ago, when I was quite small. I left her on the deck one night, and the poor thing was washed away. I guess I will never have another, as daddy says that everything goes wrong nowadays and he has no money at all."

So they talked on about Plain Mary and the poor doll that was washed away years ago, until it was time to go.

Then Judy saw the little girl's eyes fill with tears as she laid Plain Mary back into her arms, and, in spite of her great love for Plain Mary, she was too tender-hearted to take her away from her.

"Wouldn't you like to keep her?" she asked, offering to give Plain Mary back.

There was no need for words. The little girl's face was enough for Judy.

"I know you will be good to her," said Judy.

Then one of the visiting ladies came up to them.

"It's too bad you did not have a better doll with you to give her," she said. "That is not much of a doll."

Judy's heart was too full to speak, and she walked away with the lady. As she was about to leave, she turned back to the little girl.

"I shall always watch for your ship to come back, and I will come and see you and Plain Mary. Goodbye."

She walked silently home beside her mother.

"Anyway, God understands," she said to herself. "God and mother."—Florence Isaacs, in Junior World.

ANNOUNCEMENTS

MORRILL, KANSAS

The Morrill Brethren church will observe Holy Communion and the Lord's Supper, Sunday evening, May 9th. All of like faith are invited to share this blessing with us.

AUSTIN R. STALEY, Pastor.



The Safety of One Depends upon the Safety of All

The meanest, most contemptible animal that runs wild is the sneaking coyote. But sometimes he becomes a formidable enemy. In Grant County, Washington, last year the coyotes became afflicted with rabies and immediately the whole county was up in arms, for not a horse, cow, dog, or man, woman, or child in that county was safe until the treat of those mad coyotes was stamped out. So we are learning socially that we cannot treat with contempt the humblest man or woman or child. The boy or girl goes wrong through neglect may turn to rend or poison the whole community. The safety of the highest depends upon the safety of the lowest. We are our brother's keeper. Jesus did command all his disciples to preach his Gospel to all the world. Watch for Brother Rensch's latest

tract and get a supply to distribute among the members of your church and among your neighbors. If we are to have a great church use this strong Brethren tract as your message. Every Brethren member should be a Brethren missionary.

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp) by Miller, per dozen 75 cents, single copies 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents post paid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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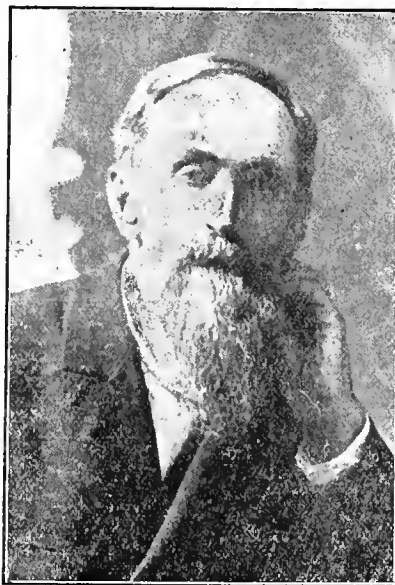
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1926

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



ELDER J. R. HOLSINGER

Of Sainted Memory and Chief Founder
of the Brethren Church

(See Dr. Shively's Article on page 4)

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The Mothers We Need

By George Stanley Baer

'Tis mothers our days our needing,
Those of prayer and Bible reading,
Whose lives are true
As skies are blue,
And whose souls are God-ward leading.

For mothers the youth are pleading—
Such mothers as show good breeding,
Whose lofty ways
Are all of praise,
And whose minds on truth are feeding.

'Tis mothers our homes are needing,
Their holy office aceding
With heaven-sent grace
And love-lit face,
And ne'er from faith receding.

For mothers our land is bleeding
With crime and sin's misleading—
For mother's sway
That leads the way
To the Throne with intereeding.

On mothers who know God's leading
Hangs the key to the kingdom's speeding;
As the child is taught,
Their work is wrought,
Thus hastening or impeding.

Thank God for motherhood's heeding
The myriad voices pleading;
For her love and care
Wrought everywhere,
May glory be her's exceeding.

Failure of the Modificationists

Contrary to the impression that has been spread abroad by the anti-prohibition forces and newspaper wet propaganda, it has been shown by the hearings before the Senate Judiciary sub-committee on the modification of the Prohibition enforcement act that the modificationists are not only still a decided minority, but a steadily decreasing minority. They failed utterly to give force or conviction

to any point they made. Their claim that public sentiment was swinging away from prohibition was not only wholly unsubstantiated, but made ridiculous by "the great mass of telegrams, letters, and other appeals to Senators, Congressmen and other executives, from all parts of the nation protesting against the weakening of the enforcement act in the least. Moreover Congress is not disposed to lift its finger toward modification, except perhaps to put more teeth in the enforcement machinery. In fact, Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism, declares that "The present Congress is drier than the Congress that submitted the eighteenth amendment."

Neither did the wet forces prove that Prohibition could not be, or is not being, enforced. To be sure it is not being enforced perfectly; neither are other laws; there is much room for improvement in the enforcement of all laws. But considering the short space of time Prohibition has been the law of the land, the revolutionary nature of it socially and the part politics has played in the enforcement, the results are very creditable. It also showed that the vigorous squealing that is going up from the liquor forces indicates that enforcement is all too effective. Violation is becoming decidedly uncomfortable and in the long run unprofitable. So unanimous was the testimony that Prohibition was both enforceable and being enforced that the few enforcement officials who gave a discordant note created a decidedly unfavorable impression for themselves. And incidentally the demonstration revealed some much needed improvements in the enforcement personnel. When officials charged with the enforcement of Prohibition of the liquor traffic plead for the sale of beer or beer and light wines as an aid to enforcement, their sympathy for the law and fitness for enforcing it may justly be questioned.

On the whole it has proved a benefit to prohibition enforcement that this hearing was staged in our national capitol. Many good people had been misled by the great noise raised by the little wet group, a noise out of all proportion to their numbers, and had become fearful lest the predominant public sentiment had weakened in its support of the policy. They had forgotten that noise and booze had always gone together. Now that the atmosphere is somewhat cleared the groundless and characteristically deceptive nature of their contentions is become all the more evident. To be sure the battle is not over; the demons of greed and thirst are not so easily vanquished. But their false garb has largely been torn from them and they are made to stand out more distinctly in all their old-time baseness, treachery and lawlessness.

Religious Press in Troubled Waters

The religious press of the country is passing through troubled waters at the present time, as is evidenced by the inability of a number of religious papers to maintain a separate existence. "The Continent", a very ably edited Presbyterian paper of Chicago is merged with the Presbyterian Advance of Nashville, Tennessee, the last issue of The Continent having been April 22. The paper has had the financial support of Cyrus H. McCormick and Mrs. Nellie Fowler McCormick, but as they made no provision in their wills for the continuance of the publication, it is compelled to discontinue. Also on March 27 the "Christian Work", an interdenominational weekly, suspended publication and merged with "The Christian Century", a liberal religious weekly of Chicago. The editorial policy of these two papers is represented as being much the same, and yet they have at times clashed sharply in their editorial views on certain questions. It has therefore been somewhat surprising that these two papers have merged, but the Christian Work has been waving the financial danger signal for some time and finally went down. Moreover, it has been only a few months since the "Herald and Presbyter" merged with the "Presbyterian" of Philadelphia, two conservative papers of the Presbyterian church. Papers of all types and classes, unless they enjoy a subsidy of some manner, are finding the struggle for existence a severe one, especially is it true of general religious papers, and denominational papers which have a number of competitors in the field. We have but one paper; we could not support more, and it requires our very best efforts and most loyal cooperation to maintain that one. But we are glad to say there are few people who have showed a finer loyalty to their denominational organ than Brethren people.

More Light on the Mexican Situation

We recently pointed out that the widely advertised religious persecution supposed to be going on in Mexico was Roman Catholic propaganda pure and simple and cited the Methodist bishop in charge of that area as authority for the statement. We meant to say with regard to the Methodist church that it was the largest Protestant body in Mexico, but an omission made us say it was the largest church, which is not true, as the Catholics have had practical monopoly on the country until recently. And in this connection it will be of interest to hear a note of authority on the subject. The following statement appeared in the United Presbyterian under date of March 25:

"Charles A. Frueauff, of New York City, is a member of a firm of attorneys for the Mexican consulate. He recently returned from Mexico City, where he was in conference with President Calles. Mr. Frueauff declared that there was but one principal church in Mexico, and this church until recently had been successful in preventing the establishment of other denominations or religious organizations in that country. He said: 'The Roman Catholic church has consistently taught that all government enactments must first be approved by the church before they were binding on the people. In this way the clergy has influenced a large part of the populace, so that they would retard, and sometimes upset, progressive plans that threatened to unseat this church as the dominant power in the country. In short the clergy endeavored actively to exert the veto power, and then advised the people to oppose any legislation which they vetoed. Hence, when the government, in fulfillment of its obligations, enforces laws that prevent interference of the church in political and governmental matters, the cry of religious persecution, started by the clergy becomes prevalent. Many American people are liable to be misled into believing that it is religious persecution, since our country has had no experience with a church thus interfering with legislation and law observance, and the thwarting of progressive plans. We cannot understand a church which counts herself superior to the government.' "

EDITORIAL REVIEW

The second chapter in this issue of Dr. Gribble's story of the tribal life among the Aluru Negroes of Africa.

Endeavorers should not fail to read the good message from their Stewardship superintendent, Brother E. M. Riddle, appearing on page 11.

"Much depends on the atmosphere in which you live," says Brother Porte, and he makes the point that you can help improve the moral atmosphere. Read the Tract Corner.

The Ashland church of which Dr. Charles A. Bame is pastor, has set the date of May 23 for the dedication of their beautiful new building, and Dr. W. H. Beachler of South Bend, Indiana, has been engaged as master of ceremonies for that day.

Prof. and Mrs. J. A. Garber have returned from the great Sunday school convention at Birmingham, Alabama, where they were sent by the Ashland county organization. We have been promised a report of this great gathering in the near future.

We learn that Brother E. L. Miller, pastor of the Maurertown, Virginia, congregation, who is serving his second year, has been called to remain at his post for an indefinite period. During his stay there he has become highly esteemed both by the church and the community.

A new church building will be dedicated at Winchester, Virginia, on May 23, according to announcement by members of the district mission board. The outlook of this new mission church seems quite promising and reflects credit upon the mission board and those ministers who have been contributing to its upbuilding. Special services a week preceding and a week following the dedication will be held.

The Ministerial Association of Indiana are to have a meeting for the study and discussion of some very suggestive themes. The meeting is to be at Denver, and is to be open to the enjoyment and

inspiration of the local membership. A gathering like this should prove most helpful to all, not the least important benefit of which will be to the ministers themselves from the fellowshiping together.

We are pleased to pass on to our readers a good letter from two missionaries to India, who are graduates of Ashland College, Rev. and Mrs. Bryan S. Stoffer, both of whom were in the service of the church before they sailed for India. Brother Stoffer was pastor of the Elkhart church and Mrs. Stoffer was National Junior Endeavor Superintendent.

Brother Charles H. Ashman gives us a splendid report, which indicates commendable progress at the First church of Johnstown, of which he is the capable pastor. Eleven accessions are reported since the first of February, some having been received during pre-Easter services. The attendance at regular services is said to be excellent and the Sunday school has experienced a marked growth. It is to be noted that the social life of his people is not being neglected, but at the same time is being supervised. Brother Ashman is to be in California engaged in evangelism for three months, during which time Prof. A. L. DeLozier of Ashland is to serve as supply pastor.

The College Endowment campaign is starting off with great enthusiasm, as you will note by President Jacobs' report of Dr. Bell's reception at Pittsburgh, and the challenging pledge of the Senior class of the college. Former classes have something really worthy of their attention and effort in this challenge, and surely those who are now in their various remunerative positions, ought to give even more than these students who are still struggling under the financial burdens of college life. Judging from this optimistic beginning, it must be that many are indeed praying, as the Evangelist has urged upon its readers, and let earnest prayer continue that God's Spirit may move upon the hearts of all his people, and especially those with whom he has blessed with material prosperity.

Dr. C. G. Carpenter, pastor of the church at Hagerstown, Maryland, sought to make the most of the Lenten season by preaching a series of appropriate sermons. He reports six new members received since last report, five of which came at Easter time. The steady increase of foreign missions which is pointed out doubtless does indicate a steady and healthy growth. Brother Carpenter celebrated his twenty-five years in the ministry by preaching to his Hagerstown congregation his first sermon preached at South Bend, Indiana, while a student in College. Doubtless those twenty-five years seem short as Dr. Carpenter says, but he has filled them with most successful and consecrated service. We congratulate him on reaching this milestone with so much of credit and honor.

Items of Interest

General Bramwell Booth, head of the Salvation Army, and son of William Booth, the founder, has arrived in this country from England to conduct territorial conferences in New York and Chicago.

The season of conventions is near at hand and many of national and state scope are in the offing. For the benefit of Ohio churches, we pass on the announcement just at hand that the Ohio Sunday School Convention, or Council of Religious Education, will convene at Tiffin, June 15-18. Those in charge are hoping it will be the greatest such convention in the history of Ohio.

May 18 of each year is being observed by the school teachers of our own and other lands as "Good-will Day." In the class rooms the world over on that day exercises stressing international good-will are held. The suggestion has come that our young people of the churches might well observe the preceding Sunday in a similar manner. This year, therefore, International Good-will Sunday" will be May 16, when it is hoped that the young people, and older ones as well, will gather in their own churches or in union mass meetings and conduct programs calculated to promote the spirit of international understanding and brotherhood. Where it is not feasible to hold special services, the regular young people's meetings may be devoted to that purpose. The United Society of Christian Endeavor, the Baptist Young People's Union and the Epworth League have endorsed the project.

GENERAL ARTICLES

Some Brethren Church Leaders of Yesterday, as I Knew Them

IV. Elder Henry R. Holsinger

By Martin Shively, D.D.

The man about whom I am writing, was born at Morrison's Cove, Pennsylvania, May 26, 1833, coming from a long line of Tunker stock, being a direct descendent of Alexander Mack, head of the movement which led to the organization of the church in Germany, in 1708, and who became its first pastor. Like his great ancestor Brother Holsinger was a man of deep religious convictions, and was absolutely without fear in the advocacy of them. He was also a man of great natural ability, a deep thinker and reasoner, always eager in his quest for truth. To a much larger extent than many of his friends know, or his enemies will admit, the great Tunker fraternity owes its present standing, both intellectually and spiritually, to him, and it furnishes his most enduring monument.

He was baptized in the spring of 1855, at Clover Creek, Pennsylvania, by Elder George Brumbaugh, and was called to the ministry October 28, 1866. In most things, he was always in harmony with what was then called, The German Baptist church,—now The Church of the Brethren, of which he was then a member. The fundamental doctrines and teachings of the church, have never had a more faithful adherent, nor a more fearless exponent than he. But he could not, and would not join in the prevailing opposition to education, Sunday schools, and missions, which was common in the church of fifty years ago, neither could he remain silent in his conviction that these things were enjoined by the church, by the very spirit, as well as the positive teaching of the Gospel of Christ. He thus became, somewhat early, involved in the controversy which naturally developed between the spirit of progress, and that spirit which was opposed to any change in the polity of the church. In fact, he was the recognized leader of the so-called "Progressives." Since the days of Christopher Sauer, the church had been without a literature, until 1851, when Elder Henry Kurtz launched a monthly publication, called the Gospel Visitor, with office and press room in the loft of his spring house, at Poland, Ohio,—and here Brother Holsinger came to serve an apprenticeship of a year, to learn the printer's art, and thust o prepare himself for the work he had cut out for himself. Here he dreamed dreams of future work for the church of his choice, and on January 3, 1865, he sent out No. 1 of Volume 1 of the new, and first weekly publication, entitled The Christian Family Companion. Brother Holsinger was editor and publisher and it was sent out from Tyrone, Pennsylvania.

He was then a young man of 32 years possessed of intelligence, and fearless in his utterances. He preached great sermons through his paper, and gathered to his support as contributors, the very best talent of the church. Naturally the paper became the champion of reform, and God knows it was needed, for the church had drifted from her moorings as a preacher and exponent of a positive Christianity, to a position of negative goodness. The new journal plead for a better prepared ministry, one which would be able to cope with any opposition,—a ministry educated and supported,

and the editor was profuse with his citations of Scripture, to prove the righteousness of his cause.

He stood for Sunday schools, prayer meetings and missions, and because of this, he very soon became the storm center of the church. These were positions on exceedingly advanced grounds, so far as the church of that day was concerned, and their advocate became the target for an ever increasing criticism at the hands of the general conferences of the church, until 1873, when he withdrew from the paper, but the heaven had been placed, and it continued to work, both in him, and in the church. Appeals became so numerous and so insistent, that he reentered the lists as editorial champion of ecclesiastical progress, that in 1878, he and

Brother J. W. Beer, sent out first numbers of a new paper,—The Progressive Christian, which was published at Berlin, Pennsylvania. Its influence was immediately felt, since it attacked fearlessly, the unscriptural practices of the church, but it also exposed its editors to merciless grilling at the hands of the ruling body of the church. This body began at once to lay plans for the sacrifice of the man whom it believed to be the chief offender against its traditions. The Annual Conference, held at Ashland, Ohio, in 1881, appointed a committee to visit him at Berlin, Pennsylvania, and it was given secret instructions to disfellowship him. This committee came to Berlin on August 9 of the same year, and in the most high handed manner, carried out its instructions. Its action was ratified by the conference of 1882, held at Arnolds' Grove, Indiana, in a most sensational session, and this resulted in immediate division of the fraternity. Some hundreds



ELDER MARTIN SHIVELY
Bursar of Ashland College

of people at once withdrew from the conference with him, and several thousands more were ruthlessly expelled from the church because they persisted in fellowshiping him. This led, of course, to the organization of the Brethren church, with which his name and his deeds are inseparably linked. And rightly so, for he was moderator of its conferences, editor of its publications, and its historian.

The last serious work to which he gave himself, was his writing of the History of the Tunker and the Brethren Church. This would have been a heavy task for even a strong man, but Brother Holsinger was far from being such a man when he undertook the task. He had gathered not a little material for the book, from such sources as were available, but by far the larger part of it was the product of his own brain. He had been so intimately connected with the historic periods of the church, or at least such later periods, and had acquainted himself so thoroughly with its traditions, that none was better prepared to write such a history. But he was a sick man throughout the whole time given to the work, and had been for many months previous, so that it is nothing short of astonishing to those who saw the work in process of completion, that it was ever finished at all. He was not able to write even a word himself, but dictated the entire book, in whispers, for his voice was too weak for audible expression, and Brother J. W. Beer, wrote in long hand, the message as it came from the lips of the author. Sometimes there would be a forced rest for several days, and then the work would proceed again, perhaps with the sick man lying face down, on a couch, with a pillow beneath the dia-

phragm, so that his voice might have the greater expulsive power. I have already said that this book was the last real work of Brother Holsinger, and now, I must add, that it was, perhaps, the greatest disappointment of his life. He had hoped that it might have a large sale in the Church of the Brethren, and he also hoped to have it published by the great publishing house of that denomination. But those who had the decision to make for the publishing house, insisted that the manuscript must first be submitted for their approval, a demand to which he would not yield. After the book had been published elsewhere, he sent a copy to the Gospel Messenger for review. After waiting for some mention of it, for some weeks, he insisted that some public recognition be given, and then there came a few lines of review, printed in small type, and obscurely placed, and even the review was not friendly. His spirit was badly broken by this matter, though he might have anticipated it, because he had gone too deeply into the issues which had led up to the division, and being the chief sufferer in it, as well as in the events leading up to it, his grievances were stressed to the hurt of those who were chiefly responsible for them, and they could hardly have been expected to offer any help in the circulation of the story. And adding to his hurt, was the fact that our own people did not buy the book as it deserved, and the edition of 2,000 copies was not nearly all taken. This led to financial embarrassment, and his last days were not what such a man deserved. These last days were spent in the home of his daughter, Mrs. Nowag, in Johnstown, Pennsylvania, where he died in 1905, at the age of 72 years. His body lies on the highest spot in the beautiful cemetery at Berlin, Pennsylvania, and at his head is reared a splendid monument of granite, placed there by his friends, as a mark of their appreciation for what he was and what he did. Some years ago, the Pennsylvania con-

ference, then in session at Berlin, had a session at his grave. As I stood there, high in the Allegheny mountains, looking in every direction, I seemed to see at all points of the compass, the church of which he once was a part, flourishing and strong. Its missionaries were preaching the Christ in faith of whom he lived and died. Its colleges were dotted here and there, all the way across the continent. Its Sunday schools are manned as good as the best, and their enrollment is large. Its ministry is highly trained, with ever elevating standards. It pours its millions at the feet of the Lord, whom we too are trying to serve. All these things have come since 1881, and they have come because he dared to champion them, and persisted in such championship in the face of the ecclesiastical ostracism which such activity imposed. He never recovered from the pain, incident to the dark days through which he passed, from 1881 to 1883, but "his soul goes marching on," in the results of his agitation.

I first met Brother Holsinger during the summer of 1885, and for the next 15 years, I saw much of him. It was my privilege to be his pastor during the time the manuscript of his history was being prepared, and for a year thereafter, for he had come to Lathrop, California, so as to have the help of Brother Beer, who was to be hands to him in the task. I spent some time, every day, in his office, during this arduous period, and know whereof I write, when I speak of the difficulties under which he worked. His good wife, who had been Susannah Shoop, herself far from being a well woman, did all that faithful wife could do, to bolster up the wrecked body, to enable it to finish the task. Now she too sleeps at his side, her tired hands, like his own, at rest, awaiting the coming of the Lord, who brings his reward with him, for all who, like them, have wrought for him, and in him.

Ashland, Ohio.

"Go Work Today"

By G. C. Carpenter, D.D.

Jesus commands it and reminds us that "The night cometh when no man can work." The Great Commission defines the task, the completion of which has long been delayed by the shortage of laborers, by the laziness of some professed workers and by the reception, antagonism and opposition of Satan and his agents.

One of Wesley's young preachers had a sermon on the cry of the Thessalonian rabble about Paul and Silas. "These have turned the world upside down have come thither also." His points were three, first, the world is wrong side up; second, it must be turned right side up; and third, we are the chaps to do it. His sermon may have done much good, but that is a questionable way of approaching the task of improving a sinful world.

One preacher announced six sermons on "What's the Matter With—" and then followed movies, newspapers, clubs, young people, home, church. Doubtless there is something the matter with all the things mentioned, but there is more about most of them to be commended than to be condemned. We are inclined to think that the preacher offered due criticism and then followed with a constructive and helpful program.

There is however a literature of despair but the Christian ought to prefer the literature of hope. Jesus was an optimist, though he did not fail to condemn and criticize. "He uttered more blessed's than woes." Someone has well said that taking a long view of events, and a loving view of people the sincere Christian must recognize evil and help to put it away, but the sincere Christian believes that God and Truth are marching on, and that the Lord Jehovah will come out victorious over sin and death and Satan and hell. As we enter another year may we have our Lord's vision and faith and then we will "Go work today" with great courage and faith to help our Lord complete the great task of world evangelization.

A man, unmistakably a laborer, was smoking thoughtfully (if that is possible), and watching a large building in process of construction. Being short of help the foreman approached him and asked: "Hey, you, want a job?" "Yes," was the reply, "but I can't work mornings." "Aw, why can't you work all day?" "Well, every afternoon I got to carry a banner in the unemployment parade." No positions of that kind in our Lord's vineyard! Our Lord has work for all to do. Church-member, go to work and win souls.

The greatest blessing rendered by an evangelist in revival campaigns is often not the number of members added to the church, but the number of members who got the soul-winning vision and the passion for souls and were put to work. Lord Rauligh the scientist, discovered a new element, but could find no use for it, so he named it "Argon", from two Greek words meaning "Without Work." The Lord does not want "Argon" folks in his church and surely they cannot get into his kingdom. He says, "Go to work."

The warning of Jesus, "The night cometh when no man can work" inspired the writing of the hymn, "Work for the night is coming."

"Work till the last beam fadeth,
Fadeth to shine no more.
Work while the night is darkening,
When man's work is o'er."

This may be the last year of your life. Bishop Quayle said: "I take my my hour glass and put it down before me many an hour, just to remind me that Time is in a hurry and won't stop." He said, "We haven't much time, we cannot stay here long. Pretty soon we will be gone. Work hard and thank God that you have a chance to work for him and with him."

"Pretty soon it will be time to stop, and a strange visitor will come by and say, 'Quit work.' And you will say, 'It is

not night.' But he will persist, 'Quit work'. And you will say, 'It is only two o'clock and I have only begun for the afternoon.' But he will say, 'Quit work.' And you will lay down your hammer on the anvil, with your hands black with the smithy, and you will go out with him.

"And you will say, 'Will I be back in the morning?' 'No, not in the morning.' 'Will I be back tomorrow?' 'No, Not tomorrow.' And you will ask, 'Where are you taking me?' And the answer will be, 'I am taking you to a land

very far off, from whose bourne no traveler returns; come along—this is the way'."

"Blessed is that servant whom his master, when he cometh, finds watching and working and ready for his master's return."

Let every member of every church "Go work today" and be always ready to give an account of a faithful stewardship.

Hagerstown, Maryland.

The Brethren Church in Relation to War

By Landis R. Bradfield

The World War ended with the signing of the Armistice. With the signing of that document, many people expected a never ending era of peace to be ushered in upon the world. But alas for hopes builded upon the "hand-outs" of the militarists. They (the militarists) had us believing that we were fighting to, "make the world safe for Democracy." But seven years this side of the Armistice we realize the absurdity of such propaganda.

Today the great nations of the world are more completely militarized than ever before. France is straining every nerve of the national sinew to maintain a monstrous war machine. England, Italy, Russia, Japan and the United States are following suit, or taking the lead in some cases. In the United States we have instituted a nation wide system of military service. Citizens' Military Training Camps have been established. Reserve Officers' Training Corps are maintained in one hundred and twenty-four colleges and universities of this country; and of this number eighty-three institutions make such training compulsory.

In 1915 there were no summer camps, no R. O. T. C., only 119 officers detached to military schools. In 1920 a National Defense Act was passed, legalizing a military drive upon civil institutions. In 1925 Congress appropriated more than \$5,900,000 for schools and camps combined; the War Department assigns 768 officers and 1064 enlisted men to carry on training with the result that at least 160,000 young Americans come under direct army influence in this way. This is 15,000 more than the total membership of our active army, including reserves on active duty. In 1914 the United States had a regular army of but 92,482 men, recruited without any R. O. T. C. and C. M. T. C. at all.

During the school year of 1924-25 military instruction was given in more than 226 educational institutions in the United States. The exact number is difficult to obtain, because some schools give military training which do not have R. O. T. C. units.

Of the 226 R. O. T. C. institutions in 1925, 124 were of College or University rank, 63 were high schools, and 39 were what are known as, "essentially military schools."

The facts just presented do not indicate that we are becoming a Peace loving people at a very rapid rate. I am not unmindful, however, of the arguments advanced by the militarists that, "our preparedness is for use only in case America is attacked by some enemy, or for defense purposes." Peace loving people see in this progressive military educational program a real menace to our country. The truth of the matter is that nations are loath to admit they wage war except for defense purpose. Even the World War cannot be cited as the exception to this statement. If you desire the facts concerning responsibility for the World War, read Harry E. Barnes, "Assessing the Blame for the World War", in Current History, May 1924.

Of course you are wondering why all this preliminary when my subject is, "The Brethren Church in Relation to War." Well, this is the reason. I have presented the foregoing facts in order to bring before us somewhat the problem of militarism that we are facing in the United States today. Having presented these things I want to raise the question, What is the Brethren Church doing about this problem? Further, what are we as Brethren individuals

doing to advance the ideals of Peace and frustrate the insidious and treacherous methods of the War Department?

Historically as Brethren we have a background by which we are known as non-resistant people. Brethrenism had that as one of the cardinal principles in its foundation. Through two centuries we lived up to Peace principles to a fairly high degree, until the World War caught us and almost swept us off our feet as a distinct Peace people. It was during those trying days of 1917 and '18 that many Brethren ministers preached from their pulpits the righteousness of the war then being waged by the Allied Powers, and some of those ministers actually advised young men, Brethren young men, to "go to battle." Under the strain of heated public opinion it was exceedingly difficult to go contrary to the will of the majority. In fact, it was so difficult for us as Brethren that we almost failed to stand out against the war at all.

Our non-resistant sister denominations made a more definite stand against the war than we did. Rev. J. W. Swigart of the Church of the Brethren says, "A few of our members enlisted, some with the agreement that their services should be limited to forestry or something of the sort that would require the bearing of arms. I think one eighth of those who were drafted accepted regular military service. Probably three eighths accepted non-combatant service of various kinds, the remainder one half, refused all service, and went to the detention barracks." Some of them too were sent to Fort Leavenworth prison because of their unyielding stand against war.

The Society of Friends, all branches, was probably the most active non-resistant religious body during the war. Their efforts in behalf of their own conscientious objectors resulted in many of them being released for reconstruction work and furloughed for agricultural purposes. Many Mennonites and some Church of the Brethren young men worked with the Friends in their Reconstruction Units.

The stress of the war period was the occasion for several of the non-resistant denominations to re-declare their position against war. The Inspirationists of Amana, Iowa, re-published their belief in July, 1918. The Mennonites likewise reaffirmed their ancient testimony in the General Conference of 1917, and the various branches of the church united in addressing a signed, "Appeal to the President", in which they say, "Because of our understanding of the teachings of Christ and the New Testament generally against war in any form, we can render no service either combatant or non-combatant, under the military establishment, but will rather be amenable to any punishment the government sees fit to lay upon us as a penalty."

The Friends too tried to make clear their attitude toward war by statement of their belief.

In all the statements and re-statements of belief by these denominations the object was to make as clear and as reasonable as possible, their grounds of opposition. But in none was there manifested a disposition to retreat before the astounding growth of military conscription. But the Brethren church is not listed among those denominations taking so definite a stand for Peace. When we look over the roll of committeemen of the various organizations working for world peace, we see no names of Brethren. Nor do we see

the name Brethren church among the listed organizations, but we do find the Church of the Brethren there listed.

Why is it, Brethren, that we are not doing anything in a definite progressive way to assist in the great movement for world peace? Have we forgotten the peace tenets of our denomination? Are we willing to shut ourselves in from other peoples and disclaim responsibility? Are we so busy in our own little sphere, with our petty differences that we are blinded to the fortunes of oncoming generations? Are we organizing our young people to support other young people in standing fast to Christian ideals? Are we attacking the problem of war in our National Conference? Other non-resistant denominations are conducting conferences for their young people and distributing literature in the interests of peace, but we are doing nothing of the kind.

The militarists are out with the determination to get our boys. They will get them in high school if possible, if not there, then in college. Mothers, do not be misled into thinking that your son is going to receive unheard of benefits from the physical training offered in the military camps. Equally good and even better physical development can be secured in regular forms of athletics, without the objectionable features of military life. The courses of instruction in the R. O. T. C. are laid down by the War Department. Throughout the three years of the Junior R. O. T. C. unit a grand total of 40 hours is devoted to physical training, as against 248 hours for military training and instruction. In the four years C. M. T. C. course a total of 52 hours is devoted to physical training, citizenship training, and hygiene

and first aid, as against 468 hours military training and instruction. These figures just given are taken from the official courses of instruction for R. O. T. C. and C. M. T. C. issued by the War Department.

Now one more question I wish to ask,—Brethren, are we really the Christian in our attitude toward War? My idea of being a Christian is living the ideals of Christ. Certainly to do this means that we must be distinctly a peace loving people, and willing to help secure peace. If we are not willing to live the ideals of Christ, let us deny our claim as an organization to the principles of peace, and state our position in favor of war. At least let us be honest about the matter and let other people know where we stand. Let us not try to hide our disinterestedness behind the cloak of non-resistance of our fathers, but rather let us receive it as Elisha did the mantle of Elijah, and march on to greater victories for peace.

Even the military people respect sincerity in the non-resistants' position. It was frequently said to Rufus M. Jones, a Friend, during the war, "You are doing what you ought to do. We need to have in the world, especially now, some people who believe in the conquering power of love and who express in deeds the conviction that Christ's Kingdom of God is something more than a dream or an illusion to be surrendered at every hard pinch. Some day we shall be glad that you stood out, held on, and would not yield to the mighty appeal of the hour."

Can as much be said of the Brethren church?

Madison, Wisconsin.

THE BRETHREN PULPIT

An Affirmative Answer

By Samuel Kiehl

TEXT: If a man die, shall he live again?—Job 4:14.

The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten, also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun. For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest (Ecc. 9:5, 6, 10). There is neither hope, nor promise for future life in the preceding Scriptures.

To Job's question, If a man die, shall he live again? Jesus replies with an emphatic affirmative, saying, I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die (John 11:25, 26). God is not the God of the dead, but of the living (Matt. 22:32); for all live unto him (Luke 20:38). He that hath the Son hath life (1 John 5:12), shall never die (John 11:26), shall appear with Christ in glory (Col. 3:4). Wonderful! By grace are we saved through faith (Eph. 2:5, 8).

The words soul, and spirit sometimes have the same meaning. Concerning Rachel's death, Genesis 35:18 says, As her soul was in departing, (for she died). In her case the body without the soul was dead. James 2:26 says, the body without the spirit is dead. In these two Scripture statements the words soul, and spirit are practically synonymous terms. Ecclesiastes 12:7 says, Then (after the dissolution of the spirit and the body) shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Praise the Lord! the spirit is not buried with the body according to the preceding Scriptures. Future life is assured in the following, and many other Scripture statements:

Jesus on the cross, addressing God said, Father, into thy hands I commend my spirit (Luke 23:46). To the thief

on the cross he previously said, Verily I say unto thee, To-day shalt thou be with me in paradise (Luke 23:43). After the departure of the spirit Jesus' body was laid into Joseph's tomb (Matt. 27:59, 60); the thief's body was buried elsewhere. And, since the spirit is not buried with the body, the spirit of the repentant criminal on the cross (Luke 23:40, 41) according to promise (verse 43) was the same day with the spirit of Jesus in paradise.

We have had fathers of our flesh which corrected us; and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness (Heb. 12:9, 10). Praise the Father of spirits for his chastening hand. Whom the Lord loveth he chasteneth. If we be without chastisement, whereof all are partakers, then are we bastards and not sons (Heb. 12:6-8). Let us be faithful to Christ who gave himself for our sins, that he might deliver us from this present evil world (Gal. 1:4); for the time will come when our body shall return to the earth (unless he come), and the spirit shall return unto God for a purpose, viz., Every one of us shall give account of himself to God according to (Rom. 14:12). To some it shall be said, Well done, thou good and faithful servant, * * * enter thou into the joy of thy Lord (Matt. 25:21), to others, I never knew you, depart from me (Matt. 7:23). Unto the members of the church of God at Corinth (and to us) Paul, speaking not with flattering words, but in sincerity and truth, says, We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. 5:10). We must all appear. Are we ready?

"Now is the accepted time; now is the day of salvation." No promise for tomorrow.

It is written, the just shall live by faith (Gal 3:11). According to Ecclesiastes 7:20 there is not a just man upon earth, that doeth good, and sinneth not. Nevertheless "the mercy of God endureth for ever"; for it is written, If we (Heb. 10:38, 39) confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9). Forgiven and cleansed, the spirit (in due time liberated from the faithful believer's body by dissolution), peacefully returns unto God his heavenly Father; in his presence is fulness of joy (Psa. 16:11). "Blessed be the God and Father of our Lord Jesus Christ" for the promise of a happy future life to be realized and enjoyed by the faithful through the merits of Christ and the love and mercy of God. Glory and honor be to the Father and to the Son for ever and ever.

Dayton, Ohio.

Incense and Myrrh

By Bishop Frederick B. Fisher

In "Garments of Power"

Myrrh in its natural state is a little crystal berry about the size of a teardrop. It exudes from the leaves and stems of wild Oriental shrubs along the streams and in the oases. As a pearl is formed by the living oyster covering the irritating sand grain with saliva to ease the pain of friction, so the myrrh drop is formed by the plant covering with its sap the wounds from piercing insects. It is the blood-mixed salve of a wounded life. It is a teardrop crystallized. Shepherds gather these crystal tears by a strange and interesting process. The flocks are turned into the bushes to graze in the morning and to rest by the stream at noontide. At twilight when the fold is reached the shepherd's family busy themselves with large, coarse, wooden combs—dragging the myrrh drops from the wool. When the berries are dried and crushed their fragrance is as the sweetness of pine.

What means this sacred poet when he speaks of a garment carrying everywhere the smell of myrrh? I think he means hot tears of sympathy. And herein is a wholesome truth. He who would be clothed in garments of power must have them dipped in the tears of a suffering world.

This age is characterized by the intense suffering on the vastest scale ever known in human history. He who is not touched with a feeling for the infirmities of the stricken millions has no message for this hour. Every man with a sense of God in his soul must lie down to bed every night with an aching heart and arise each morning with a passionate intercessory prayer on his lips.

MOTHER MINE

I love each furrow in thy face,
The silver in thy hair;
There's naught but beauty I can trace,
There's none that's half so fair.
The love shines out from those dear eyes,
How well I know the sign
Of kindness, sweetness—all that's good—
Dear mother—mother mine!

And now, when those dear eyes grow dim,
And pain clouds that dear face,
The love that you still have for him,
Who oftentimes fell from grace,
Will yet bear fruit a hundredfold
In love, dear heart, like thine,
More precious than virgin gold,
Dear mother—mother mine!

—Iowa Christian Journal.

OUR DEVOTIONAL

Honoring Motherhood

A Symposium

OUR SCRIPTURE

Can a woman forget her child (Isa. 49:15)? And the man called his wife's name Eve, because she was the mother of all living (Gen. 3:20). Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice (1 Sam. 2:19). Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand and the other on thy left in thy kingdom (Matt. 20:20, 21). When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that in thee also (2 Tim. 1:5). Render therefore to all their dues, . . . honor to whom honor (Rom. 13:7).

A Mother's Love

A mother's love is a persevering love. No matter how

Our Worship Program

A DEVOTIONAL READING OF ROMANS
(Clip and put in your Bible for convenience)

MONDAY

The APOSTLE'S GREETING—Rom. 1:1-7.

Paul, a divinely chosen apostle, sends greeting to the church at Rome, itself divinely called, finds the bonds of union in the Messiah and Son of God, whose gospel he is commissioned to preach. He is the one and only bond of a world brotherhood.

TUESDAY

PAUL'S GREAT DESIRE—Rom. 1:8-13.

Paul's daily prayer was for the church at Rome and his long cherished desire was that he might visit them and add to them something of the fulness he had received of Christ, for should not the Christian "become a centre and abounding source of spiritual influence and blessing to others"?

WEDNESDAY

THE GOSPEL THE POWER OF GOD—Rom. 1:14-17.

Paul declared that even in proud and imperial Rome he was not ashamed of his message, though some features of it seemed repellent and humiliating, and with good reason, for it was the mighty agency of God for the salvation of man through the exercise of faith in his Son, Jesus Christ.

THURSDAY

STIFLING THE TRUTH—Rom. 1:18-23.

The Gentiles, though without this Gospel of Christ, yet had a knowledge of God, which they ignored, and profaned his likeness with idolatry. Who but needs to implore God's mercy for stifling and suppressing the truth, revealed in many varied ways.

FRIDAY

GROSS WICKEDNESS—Rom. 1:24-32.

Seldom is sin pictured blacker than here, but the worst of it all is the statement that God does give a man up to his wilful, persistent wickedness.

SATURDAY

THE HYPOCRITICAL CRITIC—Rom. 2:1-10.

It is unbecoming for a man from a plane of lofty superiority to criticize the sinner of low degree (as does the Jew the Gentile) who follows his own example. Nor should such an one be deceived by God's longsuffering and forbearance; it is not that he may escape punishment, but to lead him to repentance.

SUNDAY

THE BASIS OF JUDGMENT—Rom. 2:11-16.

As the Jew will be judged by the Law of Moses and the Gentile by the law of conscience, so will all men be judged by the light which they possess, and be assured that the hidden workings of the conscience God can see—G. S. B.

many times her child will disobey her, she is always ready to forgive the wrong and teach the child the right way to live. She knows what the child needs and will persevere in the face of great opposition to supply its every need.

A mother's love is a **perfect** love. Isaiah 49:15 says, "Can a mother forget her sucking child, that she would not have compassion on the son of her womb?" Though he commit many crimes and even be sentenced to prison, that mother will not forsake him, but will eagerly await the day of his release. Her's is a perfect love.

A mother's love is a **powerful** love. One day, one of the gigantic eagles of Scotland carried away an infant from its mother's cottage, perching itself on a lofty aerie. After a sailor and an experienced climber had failed to reach the height, a poor peasant woman slowly climbed the ascent and brought the babe to safety. She succeeded where others failed because she was the mother of the babe. The love in that mother's breast was powerful enough to conquer all in the task of reclaiming her child.

ROBERT D. CREES.

"A Mother's Care"

There is a name that strikes deep into the hearts of men, a name that all men love. Mother! What sacrifices she has made for us! What care she has bestowed upon us when we were too small to care for ourselves! She would lay down her life, if necessary, to protect us from harm. When we have done wrong, she is the first to forgive us. Day by day her love surrounds our lives. A typical example of such tender forethought is found in the mother of Samuel who year after year made little coats and took them to the tabernacle where he was ministering. All motherhood is beautiful where he was ministering. All motherhood is beautiful, loving and circumspect, but Christian motherhood is more than that; It expresses not only concern for the temporal but also for the spiritual welfare. It is the God-fearing mother who teaches her children at her knee to utter their first prayer. It is the Christian mother who leads her little ones to definitely know and accept the Lord Jesus Christ. We may each thank God for giving to us a solicitous mother of tender compassion, but if he has given us a Christian mother, we are twice blessed.

EVELYN M. COONS

"Mothers' Ambitions for Their Offspring"

Ever since the world began and woman has had the blessed opportunity of motherhood, mothers have had a zealous desire hidden in the deep recesses of their hearts, for their children to succeed. They are anxious that their children shall surpass those of other mothers. They are eager to see their children go out into the vast sphere of God's and serve mankind. They pray that their children might become the bright and shining rays in the light which supplies mankind with life and happiness. They covet suffering and pain if they can heap some benefit upon their children thereby. In Matthew we have the account of Salome, the mother of James and John, requesting Jesus to place her two sons on his right and left hands in his kingdom. The best is none too good for their children. Wealth, fame, power, success, careers, happiness and love are but a few of the attributes they strive for their children to have. Many a one has found success because of his mother's ambitions for him. O! thanks be to God for the great and wonderful gift of motherhood!

RUTH AUSTIN.

A Mother's Influence

A mother's influence is a special and divine gift from God; it is permanent, stable, unfailing, unfading, inviolate and persistent.

"They say that man is mighty,
He governs land and sea,
He wields a mighty scepter,
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,

For the hand that rocks the cradle
Is the hand that rules the world."

A mother's influence is a medium through which God perpetuates this Holy Spirit in the breast of his children. It is a well known fact that, when the home-life declines, when mothers fail to use this divine gift, then the nation declines also. What would this world be without a mother's influence? Ah! One hesitates to think. Consider: would there be any great men? That still small voice that speaks to men eaten with sin, and lifts them to pinnacles of splendid manhood, where would it be? The influence of a mother has ever been an omnipotent and dynamic force spurring young men and young women onward to success and at the same time it has been a vantage ground in compelling the erring into paths of righteousness.

BERTRAM KING.

Our Debt to Motherhood

Our precious Lord hung upon the cruel cross. One great thought was master of his mind,—the fulfillment of the plan of God for the redemption of the world. No time for earthly things, his whole being centered upon the final act for which he came into the world. Yet he paused long enough to give thought to one other matter—His debt to mother. Turning to his mother he said, "Woman, behold thy Son," and to the beloved disciple, "Behold thy mother." He had been all a son could be yet was conscious of his mother's welfare. Each of us owes a debt to mother which we can never repay in dollars. Let us not try! Our real debt is the debt of love which we owe. Mother has loved us with a love second only to the love of God, and that love cries out for its rightful share of affection in return; that above all will repay mother. Mother has entertained hopes of great ambitions and attainments in our lives, also hopes of seeing us develop into God-like men and women. It is a great part of our debt to her to bring these hopes to a complete fulfillment. By the Grace of God and the leading of his Holy Spirit let us make our love to mother manifest and her hopes realized, for it is all of the debt we can ever pay.

THOMAS PRESNELL.

OUR PRAYER

Father of all mankind and Giver and Sustainer of life, we bring thee in the arms of our faith today, with all their loves and longings, the mothers of our race. Let them not struggle unsustained up the steep of motherhood. Soothe the pain of their travail and fruit their longings in loving ministries from those to whom they have given life, and on whom they have lavished the largess of their love. Grant them patience and wisdom during the daily discouragements, the clash of ideals and the fret and care of life. Let not the anguish of bereavement destroy their trust in thy love; help them keep faith that thou canst mend even the broken lives that stab them with a sorrow worse than death. Company with them in the lonely hours when their children pass from the home-roofs to build homes of their own. Reward their sacrifice with love returned and the consciousness of having helped their sons and daughters to find God, their heavenly Father and a worthy life. We ask through Jesus Christ our Lord and Savior. Amen.—Rev. Joseph A. Vance, D. D.

LOVE AND PEACE

He whom the Master loved has truly spoken.

The holier worship, which God deigns to bless,
Restores the lost, binds up the spirit-broken,
And feeds the widow and the fatherless.

O brother man! fold to thy heart thy brother;
For where love dwells the peace of God is there;
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.
—Whittier.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 9)

Abram and the Kings

Scripture Lesson—Gen. 14:1-24.

Printed Text—Gen. 14:13-24.

Devotional Reading—Isa. 61:1-6.

Golden Text—In all these things we are more than conquerors through him that loved us.—Rom. 8:37.

LESSON LIGHTS

Abraham, the Hero of Faith

Abraham stands in history as the father of the faithful. His faith was very great, and stands out like a mountain peak. His faith was the source of his obedience (Heb. 11:8-19). "It was the faith, not of a mystic, a recluse shut out from outward temptation, but of an active, prosperous business man, with a clear sky-line, with 'practical good sense, insight, genius, energy, and enthusiasm.'" The greatness of his faith can be seen by the difficulties which stood in his way.

Abraham's birthplace was Ur of the Chaldees, the ruins of which are now called Mugheir, a mound on the western bank of the Euphrates, 120 miles north of the Persian Gulf; though in Abraham's time it was situated on the Gulf. "This land was of no great extent, being little if at all larger than Scotland, but it was the richest of Asia." The city was a great maritime emporium, a walled town, with a high civilization and a large commerce; situated in "a marvelously rich country, said to be the original home of the wheat-plant, and famous for its dates and other fruits."—Illustrated Quarterly.

Lot's Character

Lot was a good man at heart. We are told in 2 Peter that "righteous Lot" was "sore distressed" by the lascivious life of the wicked (2 Pet. 2:7, 8).

Not only had Lot less character and fewer and weaker virtues than his uncle, but he fell into serious errors and temptations, from which one of Abram's character and piety would have escaped and passed on unharmed. A man who deliberately goes into temptation, and lives among vile men and women, unless it be to give himself to making them better, is sure to be contaminated. Abram would have built an altar in Sodom.—Ibid.

"It is clear that Lot ought not to have been found in Sodom at all. He was attracted to it simply by the chance of wealth, and was willing to turn a blind eye to the vices of its people if he could profit by association with them. Do you ever ask whether your business is the best kind of business for the development of your soul? Do you allow any spiritual ideal to govern your choice or use of temporal opportunity?"—Dr. W. J. Dawson.

Loyalty to One's Own Family

In two ways Abram manifested the loyalty we all should show to our own family. First, he made every possible effort to avoid a family quarrel. He ignored the fact that he was the head of the family, and for that reason entitled to the largest and best share of all

its good things; he ignored the fact that he was the older man, to whom the younger should show deference; he ignored the fact that it was to him the land had been promised, and to his descendants. He ignored everything which might prove that he was entitled to the first choice of a home, and gave that first choice to his nephew.

Second. After that nephew had by his own foolish yielding to temptation been involved

The Mothers of Men

Joaquin Miller

The bravest battle that ever was fought!

Shall I tell you where and when?

On the maps of the world you will find it not—

'Tis fought by the mothers of men.

Nay, not with cannon or battle shot,

With sword or nobler pen?

Nay, not with eloquent words or thoughts

From mouths of wonderful men.

But deep in the walled-up woman's heart—

Of woman that would not yield,

But bravely, silently bore her part—

Lo, there is that battlefield!

No marshaling troop, no bivouac song,

No banner to gleam and wave;

But O! their battles, they last

From babyhood to the grave.

Yet faithful still as a bridge of stars,

She fights in her walled-up town—

Fights on and on in endless wars,

Then, silent, unseen, goes down.

O ye with banners and battle shot

And soldiers to shout and praise!

I tell you the kingliest victories fought

Were found in those silent ways.

O, spotless woman in a world of shame;

With splendid and silent scorn

Go back to God as white as you came—

The kingliest warrior born!

with his fellow-citizens in the loss of property and even freedom, Abram, forgetting everything else, hazarded his own life as well as that of his retainers in the swift stroke, which, through the perfection of his strategy and the help of Jehovah, defeated an army far outnumbering his own, and saved all the booty which had been carried off.

And for this last he refused to take any reward. He had not done it for reward, but to save his nephew Lot.

Abraham and Melchizedek

And Melchizedek, king of Salem, later Jerusalem, brought refreshment for the soldiers. He was priest of God Most High, and he blessed Abram, giving the praise for the victory to God, and not to Abram. Abram gave him a tenth, as priest, and from the spoil, as a king with right to a share. This

king-priest is one of the most mysterious figures in the Bible. He is mentioned only three times, at intervals of a thousand years: here, in Psalm 110:4, and in Hebrews 6:20-7:21.

Abraham's Generosity

The king of Sodom then asked Abram to let him have the persons, but to take himself all of the spoil. This was a splendid offer, and would have appealed greatly to any other than Abram. **Lifted up my hand.** The gesture of an oath. He had sworn to Jehovah that he would go to war not for booty nor for glory, but solely to rescue Lot. He refused the offer, for if he had accepted the heathen would think he had made war for gain, and had come down to their level, and that his prosperity was not the result of his service of Jehovah.—Illustrated Quarterly.

Sunday School Paper in Argentina

Where scarcely any mention of the Sunday school is made in the secular press, it is important to have a Sunday school publication which will circulate among all who are especially interested in that great department of church work. The Argentina Sunday School Association has just completed arrangements to issue a monthly paper which will be especially for the teachers and officers. It is possible for the Argentina Association to care for this publication from its own funds and send the periodical gratis to its constituency each month. There is great need for additional literature in Spanish that deals with the great subject of religious education. Right now there should be adaptations of Betts' two books: "The New Program of Religious Education," and "How to Teach Religion." A book is also needed for the superintendents.

On a recent Sunday school trip made by Rev. George P. Howard, the representative of the World's Sunday School Association in Argentina, he was accompanied part of the time by a young national who is very greatly interested in Sunday school work. Ten years ago he attended the first Sunday school institute which was held in Rasario. He has since consecrated himself to the ministry and promises to be a pillar of strength along Sunday school lines.

TRUE PROSPERITY

They tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are
pressed

With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of east and west;
Thou art enriched in all things bought and
sold!

But dost thou prosper? Better news I crave.
Oh, dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them
free—

These are prosperity and vital wealth.

Henry Van Dyke.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Stewardship Department

By E. M. Riddle, Superintendent.

Superintendents of the several departments of Christian Endeavor have spoken through these columns, so at the request of our President, I shall do the same.

Young people! your life is a stewardship. It has been said, "Your best gift to the world is the gift of yourself." We are stewards of the manifold grace of God. The thought of stewardship lies in the fact that we must recognize the gift of life, all we possess and the world in which we live as coming from God. As we are the recipients of his bounties day by day, for he constantly sustains all; **WE HAVE A DEBT, WE BECOME DEBTORS.** This debt and our love for the kingdom and his supreme sacrifice ought to be and is the basis for Christian Stewardship.

We are stewards of our minds. Our real **GIVING** begins in our thinking, and first of all in our prayers. When we become nobly when we become nobly generous in our praying, the spirit of stewardship will become manifest. We have just passed the impressive Easter season again. Surely our emotions have been touched. They belong to God also. Christians dare not be afraid of the shadow of the cross. In the words of James Montgomery, may we think:

"When to the cross I turn my eyes,
And rest on Calvary,
O Lamb of God, my sacrifice,
I must remember thee."

God owns us because he sustains our lives, **LOVE** makes this a joyous companionship of spontaneous appreciation. Our appreciation for his redeeming gift is in a measure being expressed in our efforts to support a teacher in the mountains of Kentucky. In the light of Biblical teaching and the cause of Christian Endeavor, which likewise stresses stewardship; what a rich privilege we have in bringing our gifts to such a worthy cause as helping to win young life for Christ among the mountain people!

Reflect in closing upon this epitaph on Gordon's monument, which powerfully illustrates our thought of genuine stewardship—"He gave his strength to the weak, his sympathy to the suffering, his substance to the poor and his heart to God."

Bryan, Ohio.

A Gambler Converted by Christian Endeavor

(Extracts from a letter of Mrs. George B. Hammond, Mexico City, to the Northern Presbyterian Board of Foreign Missions.)

Maurice is only nineteen or twenty, but in those few years he has been in turn a gambler, professional card sharp, and a dancer in all kinds of low places of amusement as well as some better ones, and made his living in all sorts of ways. You can imagine the

life he has led and the people with whom he has been associated. Some nights he would stop playing with enough money to last him a month; but of course he never saved it, and perhaps the next night he would have almost nothing. As a dancer he saw all the lowest side of life, and there was nothing of vice that he hadn't at least heard or seen, and a good share he had experienced. Somehow through the leading of the Holy Spirit he came to a meeting of the Christian Endeavorers in Mexico City, and was led to accept Jesus as his Savior. Can you imagine just what this step meant? It meant that everything in his old life had to go, even his means for earning his food. The missionary in charge of the social center had been inter-

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 9)

The Right Spirit. Ephesians 6:1-3

Out on the school lot, one sunny afternoon, the boys of the second grade of the school at Winston played the boys of the third grade a game of baseball. All of them had been practicing hard for several weeks and wanted very much to win. The rest of the children in the lower grades were allowed to come out to see the game and one of the high school boys was referee. Everyone was very excited. The players went to their places and the real excitement began. The children cheered at the top of their voices for the side that they wished to have win. For a while the score was almost even, but toward the end of the game, the third grade boys got ahead. The game ended with the boys of the third grade victorious and they were so happy over winning that at first they started to say unkind things to the children whom they had beaten. Suddenly one of the boys, who realized that it was not very nice to hurt other people's feelings, called the victors together and told them what his Christian Endeavor Superintendent had said about being good sports. This boy, Jimmy, told the other boys that when people play games everyone wants very badly to win, but someone has to lose. The person who loses is very apt to feel badly about it, so if the winners want to show the right kind of spirit, they should be kind to the losers. Jimmy said, too, that they should remember that if they themselves were the losers instead of the winners, they would not want to be jeered at.

But how about the boys on the losing side? Well, this is what had happened on their side. When they found that they had lost, they began to get angry at the winners. They, too, said things that were unpleasant. They felt like they would just like to fight those boys who had defeated them when they had practiced so hard to win. The pitcher for the

losing team was standing to one side when the rest of the boys were talking and overheard just a little of what Jimmy was saying to the other boys, so he decided to follow Jimmy's example. First, he told the gang that the other boys were going to try to be good sports and that they surely wanted to be as good sports as the rest. Then, he told them that being good losers was harder than being good winners, so that they would have to work hard to show their best spirit. They decided that the best way to show the other side that they knew how to be good sports was to give a yell for them. Soon they were yelling lustily their very best yell in honor of the third grade boys who had won. Immediately, the third grade responded with a hearty cheer for the second. Then they got together and talked things over. They found that all of them liked each other pretty well after all and soon they were planning for another game and were leaving for home as happy as could be.

Children and grown folks need to learn to have the right kind of spirit. If we have the right spirit we are happy ourselves and make other people happy too. The spirit which we have is so important that it affects every bit of our lives. Do you know, Juniors, that even when you are just walking down the street you have a chance to help others by having the right spirit? If you smile happily or whistle merrily as you go along the way, someone else is very apt to catch the spirit and be happier. While just the opposite is true if you frown. Someone else is just as apt to catch that spirit of unhappiness and feel worse than they did before.

The spirit of anger is one of the worst spirits that one can possibly have. When one is angry he is bound to feel very bad himself and to make others feel that way, also. Do you know, boys and girls, that if you do not learn to control your temper and keep from getting angry while you are still young, the habit of getting angry will grow upon you and when you grow up you will be so unpleasant that people will not like you. Then, too, the spirit of anger is hard on your physical bodies and weakens them so that you will not be as well as if you knew how to keep yourself from getting angry.

Then, let us cultivate the spirit of love and good sportsmanship and learn to keep far away from the spirit of anger. If we can do we will be happy in our homes, we will be kind to our loved folks and to the people that we are with, and we will be better workers for Jesus.

Bible References

- M., May 3 A spirit of love. Proverbs 10:12.
T., May 4 A spirit of obedience.
Proverbs 6:20,23.
W., May 5 A spirit of helpfulness.
Luke 10:38-42.
T., May 6 A mild spirit. 2 Timothy 2:24.
F., May 7 A forgiving spirit.
Colossians 3:13.
S., May 8 A willing spirit. Genesis 18:1-8.
Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

From the Stoffers in India

(The following excerpts from a letter received by Brother Vern L. Stoffer, member of our church at Roanoke, Indiana, from his brother, Rev. Bryan S. Stoffer, a missionary to India, will be of wide interest both because it informs us concerning a mission field with which we are little acquainted, and also because the Stoffers have a large acquaintance among Evangelist readers. Mrs. Stoffer will be remembered as formerly Miss Frieda Price of Nappanee, Indiana.)

Union Theological Seminary,
 Pasumalai, February 1st, 1926.

Dear Friends:

It almost seems impossible but more than two years have passed since we arrived in India. Those two years have been most busy ones for us. They have been crowded, yes, literally jammed, with new experiences. These contacts with many races and cultures have broadened our vision and deepened our interest in the many peoples of the world. When we first arrived in this land which has been the scene of many contending forces, especially in the religious experience of men, everything appeared strange yet exceedingly interesting.

Almost all of our first year was spent in Kodaikanal, the beautiful hill-station of South India, which is only eighty miles from Pasumalai. Here for ten months we gave all our time and energy to the study of Tamil which is the vernacular language of the people of this section of India. The surroundings were ideal for such study. Although many times the work seemed very much of a grind yet such concentration was necessary. These months also were a sort of transition period. The semi-temperate climate was a great help in making a gradual adjustment to the intense heat of the plains at certain seasons of the year.

The first few months in 1925 found us located in an out-station called Batlagundu. Here we gained our first real contacts with village life. This brief experience opened up to us many of the problems which the district missionary is constantly facing. On the surface the problem of making a scant livelihood appears to overshadow all others. India is a yet largely an agricultural nation. Her people are attached to the soil yet that soil often refuses to yield even the physical necessities of life. As a consequence physical suffering is often quite evident.

But in the care-worn faces which meet one as he journeys among them there are evidences of a hunger of mind and heart which is much more difficult to analyze and understand. And even if you feel that you understand many times the barriers are such that they seem almost insurmountable. It is to these millions who are without a shepherd that our hearts go out in sympathy. They have resigned to their fate and when misfortune comes they say, "It is God's will." Today due to the impact of Christian missions

and a growing sense of national consciousness, even the villages are seething with new ideas and thoughts which they only dimly understand. It is to be hoped that they may be guided aright during the next quarter of a century. There will be great changes even in the village life.

Since coming down from the hills in June of last year we have been located in Pasumalai. Most of you have probably heard very little about the work which we have in this missionary center. I shall briefly relate a few things about our institutions here. In the first place we have a well organized Trade School. Mr. Dickson a trained engineer is in charge of this work. At present about 35 boys are studying printing, blacksmithing, engine-driving, motor car cleaning and carpentry. These boys after finishing their courses go back to their own villages to ply their trade. A few years ago it was extremely difficult to get the boys to enter these trades. As you probably know manual labor has been frowned upon in the East. It was considered a disgrace to work with the hands. The past of India reveals the effect of this belief and custom.

Today, however, things are changing. India is indeed on the march. Boys are anxious to enter these classes and prepare themselves for some useful trade. Those of us who work here rejoice greatly for we believe implicitly in the dignity of hand labor as well as in the dignity of mental effort. This is a great gain for the economic side of India's life.

The largest institution in our midst is the High and Training Schools. In these schools we have about 900 students. Of this between 60 and 70% are Christians. Many of the boys become Christians during their course. These students and teachers are sent out into the district schools to become the

leaders of their respective communities. Each year we give diplomas to about 200 boys. To be able to supply the leaders for the village communities is a great privilege. Many times our teachers are the only Christians in the villages.

The other institution here is the Union Theological Seminary. It stands out as the best known seminary in South India. It is in this institution that I have been teaching during the past six months. It is my privilege to teach the men of college grade their courses in Theology and Church History. This is called the Licentiate in Theology course and is open to those who are high school graduates. A number of men have had several years in College which gives them an even stronger foundation for the work. They pursue this course of study for three years. These men generally become our pastors.

There is also a 2 year course for teacher-catechists. These men have the equivalent of our 8th grade education as necessary for entrance. After their training they go out to take charge of our village schools and congregations. They work under the pastors who generally have from five to ten and sometimes more schools and churches under their supervision.

We require all of our men to have experience in evangelistic work before coming to the Seminary. Most of them are married while working in the villages. Some of their wives are untrained. Hence the Seminary gives courses for the wives of the students in order that they may be able to render a useful service to the communities to which they go. While the mothers study the children are cared for in a nursery. Without this little building it would be practically impossible for them to attend classes.

As the institution is a union one we have students from Jaffna Mission in Ceylon and from all parts of South India. In a very large way we have been able to supply leaders for many Missions in South India.

The Seminary also conducts Institutes for the workers on the field. Hence that flame of spiritual life which we all feel is so valuable is kept brightly burning in the hearts of our fellow-workers who are laboring in the villages trying to encourage the most ignorant and spiritually feeble to seek the higher things of the Christlike life.

Also, along this same line, through the help of American friends we hold a yearly Conference of Church leaders. This is one of the most valuable meetings of its kind I have ever attended. It reminds us of Lake Geneva and Northfield. Here for four or five days the religious leaders of South India discuss the problems of the Christian church in India. This conference brings men together from widely different denominations to discuss the spirit of Christ our common problems in winning India for Christ.

In connection with these large conferences we usually render some Biblical Drama in our

O Church of Christ!

Selected by Dorrice Pressly

"Is this a time, O Church of Christ, to sound retreat,

To arm with weapons cheap and blunt
 The men and women who have borne the
 brunt

Of Truth's fierce strife, and nobly held their
 ground?

Is this the time to halt, when all around
 Horizons life, new destinies confront?
 No, rather strengthen stakes and lengthen
 cords,

Enlarge thy plans and gifts, O thou elect;
 And to thy kingdom for such a time.
 The earth with all its fullness, is the Lord's.
 Great things attempt for him, great things expect,

Whose love imperial is, whose power sublime."

Long Beach, California.

large Arangasalai (open air theatre). These are written by one of the Seminary teachers and given under his supervision by the Seminary students. John the Baptist and Saul of Tarsus have been given in this way. It is an unusual sight to see 1,500 people sit in the sands for hours to listen to one of these presentations.

This description I hope will give you some idea of the work which we are trying to do in Pasumalai.

During the past year Mrs. Stoffer and I have continued our study of the Tamil language. In June she passed her first examination and in November I completed my sec-

ond and hence became a fullfledged member of the mission. As a result the mission at its January Meeting decided that I should have more work to do and hence elected me principal of the Seminary for the coming year. This is rather a heavy responsibility for such a newcomer to the mission but we hope we may be able to carry on the splendid work so well developed by Dr. Banninga who is now in America on furlough.

This letter will arrive just a little late for a New Year's greeting but we wish for all of you a most happy and prosperous year.

Very Sincerely Yours,

MR. AND MRS. BRYAN S. STOFFER.

"The Children Who Were Thrown Away"

By Dr. Florence N. Gribble

A Story of Life among the Aluru— (A Tribe of Nilotic Negroes)

Ex. 21:6. But if the servant shall plainly say, 'I love my master, I will not go out free, then his master shall bring him unto God, and shall bring him to the door or unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever.'

CHAPTER II.

There was a strange commotion in the village. A crowd of women gathered in and around Akana's hut. The men were strangely absent, and the women seemed under the authority of a fierce looking old woman whom the others seemed to fear, and whom they called by the strange name of Akwato (the leopardess). A goat was being killed, a feast was being prepared with the bel-flour that Akana had so laboriously prepared the day before. For was it not a rare occasion, and were not the women to have a feast? For Akana, under the fierce supervision of Akwato, had borne to Otolo his first-born son, and he was to be called by his father's previously expressed wish, Ozwoko—a dog. Unlucky name, to be sure, but was it not with unlucky names that one must propitiate Jok? Lokwaru—a pigeon? Akana had only timidly mentioned the name to Otolo when last night, in spite of her beginning pain she had arisen and served his porridge, too ill to herself partake even of its scanty dregs. Lokwaru, a pigeon? Did not all the Aluru know that 'twas a lucky name? Did she want the child to die?

And now the child, Ozwoko, was named. The women were feasting. Otolo would not be allowed to enter the hut until the fourth day, nor would any other man be tolerated, and the women had a peculiar liberty—and Akana, in the midst of her utter weariness, wondered about the wondrous Story. If she only dared call the missionary, the sweet

singer whom all the tribe called Wingo, the bird. Though she dared not, yet all unknowing the missionary came. She was pleased to know of the advent of the child, but shocked to find it already ill and suffering. She ministered to the child, neglected from the moment of its birth, and told once more the old, sweet story to the mother's hungry heart. The next morning Ozwoko died. Infant mortality is surprisingly high among the neglected children of the tropics. The little corpse was buried, lying on its left side with its pale, delicate hand carefully placed under its head. Akana was carried to another hut, and the little shelter which had been her bridal home stood empty. Nine days after the birth of little Ozwoko she went to dig in her garden. Three weeks from the day she commenced to dig, a concourse of neighbors gathered, and in the midst of wild carousings, meanwhile partaking of kief, a honey made from native beer, they tore down the house. Was it not unlucky? The men had mourned incessantly for one day at Ozwoko's death. The women mourned unceasingly for three days, and for fifteen days they wailed at dawn. Then all forgot, except hungry-hearted Akana, still pondering, but still failing to understand, the Gospel story. Her husband had no sympathy with her, but Onou, her favorite brother, had recently accepted the Gospel, and daily answered her many questions concerning the way of salvation. One thing concerning her child comforted her. She had not named it Lokwaru, and was

therefore not to be blamed. Vaguely she wondered that no one had thought of blaming her husband for calling their child a dog in order to propitiate the devil.

A new hut was built, the exact counterpart of the one which had been torn down. Stolidly enough Akana continued her work, groping slowly as Aluru women do for the high. Two years after Ozwoko's birth a little girl came to the young parents, whom the father called Oizo, the pig, a name far more unlucky than Ozwoko's had been. But even Oizo's name did not propitiate Jok. Evil omens followed her birth, even as they had preceded Ozwoko's. For did not the father start that very day upon a trip and meet a man first? All the tribe knew that it was unlucky not to have met a woman, since his eldest child had been a boy. And to make the matter worse, on retracing his steps (for who would continue a journey when the omens were unlucky?) he stubbed his little toe. Now if it had only been his great toe what a fortunate omen it would have been! And so it was expected that the little girl would sicken and die. And she did. She was buried with less ceremony than accompanied Ozwoko's funeral, for neither was she the firstborn, nor a boy.

Established again in the third hut, some way or other she scarcely knew how, Akana's heart found peace with God through the Lord Jesus. With loving, hopeful prayer looked forward to the coming of her third child. A happy thought struck her about its name. She did not wish to choose. The coming of the little one was to be her greatest trial of faith, for according to their superstitions it must be cast out. It was not fitting that the third child should survive the first, or the second. But in her simple, childlike faith she prayed that there might indeed be found for it a saviour. For among the strange superstitions of the Nilotic Negro is one which permits the rescue of the third child, and even its redemption by the father, if he so wills. God does not tempt his children above that which they are able to bear, and fortunate indeed it was that the poor young mother was to be tested along lines of her previous experience—for in her weak faith she need not pray that God would work a miracle—that he would do the unthinkable, but simply that he would raise up a rescuer for her little one. But she rejoiced when Otolo consented not to name it. "Why name a child that must die?" he had roughly said. The long-looked for day came at last, and the anxious, nearly heart-broken mother presented her husband with twins.

(To be concluded).

NEWS FROM THE FIELD

HAGERSTOWN, MARYLAND

"The Gateway to the South"

A series of Lenten sermons was used during the past two months. The booklet, "The Fellowship of Prayer," was placed in the homes of the church and was used by many for daily reading and prayer during Lent. It

ought to help build permanent family altars.

Five new members were received at Easter time, making six since last report, two by letter and four by baptism. The Easter offering for Foreign Missions will be the largest in the history of the church, amounting to \$553. It is interesting and encouraging to

note the gradual increase of the offerings of this church for Foreign Missions since 1922, the amounts ranging as follows: \$2.60, \$310.

0, \$465, and \$553. Does this record indicate increasing health of the church and growth in grace as well as in numbers? Let us hope so.

The Easter communion was the largest ever held by this church. At that service Dr. J. M. Tombaugh spoke helpfully of "The Meaning and Value of Symbols" and the pastor gave seven rules to help live a successful Christian life.

The Sisterhood of Mary and Martha, with a membership of 35 rendered an Easter Cantata in an impressive way, under the direction of Mrs. W. H. Beachley, Patroness, and Miss Mildred Long, President.

The Men's Bible Class (Crusaders), with their wives and sweethearts as guests, recently enjoyed a special program of music, readings and an able address by Rev. J. P. Horlacher of Waynesboro. M. B. Ridenour was elected President of the class.

On the evening of March 21 the writer preached again his first sermon on its twenty-fifth anniversary, a large audience being present. "God's Plan for the Temple of Character" was the subject of the sermon. The sermon was the preacher's first effort just twenty-five years ago in his home church near South Bend, Indiana, then known as "The Fairview Church", but since torn down and rebuilt at Ardmore.

At that time Dr. W. D. Furry was the pastor and he very unexpectedly requested that the writer preach in his absence. It savored of a command more than a request and like a good boy obedience was tremblingly rendered. Then a student in college, but at home among friends, the youthful preacher had a very sympathetic audience and much encouragement was given. Some who read this may remember the occasion and may think that "long-suffering" would be the proper adjective to apply to the audience. Nevertheless a true friend at a time like that is a friend indeed.

Some people are quite wary of those first sermons. When announced recently to be preached again, but this time in Hagerstown, one of our church officials of long and honorable standing asked the preacher, "What have you against this congregation, that you are going to afflict them with that first sermon?" However, such an anniversary is an important milestone in the life of any minister.

Dr. W. D. Furry's early boyhood home was with his aunt who lives at Tighlmanon, a few miles south of Hagerstown and near the Antietam Battlefield. It was the writer's good fortune in boyhood and young manhood to have the spiritual leadership of such able and faithful ministers as Rev. Laura Grosnickle (Now Mrs. Hedrick), Dr. C. F. Yoder and Dr. W. D. Furry. The Lord used them to help lead a young life into the Christian ministry. How important is the work of God's ministers! How far-reaching! What words of instruction and encouragement and lasting inspiration and guidance God sends through them!

A few weeks before the call came to preach that first sermon the writer heard Dr. Russell H. Conwell give his famous lecture on "Acres of Diamonds", a lecture he delivered over 5,000 times. Thanks to that good man for the lasting impression made upon a young life and for some material and inspiration that fitted into that first sermon.

Twenty-five years! It seems a brief day!

A few years in college and three short pastorates! A stumbling but honest effort to please the Lord and Master! To him be all the glory and honor!

A precious and assuring verse through the years has been Romans 8:28, "And we know that all things work together for good to them that love God, to them who are called according to his purpose."

Yours in his service,
G. C. CARPENTER.

NEWS OF THE COLLEGE

The Campaign

This has taken much of my time here and I have not had time to write the usual college items.

Dr. Bell was here and prepared for his initial efforts in the coming canvass. Among other things, he finished the Faculty subscription and made an appeal to the students of the College. His plans created much enthusiasm and resulted in some subscriptions. After he had left the various classes effected organizations and are now in the process of making the class canvasses. The Senior class is the first and as yet the only one to make their subscription public. They desire to offer it as a challenge to any class of any date to meet or pass them.

THE PRESENT SENIOR CLASS HAS SUBSCRIBED OVER \$5,000.

I regard that as a real challenge to all givers. It means that they have faith and loyalty and giving this way right at the very outset of the campaign, it is doubly valuable.

Word has just reached me that Dr. Bell met with the most enthusiastic reception at our Pittsburgh church, where he went first to start the campaign. I knew Pittsburgh would not fail in its duty and I can not say how we feel about it here. I read part of the report to the Chapel with the results that the other three college classes are hurrying up with their work.

It seems to me that when you read Dr. Bell's first word from the field, you will all feel that we are going over big with the campaign. And what is more, the bigger it goes over in the church and at the College, the bigger it will go over here in the city and county. It is not a time for shouting, exactly, but one for anxious prayer and thanksgiving.

I am glad to acknowledge some bedding for the Dormitory from the Florence Gribble Class of Conemaugh. Also some from Miss Hill of the same place.

I recently returned from near Richmond, Indiana, where I gave two commencement addresses.

Professor Anspach gave the commencement address at Red Haw recently.

The Girls' Glee Club returned from the Southern Ohio, trip with a very good report. The several churches did splendidly and we all feel very proud of them. They were under the direction of Miss Mohn, teacher of Voice. Mr. Leslie Lindower, '26, acted as business agent and accompanied them. Among other things, they sang at the National Cash Register dining room at Dayton, for which they were entertained, including lunch.

The Men's Glee Club has some local dates,

one especially at Mansfield high school. The school is constantly being called upon to furnish all sorts of talent, the latest being a call from an adjoining county for four men to act as judges of the county field meet.

The baseball team has won its first encounter and promises well.

I will soon be able to announce the selection of a Coach and Director of Physical Education, as Mr. Meredith is not expecting to be here next year.

EDWIN E. JACOBS.

INDIANA MINISTERIAL ASSOCIATION MEET

The Indiana preachers have scheduled a meeting for May 4 and 5. This is a revival of the old custom of the ministers of Indiana, to meet in the spring. The meeting will be held at Denver, which church is pastorless at the present time. One object being to give this church the advantage of the influence of the meeting. The preachers of Indiana are quite enthusiastic about the meeting and a good attendance is expected. The program is as follows:

Tuesday Evening, May 4

- 7:30 Devotions. D. A. C. Teeter.
- 7:45 Lecture, "The Pastor and His Ministry Among the Young People." Frank G. Coleman.
- 8:15 Sermon. C. C. Grisso.

Wednesday Morning, May 5

- 9:00 Devotions. J. W. Brower.
- 9:15 Exposition. C. A. Stewart.
- 9:45 "The Value and Place of Doctrinal Preaching in the Ministry of Today." Lecture. G. W. Rench.
- 10:15 Lecture, "Pastoral Leadership, in its Relation to Congregation, Loyalty to District and General Interests." J. L. Kimmel.

10:45 Discussion.

Wednesday Afternoon, May 5

- 1:45 Praise service. W. F. Johnson.
- 2:00 Exposition. B. H. Flora.
- 2:30 Lecture, "The Pastor and His Contacts with the Auxiliaries of His Church." N. V. Leatherman.
- 3:00 Lecture, "The Present Day Demand for a Changed Type of Evangelism." G. L. Maus.

- 3:30 Lecture, "Study, in its Relation to the Freshness, Growth and Strength of the Minister." W. I. Duker.

4:00 Discussion.

Wednesday Evening, May 4

- 7:30 Praise Service. J. W. Clark.
- 7:45 Lecture, "The Church as it Faces the Challenge of a Changing World." H. F. Stuckman.

- 8:15 Sermon, O. C. Lemert.

THE FIRST BRETHREN CHURCH Johnstown, Pennsylvania

This report covers four months of activity since January 1. It chronicles only the most prominent features of our program. There are many events, important in their place, which we cannot mention and yet which have contributed much to this period of success. During the month of January, we were with the Dayton church in evangelism. The pulpit

here was ably supplied by Rev. Belote and Rev. Baker. But, the pastoral work of visitation, leadership, and detail arrangements suffered loss as it always does when the pastor is absent. During the latter part of February and the first of March, we assisted Brother Belote in a short meeting in Moxham. Between us, we supplied the pulpit of the First church. We did our pastoral work in addition to the preaching in Moxham. It was a strenuous period for us with double responsibility. We could not give the Moxham meeting the attention it deserved. But, the Lord gave us victory in it both in numbers and arousing and deepening of the spiritual life of the church. Brother Belote is doing a splendid work in Moxham. The church is rallying to his leadership. Everything is most favorable to the erection of a new edifice for them during this summer.

Evangelism

Although our most successful evangelistic campaign gleaned the field in November and December, there have been 11 accessions to the church since the first of February. Part of these were received during the week of Pre-Easter services conducted by the pastor. These were well attended. They were devotional and evangelistic in nature, not following any Catholic program of so called Passion Week. This church has been led out of the unscriptural error of "Good Friday", believing the Bible that Christ was three days and three nights in the tomb, hence could not have been crucified on Friday. So, although we had a week of services preceding Sunday, they were not a relic of Catholic superstition and error.

Attendance

Now, the last three months have witnessed the largest regular church congregations during our ministry here. They have filled our spacious auditorium at almost every service. At several, it was somewhat crowded. The Bible school has increased in average attendance during this period almost 100. The audiences at practically all the various gatherings of the church have been correspondingly larger. We have enjoyed prosperity in numbers in every department of the church.

Missionary

Two mission study classes have been conducted. Two missionary offerings have been received. Inasmuch as our evangelistic campaign was covering the Thanksgiving period, we could not receive our Home Mission Offering then. It was received during February. The postponement of the time doubtless decreased the amount somewhat. Plans are already made to increase it next Thanksgiving. Our Easter Offering for Foreign Missions was a pronounced success. Three weeks before, we delivered our missionary sermon. Each Sunday for these three weeks, literature was distributed. The Sunday before, we conducted a "Radio Missionary Exhibit" service. We may take the space, if granted, to explain this service to the Evangelist readers some time. All we can report here is that, although everyone knew it was to be a missionary service, instead of the proverbial dryness and sleeping, we had the largest, most wide-awake, enthusiastic audience we have had for months. At this writing, our offering is very close to the \$2,000.00 mark.

Sociability

This church has discontinued money making schemes and is giving God's method of the tithe and free will offerings its proper place. But, we believe in clean, Christian sociability. Six organizations of the church have regular monthly social evenings, with a varied program followed by a "social hour". Three times a year the entire church meets in this way in "Brethren Night." As one big family we enjoy Christian fellowship. These gatherings have gone beyond the 500 mark several times. Now, our Young People have held three of the cleanest, most successful Christian Endeavor Socials of which we have ever heard. If interested write to Arthur Brant, rear 330 Horner, Johnstown, Pennsylvania for descriptions. We are seeking to give sociability its proper place, but no more than that.

Music

With one of the best of pipe organs, one of the most talented and consecrated of organists, and a choir director second to none in the city, we can report that our music is always good and of a devotional nature. Much is made of music, in a varied way, in our social gatherings. But, the big success is our volunteer choir of 45 voices. Not one of these choir members receive one penny for their services. All but 2 are members of our church. Our Easter Cantata was the best yet. The audience filled both auditoriums.

Three Months Ahead

We have been granted three months' leave of absence from May 1 until August 1. We will conduct evangelistic meetings with Kimmel at Whittier, California, Cobb, Los Angeles, California, and Bauman, Long Beach, California. We will give a series of Bible Lectures at the Bible Conference, Long Beach,

California. Prof. A. L. DeLozier will be the supply pastor here during this period. With the church in a prosperous, spiritual condition and with so able and consecrated a supply, we feel perfectly safe in being away from our responsibilities here for these months. So, after enjoying the blessed Communion with the Brethren here on Sunday evening, April 25, we will start on our journey across the continent.

CHARLES H. ASHMAN, Pastor.

Shall I grudge to spend my life for him who did not grudge to shed his life blood for me?—Beveridge.

The dismaying thing is not what man descended from, but what he descends to.—Elm City Clarion.

"When a man prays to God, he must pray as if God did not want to give. We mean by this he must be earnest enough to make God believe he wants what he prays for."

A Gambler Converted by Christian Endeavor

(Continued from page 11)

ested in him for some time; and when he finally took his stand, she gave him work to do at the centre, and fed him out of her own food-allowance. I wish you could see him now; for, although the experiences of the past have left their mark on his face, we now can see that his fight will be a winning fight, for it will be in Christ's hands. I hope our Endeavorers will pray especially for Maurice and the many others like him whom we so long to reach.—C. E. World.

A STORY FOR OUR LITTLE FOLKS

When Peggy's Shoe Ran Away

It was not one of the shoes that Peggy wore every day, but the dearest little Japanese shoe which Aunt Marion had sent her from far Japan, and it had been worn by a real Japanese lady. It was a tiny cloth slipper, intended to wear in the house. Peggy took it with her to the missionary meeting at her friend Katy's house, and all the girls crowded around to look at the tiny thing and wonder how a grown woman could possibly have worn it. What a dainty little lady she must have been!

Miss Lee, their leader, read a pretty story of Japanese life, and the girls listened with interest, while the tiny shoe passed from hand to hand. By the time it came back to Peggy she was so much interested in a book of Japanese prints that she did not notice when it was placed in her lap. On the way home she remembered the shoe, and then no one could recollect anything about it.

"I must go right back and hunt for it," said Peggy, and she ran back to her friend's home.

Katy met her at the door. "What is it?" she asked.

"Oh, Katy, have you seen my Japanese

shoe?" asked Peggy eagerly. "I thought I had it, but I can't find it. I thought it might have fallen on the floor, so I came to see if you had found it."

"Come and look," said Katy. "No one has been in the room since the meeting was over. It must be here."

But search as they would, no shoe could be found.

"It is very odd," said Peggy, reflectively. Then she began to cry. "I don't know what Aunt Marion will think of my losing it!"

"It can't be lost! It must be here somewhere," said Katy.

But though they searched for a whole week, they could not find the little shoe. It seemed to have vanished from the face of the earth.

"Perhaps the ghost of the Japanese lady came for it and took it away," suggested Katy.

"But what would she want with it? No, it must have been somebody else," said Peggy shortly, and Katy flushed suddenly.

"Surely, Peggy, you don't suspect—" she began

But Peggy burst into tears and ran away.

For a week longer the two friends were very stiff when they met. Then one day Katy ran to meet Peggy before school. She had a little parcel in her hand. "It's your Japanese shoe, Peggy! Where do you think I found it? In the garden buried under a rosebush. I know how it got there. My naughty Fluff must have been in the room while the meeting was going on, and you know how he runs away with everything and hides it. He must have picked it up on the floor and run off with it. So he was the thief. Will you forgive him, Peggy? He didn't know any better."

"Why, of course!" said Peggy, warmly. "It will clean. Aunt Marion is going to send me some more curiosities, and I'll try to take better care of them and forgive me for being so cross about it, Katy. I almost quarreled with you, but not quite, and now I'm so glad, for we are as good friends as ever."

"Of course we are," said Katy, "and we'll both forgive Fluff."—G. L. Glover in *Christian Advocate*.

ANNOUNCEMENTS

WINCHESTER, VIRGINIA DEDICATION NOTICE

The new building at Winchester, to be known as "The First Brethren Church of Winchester", will be dedicated on Sunday, May 23, 1926. Special services in connection with the dedication will be held one week before and one week after the dedication Sunday, from May 16 to 30, every evening except Saturday.

All members and friends of the Brethren Church within reach of Winchester are invited to attend these services, as many of them as possible. There will be three services on the dedication Sunday at 10:30, 2:30, and 7:30. The new Sunday school will be launched on Sunday, May 30.

The preaching will be done mostly by a number of the Shenandoah Valley ministers, among whom will be Brethren J. I. Hall, G. A. Copp, J. M. Tombaugh, E. L. Miller, E. B. Shaver, the writer, and perhaps others.

PUT GOD FIRST

H. C. Morrison says:—Dr. Burke Culpepper has just brought out a book of thrillingly interesting sermons. It will have an immense sale and be read with profit and delight. Young people will be greatly entertained and impressed with the contents of this book, its many striking sayings and powerful illustrations.

George S. Slover, President of Clarendon College, says:—These sermons are replete with apt illustrations. The matter is vital to the Christian life. The manner of presentation is all his own, unique and forceful. These sermons are from a heart and mind all aglow with the holy enthusiasm of a divine call to preach a great gospel to a lost world. They breathe with a passion to save men from sin.

Price, \$1.50.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio

A picnic dinner and supper in the basement of the church will be a part of the dedication day program. Therefore bring full baskets. The latest word from "Brother Ed" is that Maurertown is coming over "en masse." A great day is anticipated. The future of the work depends in no small measure upon the successful launching of the new church during those two weeks. Will you pray earnestly and lend a helping hand if you can?

Yours for Victory,
J. M. TOMBAUGH,
G. C. CARPENTER.



Much Depends on the Atmosphere in Which You Live

They have been having great anxiety in England lately caused by the rapid decay of historic and famous public buildings such as the dome of St. Paul's Cathedral and the houses of Parliament. A modern atmospheric condition of London is playing havoc with the ancient structures. Cleopatra's Needle has deteriorated more during its forty years on the banks of the Thames than during 2,000 years it spent on the banks of the Nile.

Much depends upon the atmosphere in which a building or a man lives. A spiritual atmosphere will make it easier to live a noble

life, while a sensual atmosphere will eat into the walls of character. A wide distribution of religious literature will go a long way to improve public thought. The one who distributes tracts will likewise know the joy of worth-while service.

R. F. PORTE,
Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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THE BRETHREN PUBLISHING CO.,

Ashland, Ohio

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1926

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



The Pylon (Gate) of Euergetes
At the Temple of Karnak, near Luxor, Egypt.

(See Brother H. H. Tay's article, "The Land of the
Pharoahs", on page 6.)

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EDITORIAL

A Father's Day Too

The Evangelist has frequently been commended for its efforts to encourage the observance of a Father's Day in the churches. And we believe the more our Christian leaders are brought face to face with the puzzling problems of the home and youth, the more they will see the wisdom of it. Mother's Day has been found a wonderful opportunity to re-enforce Christian ideals of motherhood and home life. But that is only one side of the problem, and until we recognize the great responsibility and duty of the father toward the making of the right kind of home life and the moulding of the right sort of young people, we shall not begin to solve the problem.

We are not unmindful of the observance of Fathers' and Sons' week in November and the commendable purposes being sought thereby, and we pray a blessing upon it and urge cooperation in it. But its scope is too narrow to achieve what a Father's Day might do. It emphasizes the relations between fathers and sons, which undoubtedly is sorely needed, but the Father's duty is not fully discharged when he has sought conscientiously to fulfill his obligations to his boy, nor is the honor due him adequately recognized when he has received the praise and gratitude of his son. His obligation is fundamentally to the home, to be the leader and counsellor of it, the strong arm of it, and also its chief instructor and priest. His duties are as essential to a perfect home as mother's, and yet we have confined ourselves almost wholly to a consideration of mother's duties and responsibilities. While we have talked eloquently about mother being the home-maker, throwing practically the whole responsibility upon her, we have had very hazy ideas about father's place and responsibility. We have vaguely imagined that he has discharged his duty when he has provided for the physical necessities of life. Mother is indeed the maker of the home in a sense that father never can be, but father likewise has a duty in the home which mother cannot be expected to accomplish, if the home is to be all that it ought to be. And it is time we were more fully recognizing this fact and placing greater emphasis upon it. It is time we were bringing father in from the outside, in our thinking, and placing him really in the home with a large and vital place to fill and generous recognition to receive.

And let us remember that the father must be a father to the daughter as well as to the son, even as we expect mother to be mother to the son as well as to the daughter. It is true, doubtless, that the father finds his largest opportunity and most natural contact with

the son, as the mother likewise does with her daughter. His biggest task and special responsibility has been pointed out as being a companion and counsellor to his son, and that need not be questioned. But just as surely does his daughter need his counsel and protection. His understanding of the world outside the home is generally more intimate than mother's, and his counsel all the way along is important to his daughter's welfare.

Moreover most girls receive their first impression of the proper place and character of a father and husband from their observance of their own father, and that first impression may go a long way towards determining their choices and attitudes for life. Many a girl has concluded from the wide variance in type of character in father and mother, that not so much was to be expected from men as from women, that the double standard was to be accepted without question, and much disappointment and suffering has been reaped in consequence. Indeed, in view of the possibilities of such varied and far-reaching influence as he may exercise over her life, the daughter has scarcely less strong a claim for the right kind of a father as does the son, and the importance of her claims need all the more to be emphasized because they have been so completely overlooked. And where her claims are set forth, her duty of reverence and honor should be given with equal emphasis. All this is good reason for Father's Day.

Too Much Ego a Liability

We are being constantly told that self-confidence is essential to success, but we need also to be reminded that self-confidence, gone to seed, is a hindrance to success. When self-confidence degenerates into self-importance it destroys one's influence and makes him repulsive. Even in salesmanship where self-confidence is said to be most desirable and essential, when it becomes egotism, it arouses a feeling of disgust and defeats its own ends. Ego becomes a positive liability when it makes one's person so important and so prominent that he overshadows the firm he represents and obscures the goods he has for sale. And it makes little difference whether the salesman be one representing some manufacturing concern, offering for sale some material article of comfort or necessity, or whether he be a representative of the Lord Jesus, sent forth to persuade men and women to accept the spiritual benefits of the Gospel of grace. Everywhere the egotistic, pompous, self-displaying individual becomes an object of disgust, his efforts are continually suffering discount and his person is a constant discredit to the enterprise he represents. But if any cause suffers more than another from such attitude and conduct, it is the church of Christ, for nowhere is a protruding ego more indefensible and inconsistent than on the man or woman who goes forth in the name of the humble Man of Galilee. Whether he be preacher, Sunday school teacher, church official, or just an ordinary member possessed of an extraordinary opinion of himself, he should be made to realize that the proud, over-bearing, self-opinionated individual is an offense to God, a stumbling block to men and a liability to the church of Christ.

A sales manager, says "Printer's Ink", who discovered this fault growing upon some of his best men, kept on the corner of his desk as a sort of silent sermon or remonstrance, an effigy of a pompous man, arms in air and mouth wide open. Engraved at its base was the warning: "There is such a thing as being too self-important." Nothing was said about it, and no special attention was directed to it, as the story goes, but the effigy remained there, a silent reminder and accomplished marvels. The sales manager was not long in discovering that his men were taking the hint. They saw themselves reflected in that pompous, pathetic little clay figure on their chief's desk.

That sales manager is not the only one who has recognized the need of some such reminder of the danger and futility of self-conceit, for we find in the Word of God a warning of a certain wise man of old, who said, "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). Paul admonishes the Christians at Rome (Rom. 12:16) to "be not wise in your own conceits", and to the Corinthians (1 Cor. 13:5) he says that those who are characterized by the true love of God do not vaunt themselves and are not puffed up. Peter warns his readers to "be clothed with humility; for God resisteth the proud but giveth grace to the humble" (1 Pet. 5:5). The truth is reiterated over and over again in the Scriptures, and finds its source in the teachings of our Lord himself, who said, "Every one that exalteth himself shall be abased and he that hum-

bleth himself shall be exalted" (Luke 18:14). But the crowning rebuke of all is found in the blessed example of the Son of God, who "made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2:7, 8). As we gaze upon this marvelous example of humility on the part of him who was lord of heaven and earth, let it rebuke and cure us of the silly notion of our own exceeding worth and importance, and let us find our confidence and strength in him in whom we live and move and have our being.

The Measure of the Kingdom's Progress

We hear so much about the progress of sin and the spread of crime, declarations of such character being so loud-mouthed and so numerous, that we scarcely hear the less noisy but more encouraging claims of the Kingdom's growth. But the forces of Christ are surely, even if slowly, pressing forward, and the Lord is adding unto his church daily and yearly such as are being saved. While it is impossible to accurately measure the Kingdom's progress and to tabulate all its gains, yet it is possible to give fairly reliable figures of the membership growth of the churches, and these indicate as faithfully the true growth of the religion of Jesus Christ as the enlarging criminal statistics do the increase of crime.

According to the annual census compilations of Dr. K. K. Carroll and published in *The Christian Herald* a few weeks ago, the total church membership of the United States in 1925 was 46,883,758, or about forty per cent of the population. The increase during the last year was 807,256, as against an increase during 1924 of 621,630. The greatest increase was shown by the fifteen Methodist bodies, which was 220,183, giving them a total membership of 8,920,190. The Catholics are next with a reported increase of 203,990, making a total constituency of 16,156,914. But it should be remembered that Catholics count the total adherents, and not merely communicants. Next in order of increase are the Baptists (14 bodies) with a growth of 104,396 over last year, and a total membership of 8,397,914. Fourth in order are the Disciples of Christ (two bodies) with an increase of 90,493 and a total membership of 1,759,399. Then, the Presbyterians (9 bodies) gained 61,520, with a total membership of 2,561,986. Coming on down the line, though not to the very end, however, we find that the Brethren (Dunkards, 4 bodies) with a total membership of 150,160 experienced a growth of 6,273.

Dr. Carroll finds his researches indicate an increase of 166 church buildings, as compared with a decrease of 12 in 1924. The total number of church buildings is set at 236,964.

He also reports an increase of 2,966 ministers during 1925, which is less however than the showing of 1924, which was 3,658. The total number of ministers is 216,078.

EDITORIAL REVIEW

The third installment of Dr. Gribble's missionary story is published in this issue. She has written other stories dealing with African customs, which we will publish in the near future.

Brother J. S. Cook reports nineteen confessions at McKee, Pennsylvania, where he is pastor, as a result of a recent meeting which he conducted. Eighteen of this number were received into the church. These make twenty-four additions since December. This church showed its appreciation of his services by another surprise "shower" of good things to eat. Brother Cook is pastor also of the Martinsburg church where he is soon to conduct a brief series of meetings.

We trust the Christian Endeavor leaders are making generous use of the excellent helps on the topic being published in "The Angelus" and prepared by Brother Thoburn C. Lyon, pastor at Lydia, Maryland. Also that the Junior leaders and superintendents are urging the children to read the interesting lesson stories in this publication, written by Miss Virginia Haun. These persons are doing a splendid service for Endeavor and leaders, including pastors, should help to make their weekly messages more widely used and so appreciated.

Dr. C. F. Yoder, of Rio Cuarto, Argentina, writes of the progress of the work in our South American field. Six have been baptized since the last letter, two in Rio Cuarto and four in Carlota. Sister Johanna Nielsen is doing good work among the Junior Endeavorers. Brother and Sister Sickel have returned or are returning to the States on their first furlough, and Brother Yoder speaks highly of them as missionaries. The churches will be glad to see and to hear them, both to get better acquainted with them and to receive the missionary inspiration they will be able to impart.

From the Shenandoah Herald of Woodstock, Virginia, we learn that Brother E. B. Shaver, one of the pioneer preachers of the Brethren church and father of the Virginia valley churches, underwent a successful major operation on April 13th. We are glad to learn that he is doing nicely and we join his many friends in wishing him a speedy recovery. Brother Shaver impressed us upon our visit to his church two years ago as being the most active preacher for a man of his age we have ever met. And he is still active and in the work, being pastor of the country church near Harrisonburg.

President Jacobs announces the new athletic coach for Ashland College, Mr. Walter Peiffer, and we can but form a most favorable opinion of him when Dr. Jacobs says he more than measures up to the high standards which our college has set for its coach. The president is to be congratulated on insisting on such standards, for scarcely another man on a college faculty yields so large an influence as the athletic coach, once he wins the confidence of the students. Announcement is also made of the coming Educational Day offering, which is set for the first Sunday in June. Every church in the brotherhood should begin making plans for a banner offering this year.

Brother Sylvester Lowman reports a very successful evangelistic campaign which he held at Pleasant Hill, Ohio, where Brother H. C. Marlin is pastor. Notwithstanding the handicap of illness which put the pastor out of service for a time, and affected the evangelist to some extent, they succeeded in leading fifteen souls into the baptismal waters and four to reconsecrate themselves to Christ. Brother Lowman makes a suggestion concerning a problem that is much on the hearts of the forward looking Brethren of both branches of the church, and concerning which many in both divisions might well agree to pray that a way to a solution and a reunion might be effected.

Evangelist B. T. Burnworth writes concerning his campaigns at Beaver City, Nebraska, and Rittman, Ohio. At the former place, Brother A. E. Whitted is pastor and the church was strengthened by some splendid additions, as has been previously reported. At Rittman Brother Arthur Cashman is the student pastor, being in residence at Ashland College, but is doing some good work for the church. Among the four families which Brother Burnworth mentions, we understand some valuable additions have been made to the Rittman mission.

Brother R. F. Porte in his Tract Corner makes a splendid point on the importance of the unseen: read it. We want to turn the figure, and suggest that too many of our people are satisfied to have our denominational literature to be among the things unseen in their homes. Spiritual things can be made very real, even though unseen, but such material objects as *The Brethren Evangelist*, *The Angelus*, our excellent Sunday school lesson helps and denominational tracts are not going to be very real so long as they remain unseen to you and the members of your home or church. And if they are very real to you, but are unreal and practically unknown to your neighbors and friends, do what you can to give these publications an existence in their lives.

From Gratis, Ohio, we have an interesting letter which shows progress in the work and reveals how busy and generally useful the pastor, Brother O. C. Starn, has been since entering upon the field. Aside from his many activities in behalf of the church directly, he is teaching Bible in the high school, which service will mean something for the leadership of the church in the community and also will mean much for the young people of the community by way of providing their developing minds with the religious element, which is essential to a balanced education. It will be a good day when schools everywhere allow the Bible to be taught. Two new members were received into the fellowship of the church as a result of a revival held by the pastor. Brother Starn was honored by his county Sunday school forces by being their representative at the great Birmingham convention. We are expecting a report from him of some of the good things he experienced there.

GENERAL ARTICLES

The Preacher

By Prof. A. L. DeLozier

"Castigat ridendo mores." This admirable description of the true function of comedy was composed by the French poet Jean de Santeuil as an epigraph for a theatre curtain. It means: "It laughingly criticizes manners and morals."

What I am about to do, I do not undertake laughingly or lightly, but to use a French expression "au grand sérieux."

I may explain that I am a preacher called out of the pulpit to serve my church in another capacity than that of preaching. My almost six years out of the pulpit have given me a chance to see ourselves "as others see us", or if you prefer, at least as I now see us.

The first thing that leads me to write upon this subject—the preacher—is that I am now able to look back upon my own work as a minister, and I assure you that as I meditate upon it, I encounter phases of it that do not make me feel proud. As I write I make resolutions which will surely hold if I may ever be called back into the pulpit.

In writing, I am moved in part also by the lament expressed by some of the world's best thinkers that the time is past when great convictions move men. In other words, ours is not a day of great convictions, in religion and other matters. I am not pausing to argue whether these men are right or wrong in such an indictment, but it would seem to me that they are more right than wrong.

Then I am not a little influenced by a recent study in one of my classes of the great French preacher Bossuet. As a preacher he was something out of the ordinary, as a Catholic priest he was superfine. He debated the protestant clergy of the time and they had to admire his ability and sincerity. He had nothing short of apostolic ardour and succeeded in converting some Jews to the Christian religion as he knew it. He was not an extremist and was endowed especially with good sense. Some have accused him of copying from Pascal and others have said that Pascal copied from him, but says Mr. Des Granges, the literary critic, "La question est puerile . . . l'un et l'autre ont puisé dans l'Ecriture sainte et dans les Peres, voila tout." (The question is puerile . . . both of them drew from the Holy Scriptures and the church fathers, that is all).

The thing that especially interests me in Bossuet is his philosophy of preaching. He was opposed to the literary pretensions of the would-be orator of the pulpit, and what he called the guilty curiosity of hearers. He insisted that St. Paul had rejected all the cunning of rhetoric, but that in spite of that his messages always carried home. It is interesting to note that this was true in the case of Bossuet himself.

He avoided the oratorical type and yet was one of the greatest orators of Christendom. He said: "Let us not require of preachers the ornaments of rhetoric, but rather the doctrine of the scriptures . . . at least let us know how to distinguish between the seasoning and the solid food." He insists that if the Word of God is neglected, both preacher and people will be held accountable before God. "The preacher mounts the pulpit, not to deliver an empty address and that he may amuse, but he stands there as before the altar to celebrate a mystery (this may be Catholic, but has much truth for us Protestants anyway).

But now listen to this wonderful deliverance from a Catholic priest. "The conscience requires truth, and as it is to the conscience that the preacher addresses himself, he must seek, not the flashy things which divert, nor a harmony which delights nor bursts which tickle the ear, but lightning



ELDER A. L. DELOZIER
Professor of Modern Languages in Ashland College

flashes which pierce, thunder bolts which move and shatter hearts."

Speaking of eloquence he says: "Wisdom walks ahead as the teacher, eloquence comes after as a follower . . . it (eloquence) must follow without being called. It must come of its own accord, drawn by the grandeur of things and in order to serve as interpreter for wisdom which speaks."

Again: "The preacher will get everything in the Scriptures, not only to justify, but as well to embellish his discourse."

Bossuet was the first great funeral preacher. His "Oraisons funebres" are a worthy part of French literature. He snatched the funeral address from the dangerous pass to which it had come. He did this by making inquiry concern-

ing those whose funeral oration he was to deliver, and then frankly showing where they did right or wrong in their lives. He aimed to preach to the hearers on this solemn occasion, as every honest preacher of today should ("Bossuet se propose avant tout l'instruction et l'edification de ses auditeurs").

This philosophy explains why Bossuet in spite of his great genius did not have the brilliant success that some of his contemporaries had, and yet he has had a greater success than they after all.

Some of my readers may object to my setting forth such good qualities in a Catholic priest who merits a place in French literature. I do it first of all to show that we Protestants are not always entirely fair when we insinuate that Rome has no preachers, but only priests. And then I want us to get the lesson that Bossuet has to teach and which to me seems rather fundamental in many parts.

A call back to some of these essentials may be in order in a day when some printed sheets at least are raising the question: "Is the preacher a passing phenomenon?" Yes, they say that some day the poor parson will be no more and that something or some one will take his place. I have bitterly assailed this cheap sort of talk, but let us admit that there may be something to it.

If the preacher passes out and the world selects some other agency for teaching its religion, whose fault will it be? I feel that in large part it will be the preacher's own fault. The preacher is ostensibly a teacher of the word and lo, he prefers to read and peruse any other document but the very text book and authority for his work. He is supposed to preach truth and doctrine, and lo, he scours the universe for topics and occasions in his discoursing. He has affiliated himself with all the movements known to human society and espoused every cause under the sun, many a time not stopping to measure these things beside the standards of the Word of God. He thinks he is "making good" if he wins men to his particular organized group, often failing to "check up" as to whether he has really won them to Christ.

The preacher poses as a scholar and has the pedantic idea that the "earmarks" of scholarship are open-mindedness and the espousal of the latest new thought ideas, etc. Accordingly, he wants his mind to be open on all things, including the truths of the New Testament. I sometimes wonder if an editor was not right when he said recently, "A lot of the so-called open minds ought to be closed down awhile for repairs."

As I write these things I am fully aware of what writers are saying about truth and knowledge these days. I, too, read a late book or two occasionally. Many authors of our text books such as Sociology, feel that there is no final

truth. We cannot be sure that anything is true, say some of them. And so they would have us hold our minds open even on the teaching of Jesus of Nazareth. Away with such vacuity!

I am frank to say, Mr. Dominie, that this will not get YOU very far if you take it too seriously.

In the field of education with which I am slightly familiar, one must be ever careful of being too dogmatic because these truths or findings are in a state of experimentation.

But we must not "scare" too much at a little dogmatism in religious matters. They say that there is but a step between dogmatism and intolerance and persecution. But I say that there is but a step from certain "open mindedness" to bolshevism, anarchy, atheism and a world of other things, for true as one of our secular papers put it recently: "The only trouble with the open mind is that everything gets in." Is the New Testament (or the Bible for that matter) the Word of God? Is Jesus the final and complete revelation of God to man? YES or NO will be the answer. A few squirms and a sign or two coupled with a pedantic or two will not suffice as an answer to such questions.

If the answer is YES, then let us be done with sham and impossible positions and like Paul, Savonarola, Luther, Bossuet and others, let us become men of convictions.

Sure enough the preacher should be more careful not to make any overstatements. Not to be rash or bombastic should be his watchword at times. If the parson has good sense and a fair education (the better education the better

for him—if he has good sense), if he knows his Bible, just like our Master has a human and a divine side), I say if he has these things, he need not fear being branded as narrow, bigoted, sectarian, etc. For the likelihood is that his critics are just as sectarian as he, only in another field. If the preacher moves in a small circle so does the psychologist sometimes with his "pot of green" feathers" and so others with their hoary old illustrations.

My closing word will brand me as especially small and ignorant, for I want to urge that Brethren preachers cannot afford to be too much like other preachers. Most preachers are shackled and hedged about by ecclesiastical dogma and creeds and other limitations. Were many of them to preach all the truth, they would be "fired" by the machine that furnishes them their living. So, many preachers must be ever holding something back, they must be diplomatic. The Brethren preacher, on the contrary, must be thoroughly honest. He can pasture anywhere in the WORD and can preach it, for he serves a whole Gospel church.

So my plea is simply this: Let us be true to our high calling in a day of apostasy. Let us not trail this calling in the mire of professionalism.

God helping me, this is my resolution concerning the preacher (myself). My last word is to humbly beg the pardon of our own ministry for daring to write what I have. Let us take it and pray it over. I invite no discussion, for I am not disposed to be "contentious."

May God help and lead us all in HIS WILL.

Ashland, Ohio.

A Father's Responsibility

By Rev. Charles Manchester, D. D.

The faults, failures, and crimes of children are largely due to fathers. Of course mothers are responsible too, but in the discussion I wish to look at the father's obligations and rewards.

Every child comes into the world by the responsible act of his father. Without any choice in the matter his heredity and environment is predetermined. The early surroundings and training largely determine his conduct. The father owes it to his child to give it a fair start. He should see that the child has proper physical, mental, and moral environment. The father who neglects his child is accountable to his generation now living and to future generations and to God.

From God's promise to Abraham it is clear that the father's responsibility is the basis of God's promises of good to the race. Read Genesis 18:19, and note the inference therein. "For I know him (Abraham), that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken." Here it is evident that God bases his promises of blessing on Abraham's commanding his children. That is, because Abraham trains his child in the way that he should go God gives his endorsement in blessings to many generations. It is safe to infer from this that the father is responsible for his children's and his great-grandchildren's blessings. It is the law announced in the first chapter of Genesis and the law that we can all see in nature. Like begets like. Each flower, tree, and animal bears fruit after its kind whose seed is in itself. The father who teaches and trains his child to obey God and do justice and judgment injures his child against sin and crime and secures for him an endowment of blessings that will go down the line of his descendants for a thousand generations.

Since these things are so, what shall we think of the father who tries to shirk his duty and who neglects the teaching of his child? What shall we think of the father who indulges his passions, lives a selfish life, and sets a bad example for his child?

It is the right of every child to have one man and one woman to pray for him and to teach him the right ways of the Lord, to set a right example of right living and to see that he performs that which he is commanded. There is no excuse for rich men who leave the training of their children to hirelings. You cannot buy love, longsuffering, goodness, and patience with dollars. The fruit of the Spirit is not secured by money. The father must be moved by love in the training of his child or the results will be different than they were with Abraham's children.

The great increase in crime is largely due to the failure of fathers to train their children in righteousness. "Parents wonder why the streams are bitter, when they themselves have poisoned the fountains." The father who in the seclusion of the home awakens in the mind of his child a love of justice and goodness does more for the world than if he had built a monument to some great man or if he had conquered a nation. He shall be blessed and be a blessing and his name shall be remembered through the ages as Abraham's has been.—The Herald of Gospel Liberty.

Defiance, Ohio.

"HAS CHRIST BEEN PARCELED OUT?"

Brothers, for the sake of our Lord Jesus Christ, I beg of you all to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude. For Chloe's people inform me that you are quarreling. By "quarreling" I mean that each of you has his party-cries, "I belong to Paul," "and I to Apollos," "and I to Cephas," "and I to Christ." Has Christ been parceled out? Was it Paul who was crucified for you? Was it in Paul's name that you were baptized? . . . You are still worldly. For with jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men? When one cries, "I belong to Paul," and another, "I belong to Apollos," what are you but men of the world?—1 Cor. 10:14; 3: 3-5—Moffat's Translation.

Walks and Talks in Holy Places

(Article No. 11)

The Land of the Pharaohs

By Herbert H. Tay

Egypt is the land of one dimension. That one dimension is length. Egypt proper is eight hundred miles long, and an average of ten miles wide. Although the political boundaries may extend east to the Red Sea, and westward far into the Lybian Desert, yet the only habitable portion of the land is that which borders the river Nile, which has the dimensions before mentioned.

The one outstanding natural characteristic of Egypt, is the Nile. In fact, Egypt is the Nile, and the Nile is Egypt. If it were not for the river, there would be no Egypt. It seldom rains in Upper Egypt—once in twenty years, they say—so the people must depend entirely upon irrigation to water their crops. Then too, upwards of twelve million people inhabit this little strip of land, which being cultivated so intensively for almost five thousand years, would be completely worn out now, if it were not for the inundation of the Nile. This remarkable phenomenon of nature occurs usually in October. At that time the waters from the melting snows in Abyssinia and the Sudan reach Egypt. The volume is too great to be contained within the banks of the river, and the consequence is that the entire valley is overflowed with water.

The water passes on, and subsides in a few weeks, but it leaves behind a thin layer of rich sediment, which is excellent fertilizer. So by utilizing the Nile as a means of irrigation and fertilization, the natives are enabled to take abundant crops off the land from year to year, without putting anything back on to the land.

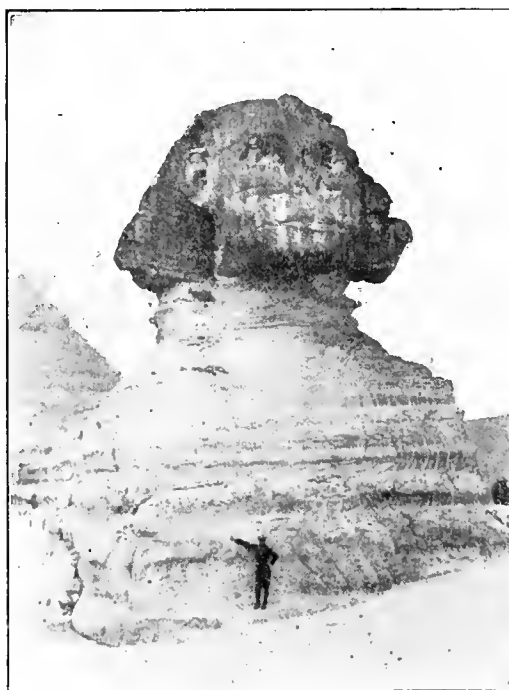
Egypt is also the "Land of Topsy-turvy." Everything is backwards. That is due to the direction of the flow of the river. It is "up south" and "down north" there. "Upper Egypt" is far to the south, while "Lower Egypt" is in the Nile Delta to the north. It is most confusing to the tourist from this country to keep the directions correctly in mind.

Compared to Palestine, Egypt as a whole, is much more civilized. Cairo and Alexandria are modern cities in every respect. They have broad, paved streets. Street cars, or "trams" as they call them there, carry one to all parts of the city. The streets are filled with automobiles, even though antiquated "arabiehs" or carriages may be seen in great numbers. The cities are brilliantly lighted with electric lights, and there are many telephones. However, one thing that is lacking, is gas. We marvelled that the cooks in the hotels were able to prepare meals for the guests. Wood in Egypt, as in Palestine, is priceless, so cannot be used for fuel. The railroads use bricks of pressed coal dust for fuel, but the price is prohibitive for hotel use. So most of the hotels use little single burner kerosene stoves. Perhaps some of you have seen the "Primus" or "Optimus" stoves. They are about eight inches in diameter, and a foot high. Some of the leading hotels use these in their kitchens, and the cooks prepare elaborate meals on them, using them for frying, roasting, or baking, and achieving as palatable results, as the most accomplished cooks in this country, who use the most modern gas ranges.

Though Egypt has its civilization, yet it has its heathenism and barbarism. In some of the native villages the people live in the most unsanitary and degraded conditions. Blindness is one of the curses of the land. One of the nurses who is working among the women and girls in Cairo, informed us that seven out of ten babies that are born, die in infancy, while of those that remain, fully one-half are totally or partially blind. It is a common sight to see a mother with a baby a few months old, wrapped in dirty rags, whose eyes are swollen, the lids covered with running sores, which are covered with a swarm of black flies. The missionaries are establishing hospitals where the mothers may bring their babies for treatment, and receive instruction on the care of infants, that they may prevent a great deal of the blindness.

Yes, with all its modern and ancient civilization, Egypt today has millions who are living in ignorance, superstition, and heathen darkness. In spite of the fact that the land is but ten miles wide, and a railroad traverses the entire length of it, there are people living in some of the native villages, who have never seen a white face. That means that they have never heard the story of the Lamb of God, who taketh away the sin of the world, for none of the black folks ever tell them the true story. We had the opportunity of visiting one of these villages while there, in company with some missionaries whom we knew. Some in the village were scoffers, adherents of the Mohammedan religion, and they made it unpleasant for us, even throwing stones at us as we departed. Others were indifferent, seemingly not caring whether Christ or Mohammed were supreme. But others were eager listeners to the old, old story, and their interest made all the jeers and abuse worth while. So into this land of darkness, the light of the gospel is shining, and therein we do rejoice.

But of course, that in which we are all most interested in Egypt, is the ancient monuments. These are scattered from one end of the land to the other, and proclaim the mighty power and grandeur of the olden empire. One of the seven wonders of the ancient world, and in fact the only one which is standing in its original form, are the Pyramids of Gizeh. Descriptions innumerable have been written about these immense piles of masonry, so that further details are unnecessary. However, I cannot refrain from mentioning the experience we had, when we visited the pyramids by moonlight. Sitting beneath these towering monuments in the pale light of the moon, seemed to lend an atmosphere of antiquity, which one who views them in broad daylight misses. Time was annihilated, and we were looking upon the Egypt of old, which was ruled by the Pharaohs. In our minds eye we could see the valley below, teeming with the life of an ancient civilization. We could imagine the abundant harvests which were gathered in the time of Joseph. Then we could see the famine conditions, when everyone must get grain from the Pharaoh. The life of Moses seemed more real to us. In the sparkling lights of the city far away, we could see the palace of the ruler.



The Sphinx, with the Pyramid of Shephren in the background. Brother Tay stands at the base of the Sphinx

The courtiers were gaily chatting in the throne room. The Pharaoh himself was there, accompanied by all the glory, splendor, and riches of his court. And there was Moses, dressed in the robes of royalty, and decked with the golden ornaments and jewelry for which the ancient Egyptians were famous. A host of memories flooded our minds as we sat there in the mellow moonlight, entranced by the spell which our ancient surroundings cast over us. It was an experience long to be remembered.

Practically all of the Egyptian architecture is on a massive scale. The base of the largest pyramid covers thirteen acres. The columns in the great hypostyle hall of the temple at Karnak are twelve feet in diameter, and some are over eighty feet tall. There are obelisks cut in one solid piece of red granite, which are ninety-seven feet high. At the Ramesseum, the mortuary temple of Rameses the Great, there is a colossal statue of the emperor, the ear of which measures three feet in height, and which is sixteen feet across the chest. It was cut from one solid piece of gray granite. Because of the absence of rain, the temples of Upper Egypt have been remarkably preserved, and the figures and hieroglyphics inscribed in their walls, still have much of the original colors left in them.

The most interesting sight in Upper Egypt, is the Valley of the Kings Tombs, with the tombs of most of the monarchs of the Middle Kingdom and Empire there. Because of the custom of burying such riches with the kings, it became increasingly difficult to keep the tomb from being robbed, and the mummies desecrated. Consequently one of the kings evolved the idea of hiding his body in a tomb in a lonely valley in the desert west of Thebes. This custom was adopted by subsequent kings, with the result that most of the greatest rulers were buried here. But of course the location of the king's tomb could not be kept secret and so in course of time practically all of these tombs were entered and plundered. Some few of the tombs escaped however,

among which was the tomb of Tut-Ankh-Amen, commonly known as "King Tut." He was an insignificant ruler, and did not command an important place in history, but the riches among which he was buried makes us wonder what sort of burial some of the greater monarchs must have had.

Most tourists are impressed with the climate and scenery of modern Egypt. We who came from Southern California were not so remarkably impressed, because it is almost an exact duplication of what we have here. Some of our friends who had lived in the Middle West all their lives, thought that the system of irrigation there was quite unique. We could not get excited over it however, because we have been accustomed to depending upon irrigation to raise our crops all our lives. The trees and flowers, and strange varieties of fruit are a source of wonder to the dweller of Europe or Eastern United States. But they were just what we have here, and so were not so peculiar.

But to the average tourist, Egypt is the land of enchantment. It has the atmosphere of the tropics and of the orient, which cast their spell over every traveler from other climes. An Egyptian sunset is something long to be remembered. The black mass of the pyramids stands silhouetted against the glowing sky. The yellow sand of the desert stretches away in endless waves till it is lost in the violet haze of the distance. Along the historic Nile, the hush of evening prevails. All is quiet, save for the lazy flapping of the sail of some boat which is moored to the bank, or the splash of an oar, which tells of some belated boatman returning to his home. Here and there lights begin to twinkle through the branches of stately palms and feathery pepper trees which line the stream. The twilight deepens, the sounds are muffled, the stars begin to dot the cloudless, azure sky, and the quietness of a warm, semi-tropical night settles over the land. That is an Egyptian sunset.

La Verne, California.

The Duty and Joy of Personal Work

By D. A. C. Teeter

It is a question if any man has ever been converted without human instrumentality. God could easily do it without us but that is not his way. If the lost are to be reached by the Gospel of the Son of God, Christianity must be more aggressive than it has been in the past. When we as children of God, "wake up," and go to work in the vineyard, then those who are living in wickedness all about us will be reached; but not in any other way. You may go to mass meetings and discuss the question of "How to reach the masses," but when you have done with discussion you have to go back to the personal effort.

Christianity did not begin with the preaching of a powerful sermon. It began when John the Baptist saw Jesus coming and said as if speaking to himself, "Behold the Lamb of God." He was overheard by two men. One was Andrew. Andrew is scarcely known except by name; and while Peter has ever held the place of honor throughout the church, yet Andrew brought Peter to Christ. Nobody said to Andrew, "Go and look for your brother!" Andrew found Simon his brother and said, "We have found the Messiah." He did not argue with Peter. He used the argument that we can all use, if we have the love of Christ within us. He did not wait till he had been made an apostle to speak to his brother, or even till he had become one of Christ's regular disciples. He began at once, "and he brought him to Christ."

There is a lesson here for each one of us. He who knows the secret of the Lord will lead the anxious sinner away from controversies into the presence of the Lord himself. He knows what he has found; he can invite trial: he is not afraid to subject the blessed truth to the most searching analysis. He can say I have found the Christ.

The Scripture gives us many instances of the personal

work of our Savior while he was on earth. He talked to the Samaritan woman at the well; he called Zacchaeus down from the tree; he explained the way of salvation to Nicodemus; the rich young ruler came to him for help. He also commands us in the New Testament to do his work, besides giving us many encouraging words. "Ye are my witnesses," "Behold I send you," "Follow me, and I will make you fishers of men," immediately following these words we find "And they straightway left their nets, and followed him," showing the disciples' cheerful, prompt obedience to this command. This is a duty which should be cheerfully discharged by all Christians whether ministers or not. The net to be used is the Gospel, "the power of God unto salvation." This net must be employed constantly and diligently. An indolent, indifferent fisherman cannot expect to succeed as the faithful and persevering one does. Let the Christian fisherman rightly understand his net, and the way to use it.

There is no step which requires so much tact, courage and persistence as the successful approach to a sinner. Pray earnestly for him, go with love for him and for Christ. Tell him you long to see him saved. The soul winner must be prepared to be turned aside, sneered at, and ignored. If we are working to build up our church or our own reputation, our power is destroyed. We must live consistent, Christian lives. People will listen to those whom they love and honor.

To win souls for Christ should be the greatest ambition of every child of God. Many qualifications are desirable but few are imperative. 1st. A certainty of one's own salvation; 2nd. A consistent, Godly life; 3rd. A Spirit-filled life. Jesus will work with you. His Spirit sustains you; his wisdom guides you; his love in your heart draws men to you.

Your one business is not to be a great man, but a man-catcher—a soul-winner.

There is no joy like the joy of seeing lost souls brought to Christ. There is a joy given to one who preaches the Gospel, making no apology for his message, and believing it to be the very word of God. When we win the lost we set joy throbbing in three hearts. In the sinner's heart, in our own hearts, and joy in the great heart of God.

May the Spirit burn these truths into our hearts and minds. May we be loyal to his Word. May we reflect Jesus Christ our Lord constantly in our lives, and, constantly engage in the holy work of saving souls. What joy it will be when in that better land we see the fruitage of our toil.

"Oh, ye saints, arouse, be earnest!
Up and work while yet 'tis day;
Ere the night of death o'ertake you,
Strive for souls while yet you may."

Warsaw, Indiana.

What Tobacco Money Would Do

By Will H. Brown

In a certain town in New York, workers with and for boys and young men recognized the need of a new Y. M. C. A. building, but the estimate of \$30,000 was considered beyond the reach of the community.

It happened that the Association secretary was present at a social function attended by many men from the various churches. Observing that smoking was general, he conferred with one of his friends, asking him to make an estimate as to the number of men in his church who smoked and about what their tobacco would cost them each year. He then did the same with representatives of other churches, and when he got the figures all together was amazed to find that the total reached \$30,000—the exact amount needed for a new Y. M. C. A. building, which some of the leading men of the community had decided could not be afforded.

When an opportunity was given the Y. M. C. A. secretary to speak, he told of the need of a new building, and of the estimates by men of the different churches as to the tobacco bill of church members, adding: "Now, gentlemen, you see that your churches spend on tobacco in ONE YEAR as much as would give us this building—the building you all want, but think you can not afford to pay for!"

The incident was printed in "The Christian", but the outcome was not stated. It is presumable that the community continued to do business for boys and young men in the old building and that Christian men continued to waste their money for tobacco to the extent of \$30,000 a year.

An incident showing how men will spend money for tobacco in preference to other things is given in a brief history of a one-dollar bill, to which a note had been attached, asking each one into whose possession it came to state how he spent it. It was used 31 times in 14 days—TEN TIMES for tobacco and only FOUR times for food.

THE SCHOOL OF SERVICE

Its richest gifts are won in loving contact with the world. Not away from the world can any soul sanctify itself. That would be a false and an unreal holiness. In the school of service we climb to the highest. We are forgiven by forgiving; we obtain mercy by showing it; we live by bestowing love; by living for others' sake, we are sanctified.—Sidney M. Berry.

REPENTANCE

To repent is to begin over again in devotion to the better thing we should have done. That is the very alpha of the Gospel. And we begin over again not with tears but with joy. The very sins and blunders of the past may be caught up by divine grace and make grace and joy to abound. That is the omega of our Gospel.

OUR DEVOTIONAL

Honor to Our Fathers

A Symposium

OUR SCRIPTURE

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day (Gen. 48:15). If a son shall ask bread of any of you, that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him (Luke 11:11-13). And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him (Luke 15:20). The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him (Prov. 23:24). My son, keep thy father's commandment, and forsake not the law of thy mother (Prov. 6:20). For God commanded, saying, Honor thy father and mother: and he that curseth father or mother, let him die the death (Matt. 15:4).

Our Worship Program

A DEVOTIONAL READING OF ROMANS (Clip and put in your Bible for convenience)

MONDAY

MAKING VAIN THE LAW—Rom. 2:17-24.

Of what value is the Jew's written law, if he does not attempt to obey it; he is no better than the Gentile who sins without the law. So the Christian, who boasts of his knowledge of the Gospel but does not practice it, is but a stumbling block to the uninstructed.

TUESDAY

FUTILITY OF CIRCUMCISION—Rom. 2:25-29.

Circumcision has value only for those who obey the law; it can never atone for lack of moral and spiritual improvement. Those who obey the great Moral Law, though Gentiles, are accounted more truly circumcised than are the Jews.

WEDNESDAY

OBJECTIONS ANSWERED—Rom. 3:1-8.

Though the moral Gentile is better than the immoral Jew, yet is not the Jew without certain advantages, e. g., he has the promises of God which remain true even though man is false. So has the church member the advantage over the non-church member, though this is not in any way an excuse for his unfaithfulness.

THURSDAY

HUMAN GUILT UNIVERSAL—Rom. 3:9-20.

The whole world has sinned; all have failed to attain righteousness. By no self-effort or good works can man save himself. A new way must be found.

FRIDAY

THE WAY OUT—Rom. 3:21-26.

There is offered "a righteousness which comes from God but embraces man, by no deserts of his but as a free gift on the part of God", and is appropriated by faith in Christ.

SATURDAY

ALL ALIKE BEFORE GOD—Rom. 3:27-31.

There is therefore no such thing as human merit or personal claims in obtaining righteousness, for "there is no merit in faith", and all stand before God on the same footing.

SUNDAY

ABRAHAM RIGHTEOUS THROUGH FAITH—Rom. 4:1-8.

"He, like the Christian," says Sanday, "was declared righteous, not on account of his works—as something earned, but by the free gift of God in response to his faith." No one therefore is actually righteous, that is, has earned righteousness; it is pronounced in response to faith; it is the gift of God—G. S. B.

Godly Fathers, a Noble Heritage

Godly fathers are a noble heritage; in the first place, because the good qualities which they have received pass on to their sons and daughters. They are generally strong in body and mind. They have good habits and ways of thinking, and consequently, they are generally prosperous in life.

In the second place, Godly fathers are a noble heritage because they provide good conditions for their children. The atmosphere of their homes is Godly. The children are shielded from many temptations and bad influences. They are given opportunities of being true children of God and of enjoying God's blessings on earth.

And in the third place, Godly fathers are a noble heritage because God's promises extend from them through countless generations. "Blessed is the man who feareth Jehovah—his seed shall be mighty upon earth. The generation of the upright shall be blessed" (Ps. 112:1, 2). Mary, the mother of Jesus, sang: "His mercy is unto generation and generation on them that fear him" (Luke 1:50). The promises made to Abraham extended to Isaac, Jacob, Joseph, and unto the generations of today (Gen. 48:15). That alone should prove that Godly fathers are indeed a most noble heritage.

ELEANOR YODER.

A Father's Provision

In three verses of Luke's Gospel (11:11-13). We have set forth the natural disposition of the father heart to provide the needs and wants of his offspring. Jesus uses this disposition by way of comparison to show how willing and anxious the heavenly Father is to give the Holy Spirit to them who ask it. The spirit of care and concern of earthly fathers is not depreciated, in the least, but is recognized as being most natural and proper. It is, in fact, ennobled and emphasized by the comparison, and has divine notice and approval. It is true to the relationship, for everywhere we find our noble fatherhood characterized by this disposition; he is continually seeking the best interests of his children, providing for them the necessities and comforts of life to the very limit of his ability. While it is natural for him to do this, sons and daughters should not receive all his provision and sacrifice with indifference and as a matter of course, but with gratitude deeply felt and sincerely expressed. We receive these blessings with too much thoughtlessness. Let us be truly thankful to our fathers for their kindly care and provision, which they exercise over us, and which remind us of our heavenly Father's infinite wisdom and goodness and willingness to give the Holy Spirit for the asking.

W. H. SCHAFFER, JR.

A Father's Compassion

A mother's love and a father's compassion are the golden bands which bind the home together. They are the mirror in which sons and daughters envision the great heart of God, their heavenly Father. An earthly father's compassion is a measured representation of our heavenly Father's compassion. An earthly father would share the sorrows, the disappointments, the failures of his child. He would save him from disrepute, from despondency, from dishonor. His hopes for the future of his child are a useful building, grand in structure, practical in arrangement. Should the youth part from this hope, the father's heart is wounded, yet he watches with tender and yearning steadiness the every step, with the still greater hope that he may not stray long. Should the youth turn and venture toward the right, he finds a harbor in the father's compassion. This compassion is exemplified in the attitude of the father at the return of the prodigal son (Luke 15:20), a compassion that sympathizes, a compassion that loves, a compassion that forgives.

HELEN GARBER.

The Obedience Due Fatherhood

In various places throughout the Old Testament we find the duty enjoining to obey our heavenly Father. We recognize him as the giver of all things and in return endeavor to obey him as a token of our thankfulness, as well as because of the obligation that flows with the relationship. So it is too that our earthly father should be recognized

because of his goodness to us and his providential care; gratitude should constrain us to show recognition by our obedience. Our course obedience goes to him naturally because of our relationship to him, but more than that should be our respect for all that he means to us. He protects and sustains life. He labors hard to provide for our needs and we should give our full obedience to him. Even though he is often separated from us much of the time by reason of his daily toil, his heart is in the home and his interest and planning is always being exercised for each one of us his children. We cannot get along without his fatherly support and guidance. And we should give heed to his wishes and instruction, to his counsel and direction. It is not only a divine obligation, but a moral one as well to respect and honor fatherhood by our obedience.

DORIS STOUT.

Honor for Fatherhood a Divine Decree

Father has ever been the head of the household, the provider, the spiritual advisor, the one to whom the family looks as an example, and it is far from strange that God should exalt the station of Fatherhood by making it worthy of honor. So important it was, both in relation to the members of the family as well as the father himself, that the Word tells us the extreme penalty of the law was exacted in the case of one who shunned this supreme duty. Certainly God has not exacted a troublesome or unreasonable return for the sacrifice and patience in the love of fathers for their children, because the devotion itself involves honor and love in return. When we honor our fathers we also honor God, for it is our heavenly Father who has required of us the execution of this commandment.

MYRA HELM.

OUR PRAYER

Holy Father, we thank thee for the blessed gift of fatherhood, as it manifests itself in the noblest, strongest and most gentle of men. Forgive us for our thoughtlessness and ingratitude, and the many times we have made their burdens of service and sacrifice heavier than was needful. Give us the spirit of loving obedience, godly reverence and genuine appreciation to be manifested towards our worthy fathers continually. May we cherish and magnify their virtues and condone and minimize their faults. And wherein we have been blessed with the noble heritage of godly fathers, may we prize it as the greatest fortune, and may we treasure their teachings and emulate their example. And may they be to us constant reminders of the infinite wisdom, inexhaustible provision, compassionate care and ever-present help of our heavenly Father.—G. S. B.

I WILL GO WITH MY FATHER A-PLOUGHING

I will go with my father a-ploughing
To the green field by the sea,
And the rooks and the crows and the seagulls
Will come flocking after me.
I will sing to the patient horses
With the lark in the white of the air,
And my father will sing the plough-song
That blesses the cleaving share.

I will go with my father a-sowing
To the red field by the sea,
And the rooks and the gulls and the starlings
Will come flocking after me.
I will sing to the striding sowers
With the finch on the greening sloe,
And my father will sing the seed-song
That only the wise men know.

I will go with my father a-reaping
To the brown field by the sea,
And the geese and the crows and the children
Will come flocking after me.
I will sing to the tan-faced reapers
With the wren in the heat of the sun,
And my father will sing the scythe-song
That joys for the harvest done. —Selected.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 16)

Abraham and the Strangers

Scripture Lesson—18:1-8; 16-19.

Devotional Reading—Psalms 133.

Golden Text All the nations of the earth shall be blessed in him. Gen. 18:18.

LESSON LIGHTS

"Why God Chose Abraham"

For I know him that he will command his children and his household after him and they shall keep the way of the Lord. When God would start a nation he made the home life the deciding question, and selected Abraham as the foundation on the ground set forth in my text; because God knew him that he would command his children and his household after him, and that God would therefore be able "to bring upon Abraham that which he had spoken of him." God's ideal nation starts with the home, with the father of the home "walking in the way of the Lord to do justice and judgment", and his children and his household following after him.

Home authority and home example are expressed in the words, "He will command his children and his household after him." The most dangerous sign of the times is the neglect of home life and the growing disrespect of children for parents. I was in a home sometime ago where a father asked a little six-year-old child to shut the door. She replied: "I won't." He said: "Poor Papa will have to shut the door himself." She replied: "I don't care; I won't do it." And I saw poor papa get up and shut the door. Having been an old school teacher, I want to borrow that child for about fifteen minutes; but upon mature reflection, I decided that her father was the fellow that needed lending. No man can bring a greater curse upon law and order and a good civilization than to turn such creatures out into the world. Uncontrolled at six and outlaws at twenty.

Mrs. Wesley who gave to the world such a noble family, the lives of whom will bless the world for generations to come, heeded the command of God in the rearing of her nineteen children. Her first step, she says, was to get complete control of the child.—Dr. George R. Stewart.

God's Covenant with Abraham

A great blessing and honor came to Abraham just before our lesson (Gen. 17:1-27), nothing less than his admission into a special covenant with the Almighty. He had reached the advanced age of ninety-nine, and Sarai, his beloved wife, and had no son. The Lord appeared to him, in some way not described, and made him a wonderful promise. It was a covenant; that is, Abram had a share in its obligations as well as Jehovah. "Walk before me, and be thou perfect"—that was the patriarch's part. For his part God promised that he should be "the father of a multitude of nations," that Canaan should belong to

him and to his remotest descendants, and that Jehovah should be his God and the God of his posterity. The solemn rite of circumcision was established in token of this covenant, and in further commemoration of it the patriarch's name was changed from Abram, "exalted father," to Abraham, "father of a multitude," and the name of his wife from Sarai to Sarah. Both names mean "princess," the form being varied. We are now to study God's gracious repetition of his covenant promise under circumstances rendering it unusually vivid.—Illustrated Quarterly.

The Trials of Abraham's Faith

1. How many trials of faith the man of faith endured. "Joseph Hall counts up ten trials through which God saw good to pass to his friend." The trials increase the faith, and give power to the example of the faithful through all ages. Abraham was being trained up in God's school, whose lessons were sometimes very hard to learn.

2. But note also that these trials occupied but small part of his life. The most of his life was peaceful and prosperous. And after each hard lesson, through trial there came other lessons, new visions of hope, new and larger promises, closer communion with God.—Ibid.

Oriental Hospitality

"It seems quite out of keeping with modern Occidental notions for a woman of Sarah's high distinction, the wife of a powerful chief, to engage in this menial service, but among those who dwell in tents the wife of the proudest chief is not above superintending the preparation of the bread, or even kneading and baking it with her own hands (see 2 Sam. 13:5-10)." "The account of Abraham's entertaining the three angels present a perfect picture of the manner in which a modern Bedouin sheikh receives travelers arriving at his encampment. He immediately orders his wife or woman to make bread; slaughters a sheep or some other animal, and dresses it in haste; and bringing milk or any other provisions that he may have ready at hand, with the bread and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat, as Abraham did in the case above alluded to."—Lane's "Modern Egyptians." This book was written many years ago and Alice D. Adams says, "It would be interesting to know just how far modern ways have entered into this characteristic of the East since the time of the world war, which has altered so many customs of 'the unchanging East.'"

Occidental Hospitality

What a contrast in this eager hospitality of Abraham to the reluctant and sluggish way in which many in modern days entertain

when they must, their friends and acquaintances, letting strangers go past without any attention at all. Abraham is so afraid that the strangers would continue on their journey, and perhaps give to some other more fortunate person the opportunity to minister to them, that he does not wait for them to ask for entertainment, or even for a chance to rest, but begs them for the privilege of entertaining them, and hastens to provide the meal that they may not be delayed in their journey, and perhaps get impatient and leave him. This would be the universal feeling if we realized the joy of hospitality and the great gains that come from it; we should seek the chances for it as ardently as now too often we seek to avoid it.—Illustrated Quarterly.

Our Angels

"Angels do not come to us with snow-white pinions, they come to us as common men or women. How many a boy has lived to say of his mother, 'She was the minister of God to me!' How often a friend or a brother or a sister is the messenger in the heat of the day to us! Mr. Spurgeon, in one of his letters, wrote of his wife, 'She has been as an angel of God to me.' Angels wear the garb of ordinary mortals, but they shall make life different to us for evermore."

"He Walked with God"

"We are accustomed to this phrase, 'He walked with God,' of such a worthy as Abraham, and we recognize its fitness; but the converse phrase is one we do not often consider, 'God walked with him.' ... God offers to every believer the same privileges and enjoyments. There is no reason, out of ourselves, why each one of us should not be styled with equal emphasis 'the friend of God.' Our God walks daily with us and offers us all the treasures of his confidence. It is only for us to throw away the worldliness that weakens our faith and obscures our view of God."—Howard Crosby.

The Junior

By Ernest J. Chave

Designed to interpret the life of the child to the adult teacher, Dr. Chave's new book, "The Junior", has received wide commendation since its publication three months ago. In its current number "The International Journal of Religious Education" comments upon the unique contribution of this book in a one thousand word article. The following statement is the evaluation placed upon Dr. Chave's work by the "Watchman Examiner."

"This is one of the most excellent of recent publications in the department of religious education. The style is homely and direct, the method is thoroughly scientific, and the subject matter consists of careful and first-hand studies of the life-situations of children between the ages of nine and eleven. Sunday school teachers and all church workers, who guide the ways of children of those ages, will find real values within the covers of this little book."

J. A. GABBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

How I Remember Christian Endeavor

By Rev. Orvis F. Jordan

In a central Illinois village thirty-five years ago I first came into contact with Christian Endeavor. For a quarter of a century now I have been a pastor. The other day as I looked down out of the gallery on six thousand young people in a Christian Endeavor convention, I had a sudden recollection of how it felt to be in that youthful crowd as one who really belongs, and not as an observer. Does it mean the same to this new generation to be banded together in a great organization with boundless enthusiasm and devotion to a great cause? Is Christian Endeavor doing the same thing to young people that it used to do? The young reader must answer after I tell you what it has meant in my life.

I think we should have been called Intermediates if that kind of classification had obtained back in those days. Most of us were new converts in the church, and we had for a pastor a young man just out of college, who did not seem very much older than the rest of us. We had a feeling that he had come to a very difficult field in our new little church. We were determined to help him all that we could.

Long before they had ever begun to talk about "the project method" in religious education he had the idea that young people ought to have something to do. We hunted for quite a while for some task that would be peculiarly our own. One day some one noticed that we had burial customs not up to those in other communities. It became the task of Christian Endeavorers to line the grave for each funeral. Instead of the bare earthen sides that looked so terrible to the mourners, henceforth in that community there was a lining of evergreen boughs. It took a good deal of time to get the graves ready, but it soon came to be recognized as Christian Endeavor's service in that community. I doubt whether very many societies could report so strange a "project" as that.

I am sure I can say that most of my great projects for life were born in a Christian Endeavor atmosphere. Though I lived in the open country and had never dared to lift my voice in public, one day I ventured a little "testimony" on one of the topics being discussed. Not long afterwards my pastor asked me whether I had ever thought of going away to college. I never had. The road seemed too long and difficult. If I had ever thought of it, I had dismissed the thought again. But in a Christian Endeavor meeting a Christian minister saw something in me which made him suggest a larger life than I had dared to plan for myself.

It was in much the same way that I came to enter the Christian ministry. Made bolder by encouragement, I had continued to talk in Christian Endeavor meetings until the startling suggestion was made to me one day by the minister that I write a sermon. It took six weeks to write one ten minutes long.

I know now that it was only a schoolboy's essay. But by the effort of doing this thing I began to find the confidence that one day I might do it well.

Nor shall I ever forget the friends that I made back in those days. Friends make or break one. There are friends, so called, who fill one's mind with images of evil. There are friends that inspire and ennoble. It does not trouble me now to know that some of the young men who sit on the back seat at the Christian Endeavor meeting came to see the girls that are there. Boys are not the worst sort that go there to find a girl. And the friendships made in that way are apt to bring out the best in young life. Yes, there was romance, too, in our little society. It would be nice to report that I found my future wife there, but I didn't. But in the days when

(Continued on page 14)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 16)

David, Whose Torch Helped His People to Become a Nation. 1 Samuel 16:1, 10-13

Of all the torch bearers that we have studied, none, I imagine, is better liked by boys and girls, than the one we have this time. Every boy and girl likes to read about David. There were a lot of qualities which David possessed that helped to make his torch burn brightly. Some of these were courage, forgiveness, kindness and tenderness. His quality of courage was shown when he faced the great giant Goliath, and at many other times in his life. If you do not know the story of the boy David and the great giant Goliath, read it in 1 Samuel 17. His qualities of forgiveness, kindness and tenderness were displayed in his treatment of King Saul when King Saul was extremely unkind.

Once there was a boy about fifteen years of age. This boy had red hair and was very good looking. This boy's father was a farmer and the boy helped with the work. His special job was watching the sheep. For hours he would stay out on the hills with only the sheep and the great out-of-doors for company. He liked to think about the world and the things that other people are doing. Besides this there was another thing that he liked exceedingly much to do. He liked to take his harp along. Do you Juniors, know what a harp looks like? The harp which this boy liked to play on was not like the ones you have seen. It was very small and had only a few strings. The player could carry it much more easily than the harps that you have seen can be carried. The boy learned to play so

well that one time the king of the land heard about him and sent for him to play at his court. The king was very ill tempered but whenever he felt real bad he had the boy play for him and that made him feel better. Just think how much courage it took for the boy to stand before this big king and play for him when he was angry. One time the king was in such a wicked state of mind that he threw a javelin at the boy but luckily for the boy, it did not hit him. Just think what a kind spirit this boy must have had to play for a man when the man was so ill tempered as that.

Have you guessed who this boy was? He was David, of course. Thus we see that David displayed his tender spirit by making soothing music for Saul. Do you remember what happened later in the life of David? After David killed Goliath, the people praised him greatly. Then King Saul got angry at David and David had to flee. But, God took care of the young man and several times he even had a chance to kill Saul. One time when Saul was seeking David to kill him, he, that is, Saul, sat down in a cave very near to David and David could have killed him very easily. Would you expect a boy with such a tender heart as David had shown with his sweet music, to be cruel enough to kill the man he had played for. Of course he did not. Thus he again showed his kindness and forgiveness.

Do you take any kind of music? Well, if you do do you not think that it would be nice to practice a lot and become skilled like the boy, David? You do not need to practice out on the hills all by yourself but you can practice just as hard at home. It is nice to be able to play. Maybe you have some other talent. Perhaps you particularly like to work on some subject that you have in school, if so why not work real hard in it and become skilled so that you can do one thing well besides doing the rest of your work to the best of your ability.

David's torch must have been a very bright one, don't you think? Just think of the qualities that lighted it. There was so much courage that he was willing to face a great giant, so much tenderness and kindness that he played for a king who was terribly angry and he soothed this king. Then there was so much forgiveness, that he did not kill this same king though he had several opportunities when the king was trying to kill him. Let us try to add these qualities to our torches.

Bible References

- M., May 10 David, the musician.
1 Sam. 16:17-23.
- T., May 11 David, the champion.
1 Sam. 17:32.
- W., May 12 David, the hunted.
1 Sam. 19:18-20.
- T., May 13 David, the generous.
1 Sam. 24:1-7.
- F., May 14 David, the king. 2 Sam. 5:15.
- S., May 15 David, the builder. 2 Sam. 7:1-3.
Ashland, Ohio.

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MISSIONS

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Rio Cuarto, Argentina

"The harvest is past, the summer is ended and we are not saved." This must be the complaint of many thousands who have allowed the opportunity to accept salvation go by without accepting it.

In Argentina the summers are very warm and at the close come a series of festivities which greatly hinder evangelization. Now the schools have opened and the weather is pleasant. We are pressing forward with both difficulties and encouragements but always happy to be permitted to hold the Gospel light in a dark and dangerous place where many souls are going down to ruin for lack of it.

Since writing last it has been my privilege to baptize four converts in Carlota and two in Rio Cuarto. In Carlota there are several other candidates awaiting. One of these has a nice front room in a central location which we are using for Sunday school and hope soon to have regular weekly meetings during the week, as Brother Reina will go over from Alejandro, twenty-five miles away. Some of the children who began to attend the mission when Brother Bock began work eight years ago, are still faithful and are helping in the work. Brother Reina is a studious, energetic pastor and will doubtless be successful in Carlota as he is in Alejandro.

Of the two baptized in Rio Cuarto one was converted in Alejandro through the work of Brother Egea but now lives near Villa Mercedes and came nearly a hundred miles to be baptized. The other is a man who formerly had a little chapel in his house filled with images and other things for Roman Catholic services, but when he was converted he burned all these and offered the room for a branch Sunday school.

We celebrated the Lord's supper here recently but the Easter rain spoiled the attendance. People here have neither raincoats or rubbers, and many of them live out where there are no sidewalks and little light.

Sister Nielsen has organized a Junior Endeavor Society which is proving a success. It has meetings at the same hour as the Senior society on Thursday evenings and the children enjoy the work very much.

In Buenos Aires the mission has been moved to within two squares of the lot which we own in Flores on Avenida Campana and the believers in the former district will be cared for by a weekly prayer meeting. The move was caused by a desire to have our main work in the district where we hope to build, and also because two other missions have recently opened in the other district so that our labors there are not needed so much as before.

Brother Sickel and family are now on their way home on furlough. They have been faithful missionaries and leave with the love and esteem of all. We pray that they may be greatly used in the homeland to arouse a greater interest in the needs of foreign mis-

sions. Brother Adolfo Zeche will work with Brother Yett and family in Huinea Renanco for this year until Brother Yett can master the language.

The Bible Coach is still idle, but we have confidence that the Easter offering will enable us to start it out again soon. We need both money and well prepared workers. Pray that they may be given.

C. F. YODER.

"The Children Who Were Thrown Away"

By Dr. Florence N. Gribble

A Story of Life among the Aluru— (A Tribe of Nilotic Negroes)

Ex. 21:6. But if the servant shall plainly say, "I love my master, I will not go out free, then his master shall bring him unto God, and shall bring him to the door or unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever."

CHAPTER III

In Africa the birth of twins is surrounded by omens and superstitions. Ofttimes one twin is destroyed, sometimes both, and in some tribes the mother as well must die. But in this tribe it was usually considered a most fortunate event. The mother of twins need not work for a month. She receives presents from the villagers, and has a diet of meat, unheard of luxury for a woman. But Akana's triumph was nullified, for the law on castouts applies to twins. She looked lovingly at them, a boy and a girl. She named them not. Akwato, the old woman who had officiated at Ozwoko's and Oizo's births, had officiated also at theirs, and it was she who, in spite of the tears of a mother who dared make no protestation, carried the twins to the jungle. The mother prayed, Oh that they might indeed be redeemed before they were devoured. Onou, her brother, hyena by name, but a child of God, would have saved them from the real hyena, the scavenger of the forest. But the rescuer must be a woman.

Long hours of agony went by. Then came a knock at the door of the little hut. A faint cry was heard and then another—"Inru" she called—"Come in." "Ira" was the answer,—"I come." The door opened and old Ikodi entered. Ikodi was the village servant. None had sought her hand in marriage, and she had offered herself to the village chief, who had accepted her, paying her father a small dowry, and treating her more or less as a slave. Her name means rain, and she was an oft-quoted example of how unlucky it is to give a child a lucky name. What could be a greater blessing than rain, and who could have been more accursed than Ikodi? The mother's heart was filled with an incomplete and trembling joy. Ikodi had saved the children. Was it for long? Would the father redeem them? She waited. Otolo came in at last. One glance included them all. Ikodi with the children, and his wife. With the lovelight shining in her eyes, Akana's countenance was transformed. Otolo drew from his girdle a small lelo (awl) and pala (knife). Against the doorpost of the hut he placed the pala. Ikodi understood. In a moment she had placed the infant boy's ear against the pala

and Otolo "bored his ear through with an awl," saying, "I name you Owiti," the boy who has been thrown away, and redeemed." The ceremony was repeated with the infant girl, she being given the same name, save for the substitution of the feminine prefix "a" for the masculine prefix "o" (Awiti). They were the boy and the girl who had been thrown away and redeemed. Saved by Ikodi, herself a type of One who humbled himself for us. Redeemed by the earthly father, not knowing yet the One whose type he by that act became.

Small wonder that the Aluru turn to Christ. They have the very customs of the Jews, they understand the meaning of propitiation, and they have the types of God's manifestation to our fallen race through his Son.

What joy to have been used in the years gone by in bringing some among them to repentance!

FLORENCE N. GRIBBLE.

GROWTH OF EVANGELICAL CHURCHES IN SOUTH AMERICA

Evangelically speaking, the largest numerical advance in South America, both actual and proportionate, has been made in Brazil. Argentine and Chile follow next in order. In Brazil the total evangelical community has more than doubled since 1916, the communicant church membership has increased more than one third, the number of organized churches more than one half, and the national workers have grown nearly one hundred per cent and the ordained Brazilian ministers thirty-three per cent. Forty-five new central or residence stations have been established. Other places of preaching and worship have grown from 364 to 1,765.

WE THANK THEE, FATHER

We children thank thee, Father dear,
 For all the blessings of the year;
 For singing birds and blossoms sweet;
 For sun that gives us light and heat;
 For silver stars, green grass, and trees.
 The world is fair because of these.

NEWS FROM THE FIELD

MAURERTOWN

Rev. Shaver Operated On

Rev. E. B. Shaver, a minister of the Brethren church and the father of the Brethren church in the Shenandoah Valley, at this time pastor of the Brethren church at Harrisonburg underwent a cystotomy operation at the Rockingham Memorial Hospital at Harrisonburg Tuesday at 11 o'clock, four large stones weighing 5 1-2 ounces were removed from the bladder. One of them was as large as a medium sized hen egg, the other three were some smaller. The operation was successful. Rev. Shaver had consulted specialists at Johns Hopkins, Baltimore, Charlottesville and Buffalo, New York, to determine the trouble. The operation was performed by Dr. J. H. Deyerle of Harrisonburg assisted by his son, Dr. D. L. Shaver of our town. Rev. Shaver is 83 years old and widely known in the Valley and throughout the brotherhood of the Brethren church, being one of the men left who organized the church at Ashland, Ohio in 1883. Despite his age and his bladder trouble he has been active in his church work. The week prior to Easter he held a meeting at Bethlehem church and preached there last Sunday morning and night. He is an indefatigable worker for his church and churches in general and a fundamentalist of the first order. His son, W. E. Shaver and grandson, Duke L. Shaver accompanied Dr. D. L. Shaver to Harrisonburg Tuesday to be near while the operation was being performed.—Shenandoah Herald, Woodstock, Virginia.

NEWS OF THE COLLEGE

The County Sunday School Association held a conference for the Young People's division in the College buildings last Saturday. Some 100 young people were in attendance. Professor J. A. Garber, Professor and Mrs. Puerbaugh, and Miss Atherton, director of Physical Education for Women in the College, were among the leaders.

Dr. Shively preached in our church at Springfield Centre over the week and expects the last of the week to go to Barnesville, (O.) to speak to the high school and from there to Asontown, where Brother Bell will be in the canvass.

Brother Horlacher represented the College May 7th at the inauguration of the new president of Temple University, at Philadelphia.

The New Coach

The College has employed Mr. Walter Peiffer, now of Bucyrus high school, to have charge of all the athletic interests of the College for the coming year and also to instruct in Physical Education. To get a man of the right sort for our kind of a school is far from being an easy task. He must be a member of some church, not use tobacco, be such a man as will be an example and inspiration to the men of the school and at the same time be a three sport man, viz., football, basketball, and baseball.

Mr. Peiffer meets all these requirements and more. He has served over seas, has been

in attendance at the University of Illinois, Michigan, and Ohio State. He has had five years of successful experience in coaching and Physical Education work. He is married and will move here within the near future.

Mr. William Meredith, the present director, has not yet announced his plans for next year.

Professor Arthur DeLozier has charge of the pulpit in Johnstown First church in the absence of Brother Ashman who is now on the Coast. Brother Ashman paid the College a pleasant visit enroute.

Professor McClain has charge of the pulpit at Dayton over the week ends while Dr. Bell is in the field.

Educational Day

This will fall on the first Sunday in June, the 6th. It may seem as if this ought not to be taken up this year as Dr. Bell is visiting the various churches in the interests of the Endowment but the Board at its annual meeting last March authorized me to go forward with it as usual for the following reasons:

1. Dr. Bell will not cover the entire brotherhood yet for a long time.

2. There are some, even in the churches canvassed, who have no other means of supporting the College except by this offering.

3. We ought to have an Educational Day anyway when the needs of Christian Education are set forth and likely young people turned towards Ashland. The more people give to and think about Christian education, the more they will be interested.

So it seems altogether advisable to give the churches the usual opportunity to support the College and Seminary.

All money received from this source is applied to the deficit on the new building, so that it is not wasted and disseminated but becomes a permanent asset.

The usual printed matter will be sent out.

EDWIN E. JACOBS.

EATON, OHIO

Dear Evangelist Readers: I thought you might be interested in knowing something about our movements in the last few weeks. We have been with the Pleasant Hill, Ohio, Brethren in a meeting for almost three weeks closing Thursday night, April 22. The visible results when we closed were 15 baptized and four reconsecrations.

This was a hard fought battle for the adversary the Devil, was on the ground, some bad weather, and sickness, even the preacher got sick. The pastor, Brother Marlin was threatened with chronic appendicitis, and on the second Sunday, when we needed to climax our meeting and when everything had been planned for a big day, Brother Marlin was in bed all day and had to send for a doctor. I was almost down with a bad cold, but praise the Lord, we went over the day with a good meeting, and a real revival spirit present.

Brother Marlin is a product of Pleasant Hill and is largely a self made man, being a fine Bible student, and a good yoke-fellow for the Lord.

We had our home with Brother and Sister Marlin, and a fine home it was, too. Thank

you again, Brother and Sister Marlin and Pleasant Hill Brethren.

The church cooperated in a fine fashion and the other churches closed two Sunday nights and came in a body.

This is one of the old churches of the Miami Valley, almost 50 years old, having been built before the divide. But why the divide? Well that has been fought out long ago. Now how may we get together again is the question. We do not need to forget our little differences for there are very few any more, and what are should never be mentioned again. Why not pool all our interests along the financial line, and get together with the Church of the Brethren and reorganize into one conference?

Perhaps call a committee of one hundred—50 from each group, let them meet for a year or two, then bring a suggestion of some plan. I have thought some along the line of getting together and have spoken to some of the Church of the Brethren folks.

S. LOWMAN.

GRATIS, OHIO

Quite a period of time has passed since the Evangelist family have heard of the work at Gratis. But our silence does not mean that we are inactive, rather we are very busy. Since our pastor and family came to us last June we are very busy.

Rev. Starn organized a Christian Endeavor Society, a Junior choir and the mid-week prayer service and Bible Study.

He has been teaching Old Testament history two periods each week in the High School and a Community Old Testament History class one evening each week this winter.

We have a very good Bible school, the attendance not so large as we would like, but are laying special plans to enlarge our regular attendance. Our W. M. S. is a strong organization and always busy.

In January, our pastor held a three weeks' evangelistic meeting, which resulted in two confessions. But who can measure the good accomplished, even though the visible results are small?

We presented a fine sacred Easter pageant, "The Living Christ."

The last Saturday evening of each month is Social night. A splendid program is arranged by the various Sunday school classes, and refreshments served. The Social evenings are greatly enjoyed.

We have just had the privilege of enjoying the splendid program given by the Ashland College Girls' Glee Club. It was indeed a great pleasure and privilege to have them visit our church, and we hope to have them come again into the Miami Valley churches.

Brother Starn has enjoyed the honor of being Preble County's delegate to the World's Religious Education Conference, at Birmingham, Alabama. It was the privilege of his people to hear the splendid report of this Conference, at the regular evening services Sunday.

Pray for us, that we may ever be found faithful in the work of our Master.

MRS. N. G. KIMMEL.

MARTINSBURG, PENNSYLVANIA

The work at both Martinsburg and McKee is moving along very nicely. We closed a three weeks' meeting at McKee about two weeks ago, with 19 confessions, and received eighteen into the church. The interest was fine considering the weather. This makes 24 received into the churches since December, and one reclaimed.

We had another surprise in March, this time from the McKee church, with a lot of good things to eat, for which we pastors are always grateful.

We are planning a week's meeting in May, in the Martinsburg church, to precede our communion service on the 23rd.

J. S. COOK.

BEAVER CITY, NEBRASKA

Out of the cold and snow of the East to the warmth and dry of the West we journeyed in March to Beaver City. They had no rain since last August and the sun shone brightly until you could bask in it and the wind blew of course and every day I got a bigger coat of tan. However, we did have a genuine dust storm or two, and the last week of the meeting two good rains. The meeting has been reported numerically to date with the promise of others who like the pastor have been incapacitated by the "flu." Brother Whitted was left with a weak heart after his "flu" attack, yet he led the singing every service and stayed right on the job although I see he was sick again for two weeks following the close of the meeting. Now ten or a dozen seem like few additions to the church but in this instance quality took the place of quantity and there were added to the church those that will be exceedingly helpful to it.

I like the little city of Beaver, its broad streets and wide expanse. In this uncrowded city live as fine, big hearted people as I have met for a long time. The spirit of the West is a thing in itself; having been reared out there, it got into my veins again. Here I met old time friends of my father when he used to go out to Norton County, Kansas just across the state line to preach in an early day, in short, it just seemed we didn't need to get acquainted with the good folk.

Brother Whitted and his faithful wife are the esteemed leaders of this fine group. They are most comfortably located just across the street from the church in a splendid new parsonage. Yes, the pleasure was entirely mutual to work with Brother Whitted and I hope sometime to be able to repeat. I lived with the preacher and his family and we had days of fine fellowship together. I shall always remember them and the good folk at Beaver City for their fine hospitality and their generosity. Beaver has my thanks and good wishes.

Rittman, Ohio

This was but a two weeks' meeting and in almost every instance it is not time enough to conduct a thorough campaign. The first week we were alone, a stranger in a strange land. The second week the pastor and his wife, Brother and Sister Cashman, were with us and I consider we had very fine results; four families being received into the work there, practically all of them having been church folk in other denominations. This is an indication that we are gaining ground and are

attracting the attention of some good folk at Rittman. But in the meantime there are some very peculiar problems there. I first of all will say that it is a very fertile field, made up of church folk now not affiliated anywhere. Then of course there are those who never made the great confession. But this work can not carry on and prosper by absent treatment. Here I should like to say that I can not see how Brother Cashman can give as much time to the work and at the same time carry on his college work as he does, and furthermore he and with the excellent help of Mrs. Cashman are doing probably more than most students would do. But Rittman needs of course a resident pastor.

Then as I think it over I believe the work there is being stultified by the kindness of the shops that pay practically all of their running expenses. The people are not learning to give and work and appreciate the opportunity they have as if they were actually thrown on their own resources. Some have the very bad habit of being too critical of their pastor, not only the present one but his predecessor and this does not reflect creditably upon these critics. Of course there are fine folk here, and so far as their treatment of me is concerned it was most royal and loyal from their hospitality to their offering. I had a most excellent home with the Slaubaughs and shall not soon forget these fine people and their kindness. I trust Rittman will get a vision of her opportunity and press faithfully onward.

B. T. BURNWORTH, Ashland, Ohio.

St. John—Four

By Mrs. Grace Boyer

While from Judea going to sunny Galilee,
Our Master tired and hungry and thirsty as
could be,
Sat at a well near Sychar, while waiting for
his friends,
Who to the village journeyed for necessary
viands.

While Jesus sat a-resting, a Samaritan woman
came;

To her class of people there wasn't any fame;
So when Jesus kindly spoke to her,
Her heart within her quite did stir.
"Give me to drink", the Savior said
To the woman who curiously raised her head.
"Why ask of me whom Jews despise
And are so worthless in their eyes?"
"Who it is, if thou would'st know,
Thou'dst ask of him and he'd bestow
Water for which you'd never thirst,
For this you surely would ask first."
"You've not to draw and the well is deep,
From whence this water of which you
speak?"

How glad was she the fact to learn
No longer to the well she'd have to turn.
If for this water she'd ask first
No more on earth she'd ever thirst.
"Go tell thy husband what you learn,
Go tell it quick and then return."
"I have no husband," she replied,
Her fallen spirit then he spied.
"You've rightly said, 'No husband I've'"
But this I know that you've had five.
The one who now abides with you
Is not your husband fond and true."

"Why he's a prophet surely come

To know what in the past I've done.
To worship, tell me which is right,
Jerusalem or Gerizim's height?"

"God's a spirit," Jesus said,
"And by the spirit you'll be led.
Any place a temple is
If in the heart the Savior lives."
The disciples came and wondered much
Why he should sit and talk to such.
The woman left and quite forgot
To take along her water pot.

To the village now she quickly went
With a message of joy from the Master sent
"Come, see a man who knows my past,
He'll give us water that will last."
The disciples had with meat returned,
The food they offered Jesus spurned.
They wondered much why he'd not eat;
Had other strangers brought him meat?
"I've meat to eat ye know not of,
My heart is filled with pity and love
For those who grope in dark despair
And know not of the Savior's care."

The woman with friends has now returned.
Of life giving water they had learned.
The stranger who gave it they wanted to see
For a long time with him they wanted to be
So he tarried and taught them of the gift,
From sin and darkness it would lift.
Now this is the story of St. John four.
Open your Bible and read some more,
Of Jesus' healing a nobleman's son.
To the seventh hour the fever had run.
They suddenly left for Jesus did say
"Thy son liveth, so go thy way."

Servants had come, their hearts filled with
joy,

To tell the nobleman of his boy.
He asked what time the fever did leave;
When told the hour, he did believe
That the Son of God he surely must be
To remove the fever and spare him to me.
His whole house believed from that very day
And started out on the heavenly way.

Waynesboro, Pennsylvania.

How I Remember Christian Endeavor

(Continued from page 11)

my ideals of girls were being forced I knew the kind that prayed. And I am sure that ever since my opinion of womanhood has been the better for that.

What a stormy time youth is! There are temptations and disappointments and contrivances. To make the right decisions for ten years in early adolescence is to succeed in life. And to make the wrong once is to fail. Out away from the parental roof there were temptations that reached the soul. I remember them even now with a kind of terror, and shiver a little to think what might have happened. My promise I had given in Christian Endeavor, my sense of obligation to other young people who would be disgraced by my downfall, helped to keep me from the many evils. Religion in a form that young people can take is surely the greatest moral force there is in young life. The commandment must be backed up by prayer and religious devotion.

Disappointments came, too. It is one thing to form an ambition and quite another thing to persevere in it. I had formed my program for life, but it seemed for awhile that I had been wrong. But I stopped asking, "Can I do it?" I learned to say, "I must do it." The handicaps became hurdles. Had been less surely built upon the solid rock of Christ's religion, I know my life would have been totally different.

And the controversies! Young life is so very impetuous. And I encountered enmity as I went along. There are people who make their petty programmes of revenge the chief business of life. It is one of the ways to lose the sweetness and buoyancy of youth. Fate writes its horrid story on a good many young countenances, and they are never beautiful again. Religion helped to forgive and to forget.

But I think that the best thing Christian endeavor ever did for me was to give me the joy of worship. Like every other young person inexperienced in religion I went to church sometimes quite unable to understand the sermon. I might have fallen into irregular church attendance, had I not discovered in my endeavor society that I went to church to bring something as well as to take something away.

Since then I have worshipped in some strange places. I sang hymns of praise in a great vaulted place in Mammoth Cave once along with a company of tourists. I have bowed the knee all alone in a Catholic cathedral. Not long ago I joined in the simple worship of a village church in a miners' camp where the appointments of worship were the crudest. But not even absencee from God's house on the Lord's Day through some accident prevents me bringing my praise to the heavenly Father. I have a great lifelong joy in worship that was taught me long ago and which grows richer with the years.

Every experience in life is different from every other. But in a different sense every one is the same. I cannot doubt that the great throng of young people I saw the other day finding religious values in their association together in a religious movement that is much the same as mine. And it is this confident belief that has kept me throughout my ministry a Christian Endeavor pastor.—In C. I. World. Park Ridge, Illinois.

A Father's Hope

By Hamilton B. Williams

Today, my dear lad's crossed the stile that leads
O'er the years ... gone now the flowered meads
Childhood. He must gird him for man's deeds.

His soul a thousand dreams are rallying;
A thousand urges from the past a-wing;
A thousand heritages quickening.

After-years shall see builded of wood
Hay and stubble, silver, gold—the good
Ill as fate his spirit has ended.

On the streets of living men his soul
Will prove his captaincy; by toll
Blood; that shall be purchased of his goal.

Save for him who would give him my all,
Hardihood to heed his spirit's call,
Hold a crystal heart 'yond yoke and thrall.

His honor guard 'gainst dogging ghosts that
mar
Hearth's joy, 'gainst giving hurts that leave
a scar
On souls. His honor build road to Love's
Star.

His honor keep his steps from Unfair Street,
And guard his gates or high or low his seat.
God and Right be lantern to his feet.

I crave for him, how steep, the hill-top's
quest;
And journeying, his soul all folk to guest;

And stalwart, to be named the kindest.
Give him, Good Master, of the lifting ways,
Thy presence and thy courage through all
days

To play his life-part as a Great Heart plays.

All he can be begin to strain and strive,
To struggle forth from chrysalis and give,
And ho, the road when soul begins to drive.
My lad, be not a-dread harsh circumstance.
Take your hard blivs face-forward—then advance.

Build your wrecks better and with courage
chants.—In "Herald of Gospel Liberty."

A STORY FOR OUR LITTLE FOLKS

The Fairy School

At golden rod and aster time
The fairies near our pool
Put on some freshly laundered wings
And fly off to school.

They sit at little toadstool desks
And do their fairy sums,
And learn to color autumn leaves
Before the frost king comes.

And then they study very hard
So they can spin cocoons
And sing the flowers all to sleep
With little bedtime tunes.

They'd fluttered home for tea today
When I went past the pool
But I almost saw the fairy dunce
Staying after school!

—Marjorie Barrows, in *Child Life*.

After that, John wasn't Always "It"

Just as the game of Hide and Seek was well under way a voice was heard calling, "John Thomas Morgan! John Thomas Morgan! Please come here!"

John Thomas Morgan, who was "It" when the voice called, raised his voice shrilly and summoned the rest of the bunch from their hiding places.

"I've got to go," he announced, "Mrs. Lossing wants me to do an errand for her."

"That's always the way," grumbled Fred when John Thomas was out of hearing. "Every single time we get up a game Mrs. Lossing calls John Thomas. (She does it on purpose.)"

John Thomas was occupied the greater part of an hour, for his short legs could not carry him very fast, and when he came back it was nearly dark and time for supper. The spring day was none too long, for it was March, and the after school playtime seemed all too short for the outdoor games after the long winter.

"I wish we could have one more game," sighed John Thomas.

"You'd have to be It," said Willy Nelson.

"All right," said John Thomas. "I was It when the game broke up."

But it was too late, and they all went soberly homeward panting from the exertion of running, all but John Thomas, who had not been running. He was only seven years old, but already it had come into his mind that Mrs. Lossing was apt to think up another errand while he was gone, so if he did hurry he

did not get back to the game a minute sooner.

That evening Willy Nelson told his mother about Mrs. Lossing, and how she always called John Thomas away from the game, and to his surprise his mother said, "Yes, I've noticed and I'm glad of it."

"Why, mother?" asked Willy with wide open eyes.

"Because you children always manage to make John Thomas be It when you play together. For some reason he stumbles and is slow, so that you can all get ahead of him, and he is It time and again. I've watched many times and he never gets to play," said Mrs. Nelson.

"We can't help that," said Willy fingering his cap. "We don't make him stumble. And, mother, he's so slow to find us it's no wonder we all get home safe."

"It would be nice if somebody once in a while would hold back and not try so hard in order to give him a better chance," said Mrs. Nelson. "It's hard to play that way all the time. I'm glad Mrs. Lossing calls him away, for she gives him pennies and cakes, and never asks one of you to do an errand for her. Last week her son sent John Thomas a whole dollar because he has been so kind to the poor old lady."

"A dollar! To spend?" asked Willy.

"Yes, to spend as he pleases. You see, she is sorry for him."

Of course Willy was curious to know what John Thomas would spend the dollar for, so he asked him, and the little boy said at once that his mother had put it away until they could add more to it, and then he would have a pair of glasses. "I won't have to be It all the time when I get glasses," said John Thomas. "The doctor says the reason I stumble so much is because I can't see well."

There was no game of Hide and Seek that evening, but a great counting of pennies and nickels and dimes as soiled fingers emptied little tin banks, and finally Willy Nelson was sent with all the money they could shake out of them to Mrs. Morgan's tiny home.

"Here's some money to help get John Thomas his glasses," said Willy. "We want him to see, so he won't have to be It all the time in our games. It's from the boys and girls, tell him." And then Willy ran back as fast as his legs would carry him, feeling far better than when he had rejoiced that there was one boy they could always beat in the games.—Hilda Richmond, in *S. S. Times*.

No one of my fellows can do that special work for me which I came into this world to do; he can do a higher work, but he cannot do my work. I can not hand my work over to him, any more than I can hand over my responsibilities and my gifts.—Ruskin.

ANNOUNCEMENTS

BRYAN, OHIO

Holy Communion will be observed Sunday evening, May 9th, at the First Brethren church in Bryan Ohio. Any Brethren passing this way or neighboring churches of like faith will be welcome to attend. "If any man love me, he will keep my words."

E. M. RIDDLE, Pastor.

SERGEANTSVILLE, NEW JERSEY

Love feast and Communion services will be held at the Sergeantville, New Jersey Brethren church, May 23, 1926. The pastor, Rev. Wm. A. Steffler in charge. Time, 7 o'clock. All members of neighboring churches are invited to attend.

Also, beginning May 25, 1926, the Sergeantville Brethren church will begin revival services with Rev. R. Paul Miller, pastor of First Brethren church, Philadelphia, as evangelist. We request prayers for these meetings that souls will be saved.

M. H. WILSON, Secretary.

THIRD CHURCH, JOHNSTOWN

The Third Brethren church of Johnstown, Pennsylvania, will observe the Love feast and Communion services on the evening of May 9th, at 7:00 o'clock. Every member is not only urged but expected to be present and all Christians of like faith are cordially invited to share the blessings at the Lord's table.

JOSEPH L. GINGRICH, Pastor.

DIVISION OF MISSION FUNDS

"The impression seems to prevail that Africa does not receive any money from the General Fund. However, all money that is not designated (and thus goes into the General Fund) as well as all money designated for the General Fund, is divided between Africa and South America, as the two fields may have need during the year.

L. S. BAUMAN, Treasurer.

THE TIE THAT BINDS

STOFFER-KEENER—At the parsonage of the First Brethren church in Louisville, Ohio, on Saturday afternoon, April 3, 1926—Mr. Wade Stoffer of North Georgetown, Ohio, and Miss Trulah Keener of West Salem, Ohio, were united in marriage by the pastor, R. F. Porte. The ring ceremony was used. Our best wishes go with these fine young people.

R. F. PORTE.

IN THE SHADOW

BOWSER—Edward Bowser was born in the vicinity of Mt. Perry, February 13, 1856. He departed this material life, and entered into the realm of those who have died in the Lord during the early morning hours of April 11, 1926, aged 70 years, 1 month and 20 days.

In 1878 he united with the Brethren church. The church loses in him one who has served in a faithful way. He wholeheartedly believed in a church making progress, and in any forward movement he was an enthusiastic worker.

He has many friends who mourn his going. A memory of him will live for a long time in the hearts of those who have had the privilege of knowing him.

HERMAN KOONTZ, Pastor Glenford (O.) Brethren Church.

LENGVEL—Lillian Pearl, daughter of Albert and Minnie Lengvel, was born July 6, 1924 and departed this life April 17, 1926, aged one year, nine months and eleven days. Besides her parents, deceased is survived by one sister—Betty May, aged six. Lillian Pearl was a member of the cradle roll department of the Third Brethren Sunday school but is now promoted to that School where God is the teacher and ruler.

Services were conducted from the church, by the pastor, assisted by Brother George Jones of Conemaugh.

J. L. GINGRICH, Pastor.

STOBIE—William Thompson, was born at Krefe, Scotland, September 20, 1843. He passed out of this life at Sunnyside, Washington, February 15, 1926, having reached the ripe age of 82 years, 4 months, 26 days. He lived as a child in Canada, but came to New York State in time to enlist in the Civil War. He enlisted in Company K, First Regiment of Artillery, New York Volunteers, February 23, 1861. He was honorably discharged June 20, 1865 at Elmira, New York. Mr. Stobie came to Sunnyside, Washington section in 1890 and has had much to do with the development of the south end of Yakima Valley. About eight years ago he made a public confession of his Lord and united with the First Brethren church of Sunnyside. He was faithful in attendance at the services so long as health permitted. He leaves to mourn his home going, his faithful wife, three children, one brother, a number of grandchildren and great grandchildren, and many friends.

Funeral services from the first Brethren church by the pastor.

J. C. BEAL.

KEEFER—David Keefeer was born in Pennsylvania, September 15, 1847, and departed this life at the home of his cousin, Edward Keefeer, the closest known relative living, after a short illness of the "flu." His young manhood was spent in New York State, coming to this country when quite young. He united with the Reformed Lutheran church in his young manhood. While at Roanoke he attended various churches. Although he had no close earthly relationship in this world, in his heavenly Father's home he will find many who will be closer than any earthly relations can be. Services conducted in the Roanoke Brethren church, by the writer.

W. F. JOHNSON.

SHARP—Alice Fusselman Sharp was born near Warren, Trumbull county, Ohio, April 27, 1842, and departed this life at the home of her daughter, Mrs. John Roach, at Roanoke, Indiana, March 29, 1926, at the ripe age of 74 years. She united with the German Reformed church at the age of fifteen years, always giving first place in her life to him who gave her the promise of resurrection from the dead. She united in marriage with John Sharp, who preceded her in death in June, 1925. This union was blessed with nine children, two having preceded the parents in death. There remain four daughters and three sons and seventeen grandchildren to rise up and call them blessed. The church of Roanoke often met with her during this past winter, as she desired the church brought to her, since she was unable to go to it. The writer saw her and prayed with her on the morning before she left this tabernacle of clay and found her faith unwavering. She died in the triumph of that faith.

W. F. JOHNSON.

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Director of Tract Publicity

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These are well written doctrinal tracts concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members as well as among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.

Ashland, Ohio

It is idleness that makes accomplishment seem impossible. When we do not care to do a thing, we shelter ourselves under the pretense of persuasion that it can not be done. The sure way to prove that it can is to set about doing it.

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The **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE BEAUTIFUL NEW CHURCH

Of the Historic Congregation of Berlin, Pennsylvania

Rev. W. C. Benshoff, Pastor

(See Article in News Department)

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EDITORIAL

Reaction Against the Militarizing of Young People

Compulsory military training is becoming more and more a vital issue throughout the land. And it is becoming increasingly plain that unless the churches and their leaders display a very active and determined opposition to the country-wide propaganda and effort of the war department to inaugurate compulsory military training in all our schools and colleges, we are going to find ourselves soon in the grip of a war spirit that may carry us far to sea from the peace-loving disposition and peace-promoting conduct that have long characterized us as a nation. We have remained indifferent and undisturbed about the matter too long, while military training was being established in great numbers of our schools and colleges. Indifference is seldom a virtue, but at this point it is a positive sin and a crime to the coming generation because the matter is so serious and the consequences so far-reaching. We have here one of the most insidious and sinister evils with which the Christian citizenry of our land is faced. While we rest in smug complacency because the militarists have failed to saddle upon us the universal military training they had desired, and because the war spirit and war ideals have found such meager sanction, they are attempting to capture the youth. If they can do this, they will be quite content, for they figure that they will ultimately win their point and military preparedness will become our approved national policy. And so the war department has been working on quietly, edging in here and there with their purpose of placing a miniature training camp in every school and college throughout the land. We have sat indifferent and unmindful of the far-reaching effects of such policy, while the militarists have already gotten a considerable hold on vast numbers of our young people.

But there has set in a wholesome reaction, which is steadily gaining strength as the people become more and more awakened to the situation. The Cleveland school board voted recently to abolish the military drill from their curriculum. Principals of high schools in Massachusetts voted against military training in high schools to the score of 300 to 9. In many colleges and universities the spirit of revolt against compulsory military training has shown itself in strong and decisive ways. And in the non-state controlled universities and colleges the authorities are in large majority taking a decided stand against the system. Boston University has announced

that compulsory military training will be abolished from that institution. One-half the students of Cornell University have signed a petition against the compulsory drill. Students in Ohio and California have been especially strong in their opposition and are preparing to carry their fight to the voters. With increasing conviction and determination the leading educators are taking their stand against it. The president of Antioch College, Dr. Arthur E. Morgan, who not only knows human nature, but mechanics as well and is himself a highly talented engineer, points out what every one knows must be the inevitable result of such training, in the following words:

"I believe that military training in our schools and colleges has, as its chief result, not increased efficiency in the technic of warfare, but rather effected a change in the mental outlook of our young people so that they look upon war as a normal part of life and expect to take part in it. While the battle for war or peace is being fought today in our schools and colleges, the War Department, through government appropriations, has millions of dollars at its disposal to build the war spirit in the minds of our youth. We must take risks for peace as risks must be taken for every good thing. I believe that the building of a state of goodwill and the expectation of peace is far less of a risk than the building of a war spirit which will lead us to want to try out newly discovered military strength."

Also Dr. Harry A. Garfield, president of Williams College, speaks against military training in colleges clearly and definitely, and doubtless with representative voice for teachers and educators to a large extent. He says:

"Military drill is out of harmony with the aims of college. The aim of the college is to train men for citizenship by discovering and developing the best and highest intellectual powers of each, to the end that each may make the largest contribution to the common welfare. The aim of military drill is to train men in the use of a particular implement, to the end that citizens may defend their country by force of arms. Our first line of defense is enlightened citizenship. Our second line of defense is enlightened civilization, and so is our third. Civilization has interposed many lines between its outer boundaries and the first line of military force, and it is the supreme task of the college to bulwark these advanced positions of civilization.

In pulpit and on platform many of our leading prophets of the Kingdom and proponents of righteousness are declaring their opposition in no uncertain tones. One of the most outstanding instances of such utterances, and one which the militarists themselves, by their ever-zealous efforts to counteract its influence, have materially strengthened, was that of Dr. S. Parkes Cadman in one of his Sunday afternoon addresses before the Bedford Y. M. C. A., Brooklyn. These addresses have become widely popular and are broadcast by four stations, with hundreds of thousands of people listening in regularly, we are told. But many more hundreds of thousands have heard the essence of that address since the rumour on that Sunday afternoon, than heard it over the radio while Dr. Cadman was speaking, because large portions of the religious and secular press have reported the incident far and wide. Dr. Frederick Lynch writes:

"It had been previously announced that he would speak upon 'Disarmament and World Peace' and somehow the news leaked out that Dr. Cadman was going to attack military training in the schools and colleges. As a result of this news Colonel Robert Starr Allyn and several other reserve officers hastened to the meeting to see that nothing was said of a derogatory nature. It so happened that Dr. Cadman said a great deal. He devoted the last ten minutes to a scathing denunciation of the whole business, ending with an unequivocal demand that the war department keep its hands off the public schools of the United States.

"This was too much for the officers. They demanded that they be heard in the meeting. Secretary Hammond, who was conducting the meeting, refused them a hearing, but they would not be downed. The audience began to shout and the officers persisted in their demand that Dr. Cadman answer their questions. Finally the disturbance reached such a stage that Mr. Hammond sent for the police reserves and had the officers ejected from the house."

Such is the temper of the opposition that the proponents of peace must meet, and such is the determination of the militarists to carry their purpose to plant the war spirit and attitude in the minds of our youth. It is well for us to know this, that we may understand that the defeat of this purpose is no holiday task.

Dr. Cadman in a very large way interpreted the mind of many thousands of his fellow citizens when he said:

"Those who oppose military training as I do, contend that it ingrains in the mental and moral structure of our students the conviction that preparedness for war and war itself are normal relations of nations; encourages belief in violence as the final resort to inter-

national differences and discourages the efforts now in progress to settle such differences by arbitration.

"It also unconsciously produces in schools and colleges a mental attitude inimical to the ideas of world justice and world peace for which we went into the World War. Nor does our country need such an extraordinary measure. It enjoys enormous advantage of man power and economic power beyond calculation. If nevertheless, it needs an expansion of its military forces, let this be gained by other means than this act prescribes. In brief, take the War Department out of the public schools of the United States and keep it out."

In closing this vigorous and courageous address, Dr. Cadman spoke words that constitute a challenge to indifferent men and Laodicean churches everywhere, and should be repeated with emphasis to stir us to our duty of saving our nation from this growing Prussianistic policy, which if it is not checked, is destined to lead the world to war and ruin, and to hinder the advancement of the Kingdom of God incalculably. He said:

"In brief, take the war department out of the public schools of the United States and keep it out. It is unwise and in the real sense unpatriotic to introduce in these schools the very things we denounced so bitterly in our adversaries of 1918. Making military training compulsory by college edicts, refusing academic degrees to students on any other ground than academic unfitness, creating the vicious atmosphere of villification around those students who refuse military training as coward and poltroon is about as un-American a procedure as I know. It is entirely adverse to the spirit and the principles of the constitution and the declaration of independence. ... At the very least, I repeat the request, and ask you to consider it, that the war department be taken out of the public schools of the United States of America. We have refused compulsory military training for ourselves. Why should it be forced on our sons as part of the price for their education?"

EDITORIAL REVIEW

You must bear your share of the burden of giving forth the Gospel of Christ, says the Tract Promotion Director, and a way open for all to do this is by the distribution of the printed page. For example, hand out a tract, or give your neighbor your copy of The Evangelist, when you have read it, or see that he gets a copy of his own.

The personal letter of Estella Myers to her mother, who graciously shares it with the Evangelist family, reveals the yearning heart of the missionary for God's unevangelized children. If many of the members in the homeland were characterized by such deep concern for the souls of men, how much more rapidly the Kingdom of God would grow!

A "night letter" reached our office on Monday from the officers of the Maryland-Virginia District Conference, announcing the conference to be held at Roanoke, Virginia, June 15-17. Read the notice as we transcribed it for the "Announcement" column, page 16. A challenging attendance slogan has been thrown out to the churches and pastors of this district, and judging from the enthusiasm attending most of their recent conferences, we think they will likely reach the goal.

Dr. Charles A. Bame, pastor of the church at Ashland, Ohio, makes announcement of the approaching dedication of the new Ashland church on May 23, an end to which he has been anxiously looking and working since taking up the pastorate. And with its completion will also be fulfilled the dreams and hopes of many Ashland Brethren, as well as those of many scattered throughout the brotherhood. May it be the beginning of a larger future for the Ashland church.

Dr. W. H. Beachler reports a two weeks' evangelistic campaign preceding Easter at South Bend, Indiana, with himself doing the preaching, and with the result of 27 additions to the church and the prospect of more. Anniversary Day at this church found the pastor confined to a sick bed, but Prof. J. Raymond Schutz, who had been engaged as the special preacher of the day was equal to the occasion, and with the help of the Moderator, Attorney Obenchain, the financial program was put across in fine style. Over 8,000 dollars were raised to apply on the parsonage indebtedness.

Dr. Wm. Lyons Phelps of Yale, says: "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." But why entertain such a choice? Why not patronize Christian colleges where students cannot graduate without a Bible course?

Brother W. H. Miller, who writes from Fairview, West Virginia, that he is open to a call to a pastorate, informs us that he has completed the required work, passed all examinations and is soon to receive his Master's degree at the University of West Virginia, at Morgantown, this June. Brother Miller has spent a number of years teaching school in West Virginia and is now ready to get back into the pastorate.

Brother Homer A. Kent and the good people of Washington, D. C., are pressing forward with courage and confidence and are launching a great undertaking in the building of a new church house, which has long been sorely needed. The immediate task is to build the first floor, and delay the completion of the structure until the congregation is financially able. They are to be congratulated on the type of architecture selected for the Capitol City. The total estimated cost of the completed structure is around \$75,000.00.

The work at Johnstown (Pa.) Second church has taken courage under the able leadership of Brother Dyoll Belote, who has been in charge of this mission point since last October and the people have set themselves with courage and resolution to press forward. A successful revival with Brother C. H. Ashman as the evangelist resulted in twenty-four additions to the church. A new church building is to be erected immediately which will be adequate to care for the needs of the congregation.

Brother C. C. Grisso reports a campaign conducted by himself at New Troy, Michigan, with ten additions to the church, besides a number of reconsecrations. He sees in Michigan a great opportunity for the Brethren church, if it shall occupy the field. This call and others constantly coming from various corners of the brotherhood emphasize a conviction that has been growing upon some of our leaders, that the time is at hand to press the work of church extension as never before. This is a vital matter that ought to elicit the prayers and concern of the entire brotherhood. At Warsaw, Indiana, where Brother Grisso is pastor, the church is being strengthened by four additions, two by letter and two who await baptism.

Attorney Orion E. Bowman, the peerless superintendent of the big Sunday school of the First church of Dayton, Ohio, writes an interesting newsletter for that church. The Sunday school is the largest both in enrollment and attendance in Montgomery county, having 1900 enrolled and reaching an attendance on Easter Sunday of 1409. Dr. Bell recently closed his pastorate of more than eight years, with the addition of a score of members during the last few weeks. Brother Bell has accomplished a great work at Dayton and he will be long remembered for his masterly guidance of this great congregation and for leading it to its present high state of efficiency. Prof. Alva J. McClain is very capably supplying the pulpit during the summer months and until Dr. Beachler, who has been called to this charge, takes up the work.

We are privileged to present the picture of the beautiful and commodious new sanctuary at Berlin, Pennsylvania, also the likeness of the capable pastor, Brother W. C. Benshoff, along with his report in the news department. He and his good people have accomplished a great undertaking for the Lord, the fulfilment of a long-cherished hope and the realization of a sorely felt need, in the completion of this new building. It is adequate for their needs, a contribution to the community and a credit to the brotherhood. And we are informed that they came through this great undertaking, not only with the financial demands almost completely provided for, but with almost unanimous harmony among the membership. We congratulate Brother Benshoff and his loyal people on the completion of this great work in so fine a spirit. Dr. W. H. Beachler was the speaker on dedication day and director of money raising for the occasion, and doubtless such splendid total results are due in no small degree to his inimitable talents. During the week of services that followed twelve new members were added to the church.

GENERAL ARTICLES

Great Men's Unbelief

By Dyoll Belote



ELDER DYOLL BELOTE
Pastor Second Brethren
Church, Johnstown, Pa.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—Luke 18:17.

In our own, as in other days, there is a repeated tendency to lay especial emphasis upon the bearing which it has on religion, of a mind and spirit among some noted people which are the opposite of the mind and spirit noted in the text of this discourse.

The writer was reminded of the truth of this statement by an article appearing in the Literary Digest of February 13, 1926, in which a report is given of an interview with Mr. Luther Burbank, the plant wizard of California. In this interview Mr. Burbank is quoted as declaring himself as "a doubter, a questioner, a skeptic."

Mr. Burbank is quoted further in the above-mentioned article as saying, "All religions of the past and probably all of the future will sooner or later become petrified forms instead of living helps to mankind. As a scientist, I cannot help but feel that all religions are on a tottering foundation. None is perfect or inspired."

"As for prophets, there are as many today as ever before, only now science refuses to let them overstep the bounds of common sense."

"The idea that a good God would send people to a burning hell is utterly damnable to me. I don't want to have anything to do with such a God."

There is quite a bit more along the same line quoted in the article mentioned, but I have simply quoted this much to get the background for what I want to say. As would be naturally expected, Mr. Burbank's pronouncements have stirred comment in both the secular and religious press. In the secular press quite a number of writers and editors have taken the opportunity to laud the great man for his boldness in declaring his convictions, and some have given their own personal assent to what he is quoted as declaring to be his religious convictions—or lack of such convictions.

The wide-spread publicity which has been given to Luther Burbank's pronouncement but substantiates the thought which I wish to impress in this article. The tendency of humanity to run after the opinions of some times famous folk, when they express their atheistic or infidel belief, is periodically set forth when men like Mr. Burbank relieve themselves of a pronouncement. Such folks will flock to hear scientists or jurists or doctors discourse upon the things of religion, when these same folks would not—and do not—put themselves out to walk across the street to hear their own preacher address them on the same subject.

There is every evidence that men do, and there is danger in the fact that men attach too much importance to, and lay too mighty an emphasis upon the UNBELIEF and IRRELIGION of the world's prominent people.

The first thought that I wish to suggest in the discussion is suggested in the comment of Bishop Charles P. Anderson, of Chicago, who suggests that the famous scientist "stick to his last," and who declares further, "If I were to express an opinion on the grafting of trees and plants, I might be as authoritative as Professor Burbank when he enters the realm of theology."

I. Bishop Anderson's suggestion reminds us that, large knowledge in one direction often exists with notorious ignorance on other subjects and along other lines of thought.

For illustration let us suppose that two men, one a lawyer and the other a doctor should have offices side by side

Imagine these same two men to be called to the bedside of a dying man for professional services. But suppose also that by some mistake the lawyer should be called upon to write the prescription for the medicine which was to be administered while the physician should be asked to construct the legal papers whereby the sick man's estate should be conveyed to his beneficiary. Would you want such a mix-up to occur at your bedside? It is easy to see how impotent and more than useless each would be if he attempted to do the other's work. This is because each would be out of his own sphere.

Phidias, the great sculptor, who could almost "make marble talk," could never have written the oration on the Crown which stands as the masterpiece of Demosthenes, the orator. Raphael was the master artist of all time, but he would have been utterly unable to have produced Dante's illustrious works.

Do we not confer entirely too much honor on so-called great men—in whatever line their greatness manifests itself—when we grant to them any especial authority in the realm of the spiritual? It matters not at all what a mathematician, or a chemist, or a biologist, or scientist, as such, may think or say about God, or Christ, of sin or of immortality. To use a phrase that needs no explanation—these things are not in their line. To these things they have given no especial attention and upon such questions they are not therefore entitled to speak authoritatively.

When it is a matter of our health on which we desire expert opinion we do not repair us to the lawyer, neither with a question of conscience do we approach the trained politician. Why then, when it is a matter of our soul, or a question about God or Christ shall we go to the man whose soul is color-blind to the light of forgiveness which shines in the face of the Redeemer, and who perhaps has never personally lifted the heart to God in prayer?

(I hasten to acknowledge the fact of the presence in the world of a fine group of great men, scientists, mathematicians and others, who have not become so enamored of the objects of their researches that they cannot see the handiwork of God in the universe, but have bowed in humble submission to the will and power of a Supreme Being, and whose sovereignty and glory they find joy in proclaiming.)

II. A second fact that needs to be kept in mind when we are considering the unbelief of great folks is that the great fundamental facts of religion lie entirely outside the realm of human discovery and are not to be reached by the processes of ordinary human reasoning.

Job puts the thought of the utter inability of the human to reason to the comprehension of the divine in these words, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?"

Paul conveys the thought, too, in his first epistle to the Corinthians when in the first chapter he speaks thus:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

"Where is the wise where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

"For after that in the wisdom of God the world by wis-

dom knew not God, it pleased God by the foolishness of preaching to save them that believe.

"For the Jews require a sign, and the Greeks seek after wisdom:

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."

So it is evident that when we come to the matter of the possession of the knowledge which buttresses the faith of the Christian, both learned and ignorant are on the same level—FOR BOTH REVELATION IS AN ABSOLUTE NECESSITY. Without divine REVELATION the greatest man is left in ignorance in matters religious, and with it its adherent becomes easily the peer of the brightest unbeliever.

III. Again it is often true that the habits which are acquired in the pursuit of intellectual development have often a tendency to disqualify one for the attainment of spiritual knowledge.

Most of us are familiar with the story of the artist who was seated in the farmer's pasture field, sketching a beautiful landscape. As the story runs, the farmer came by and walking up behind the artist watched him for a while, and then remarked that he didn't see anything like the sketch the artist had made around there anywhere. And the artist's reply contains the germ of the thought we are trying to convey. His reply was, "Don't you wish you could?" The farmer had never learned to look for beauty in the world about him, but rather to figure how much grain or hay per acre the land would yield him, or what he could get for the timber which stood on his land. He had not that requisite which enables one to see the beauty—as well as the utility—in the world about us, viz., an inborn sense of taste, a love of the beautiful.

"The secret of the Lord is with them that fear him." "To this man will I look, even to him that is of a poor and contrite spirit." "Him that doeth his will shall know of the doctrine." "Blessed are the poor in heart, for they shall see God." Verses such as these give us the simple teaching concerning the requirements for a clear comprehension of spiritual things. And that teaching is: BRING TO THE STUDY OF SPIRITUAL THINGS A PURE HEART AND AN OBEDIENT LIFE. AND YOU SHALL HAVE THE RE-

WARD PROMISED, EVEN A POWER TO SEE BEAUTIES AND TRUTHS IN RELIGION THAT ARE WITHHELD FROM OTHERS. This condition is the one that too many times is either neglected or ignored by the scientist, or historian, or philosopher when contemplating the things of the spiritual realm.

If there be a pure and reverent spirit which can truthfully say "I have loved, I have obeyed, I have prayed, I have laid my heart open to the influences of the Holy Spirit, like the heart of a little child, and still your God, your Christ, your immortal hope are as myths and fable," it may then be wise to make acknowledgment and time also to examine the defences of our faith.

But before the professor of physical or mental science who has not discovered the Holy Spirit as he might some new phenomena of the physical realm, before such I declare it best to possess our souls in patience, and to keep confident hold on our faith.

IV. And there is yet another reason why we should not allow ourselves to be disturbed by the infidelity of prominent people. And that reason is that sometimes such unbelief is of a punitive character.

Again and again it is declared in the Book that light is withdrawn from those who will not walk therein. Listen to what the Master himself says on this point: "Walk while ye have the light, that darkness overtake you not . . . While ye have the light, believe on the light, that ye may become sons of light." And those other ominous words, "Because they receive not the love of the truth . . . God shall send them a strong delusion, that they should believe in a lie."

There may be some who think that the old law of the Word in the sending of delusions in which the incredulous and unbelieving shall take stock is no longer operative. But is it not true that in every age there have been giants in almost every intellectual circle who have turned away from the great broad teachings of Jesus unto table rappings and spirit materialization? And can not we see men and women of our own day who are prominent in the worlds of law and letters and science who are in seemingly hopeless bondage to a coarsely-shrewd, and godlessly pretentious woman? THE EXPLANATION LIES IN THE TEXT OF THIS DISCOURSE.

And the hope for us all in the presence of these deflections to the opinions of godless great men lies in the fact that every generation of Christians has had to combat the same assaults that are manifest in our day. If our faith grows weak, it is not worth while to try to bolster it up with counter-arguments. Rather shall we turn from the unworthiness of our own lives; seek the true; love that which is pure; do that which is good; live nearer to him who is the truth.

Let us SHOW ALL REVERENCE FOR OUR SPIRITUAL INTUITIONS. And shall we not plead again the promise of the Word, "If any man lack wisdom, let him ask of God, and it shall be given him."

Johnstown, Pennsylvania.

One Thing Lacking in Popular Education

By John F. Locke

"I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight" (Mark 10:21).

It has been suggested that the above Scripture should serve as a starting point for short discussions of the very precarious subject: "One Thing Lacking in Popular Education."

The first thing to be said is: the subject is too dangerous and too fruitful for study and speculation to boil it down into a short article, albeit brevity may be the life saver in this instance.

Modern education is popular and there is perhaps more

than one thing lacking in it. Because modern education has become so exceedingly popular it is assumed by the vast majority of persons, beside the usual "hoi polloi," to be almost the final and complete revelation in the art or science of pedagogy. "Education is the solution of our international difficulties; our crime wave; our race problem; our growing greedy, grabbing business principles; and so on ad infinitum or farther." Such in perhaps more and more elegant and ponderous phalanxes of rhetorical splendor, is the cry of those who write and speak from the lecture platform. Of course it is all believed verbatim and with bosoms filled with the mighty zeal of determination to proclaim this great truth from off the altar of oratory, the educational

stock has soared far above par and in doing so it may have "crossed the bar." Education as a panacea like any other cure-all must some day be found to lack remedial properties for some ailment. Though its users may prepare a great list of uses for sundry, and diverse ailments, it is almost surely to be detected to have a weak point. So with the modern day, highly touted, grand and glorious, hurrah! sort of education. Send the kids to the big university, get them through a four year's college course in anything and you have saved their spiritual, moral and intellectual welfare. Henceforth they can calmly sit and let success, morality and honor be heaped upon them. To be complete in every good work is to have floated through the round of heterogeneous nincompoopery of the average college or university for four years; to have quaffed deep the cup of knowledge as a grizzled old flat-headed or hearted, one tamed professor has ordained; and to have so conducted your conduct in class as to secure passing grades. No wonder that a few men have been so daring as to suggest in no uncertain terms that education is but a hoax. One kind of education is a hoax. Unfortunately it is the popular kind. It is the education of the mind but not the heart. Leave the sentiments, feelings and aspirations, the heritage of truth, beauty and loveliness of those who dreamed dreams and saw visions beyond the distant haze of ever widening horizons and the motives which made men die with songs on their lips for the one whose love had led him to hear the fearful indignities of a cruel mob and die loving them on that green hill far away without the city wall, yes, leave these and education is a cruel, heinous joke, whereby civilization tugs at its own bootstraps and when it can not lift itself it must rebound.

Whatever the platitudinous verbosity of educational psychologists, sociologists and others may some day declare to be the chief end of education, one thing remains sure: If the moral and Christian emphasis is left out, education is of all vanities the most vain, for while it may advance intellect and invention it will leave the possession of such without means of enjoying their good fruits and without restraint to use them in the most pernicious and hideous ways. The prophylactic against possible disaster to the very

chariot in which civilization has ridden thus far, is a replaced emphasis on old virtues.

And so, with little effort we may see the import of the small church college as it produces a few who leaven the whole lump. Unfortunately a great many church colleges have failed to see their unique and powerful influence and have instead, copied an exact imitation of the "big schools."

To readers of the Evangelist, may these few remarks plead for your support of your own college, not only with your own friends but with your own students. An education is a very easy thing to get today, as one man has said, "The price is the desire for it"; but a Christian education, one that will mean more than a cursory, hit or miss, dose of instruction in a few impracticable subjects cannot be gotten at any diploma dispensary. Ashland College is unique in its atmosphere and training and it belongs to the Brethren church for the express purpose of training its young people. Let's see to it that more of them enjoy all its exclusive advantages.

Education as it is popularly administered leaves out the feelings and ideals, it is a hard and cold merchantic formulation of facts. Truly to men possessing this type of attitude and training the joys and fruits of the spirit are hidden and are revealed to babes.

Among other things which combine to support this one thing lacking in popular education" the good old rubber stamp method of teaching should be highly emphasized. Parrots are too much petted by our one-track instructors, but the world soon accomplishes the undoing of many of the precious College Complexes, of course the aristocracy of money and worm eaten family trees might also be adjudged as accomplices in achieving the degeneracy of popular education, but the discussion must be concluded as it has already waxed lengthy.

Support Christian and moral education from kindergarten through College and the one thing will no longer be lacking which now makes popular education objectifiable, and too, Ashland College will be the school of dreams for Brethren young people and the hope and abiding place of Brethren faith for years to come.

Woodstock, Virginia.

A Needed Stimulant

By J. S. C. Spickerman

A United Press dispatch from Cambridge, Massachusetts says, "Decrease in antipathy between religious sects accounts for the present decline in church attendance in the opinion of President A. Lawrence Lowell of Harvard University.

"In an address here he said man was a combative animal, and the recent increase in respect and co-operation between the various religious sects has caused many churches to lose interest in religion and to stay home Sunday morning.

"To illustrate his point, President Lowell said if there were fewer intercollegiate football games, fewer boys would go to college."

Isn't that too bad? Since the disciples of the Prince of Peace have quit fighting one another, their religion has nothing left in it to attract them! No doubt many of the unregenerate church members would take more interest in churches if there was sharp contention with some other church, but this should not be true of the real Christians, to whom Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Those who do that will not need rivalry, spiced with spite, to keep up their interest. As for the others, are not multiplied worldly attractions, such as golf and joy-riding, sufficient to explain their absence from church?

Paul might have exhorted the Pauline faction at Cor-

inth to fight the other factions as a means of stimulating their interest in the church. Instead, he rebuked their divisions. 1 Corinthians 1:10-13. He appealed to a different motive. For the love of Christ constraineth us (2 Corinthians 5:14). He said that love is greater even than faith; that however great one's attainments, if he has not love, he is nothing (1 Corinthians 13).

Yes, man is a combative animal, but Christians have enough fighting to do without fighting one another. First, we have a lot of evil within ourselves to fight. Even Paul, who had lived in all good conscience before God, and had given up all for Christ had this fight on his hands (Romans 7:23; 1 Corinthians 9:27). There are also evils outside ourselves which we need to fight. In this country, the fight against the liquor traffic is not yet won. (It is said that some church members in the East are not in sympathy with this fight. They would probably be more interested in a fight between churches.) There are other vices which we must continue to fight until Christ returns. There are disease, and ignorance, and economic evils, which we must fight if we would obey the injunction to work that which is good toward all men (Galatians 6:10). There is heathenism, holding in its fetters a large majority of mankind, and Mohammedanism with over two hundred million more. Winning the world for Christ is the war to which he expressly commissioned his disciples, and which they have shamefully neglected.

It is a fight which will tax our resources to the utmost,

and in which we will make much more headway if we drop our factional fights and work together.

We should stand by our convictions of Scriptural truth, and at the same time respect the convictions of others. We should oppose their errors only by teaching and practicing the teachings of the Bible. At the same time, we should have the same open mind to Scriptural argument that we ask of them. We should co-operate with them in

Christian work as far as we can do so without violating the teachings of Scripture as we understand them.

We can safely follow the teachings of Jesus, even though they are disputed by the president of a great university. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world" (1 Corinthians 1:20?)

Maryville, Missouri.

Peace Activities

By A. J. Spacht

Three great modern proposals for guaranteeing the peace of the world are the Hague Conference, the World Court and the League of Nations.

The Hague Conference was the outcome of the assembling of the nations of the world at the call of the Czar of Russia. This conference met May 18, 1899, at The Hague, Holland. Its work was very important and if its plans had been followed the world war would never have happened.

The Locarno Conference might be termed a fourth proposal and it is indeed an important step in attaining peace in Europe. In fact some say with much truth that the world war ended only with the peace of Locarno. The Locarno Conference adopted treaties in line with the recommendations of the League of Nations providing security pacts between Germany, France, Belgium, Great Britain and Italy. Compulsory arbitration was provided for between these nations and other nations also. In fact if the provisions of the Locarno conference are carried out it is difficult to see how we can have another European war of a general character.

Owing to the fact that the great autocracies of Europe have been broken up the prospect for world peace was never brighter. The great autocratic governments of Germany, Austria, Russia and Turkey have been swept away and in their places other governments more responsive to the will of the people are gradually being developed. While we may sympathize with the plight of the royal families in those countries we must never lose sight of the fact that representative government and world peace have both been furthered by the events leading up to the changes we have witnessed during the past few years in the governing systems of these countries. We have lived through great historical events—the destruction of the greatest autocratic powers the world has ever seen. Almost any system of government

will be better than those that have been destroyed by these great upheavals of an overburdened people. The happiness of the world will in the end be increased and the world made "safe for Democracy."

Because of the fact that all these recent developments have followed the lines marked out by the League of Nations the attention of the world has been focussed on the work of the League. Europeans are using the machinery of the League to attain the ends of peace and are thereby gaining confidence in the League and in each other. Fifty nations of the world have representatives at League headquarters, all working for but one object—the peace of the world.

Out of the League has grown the World Court. This court has been established to decide disputed questions between nations. It has representative members from the leading nations of the world. The United States has just accepted membership in this court and so has virtually become a member of the League of Nations in so far as decisions affecting the world peace are concerned. Perhaps after the bitter partisanship of politics dies out we may accept full membership therein and thus use all of our great influence for the furthering of world peace.

Certainly the greatest good of the human race is attained in peaceful pursuits. Hence war should be discouraged as much as possible and a peaceful spirit encouraged in individuals. As are the citizens of the world so will the nations of the world be. A sincere desire for peace in the hearts of the majority of the human race will do much to attain peace. Let us look with charity and forbearance and longsuffering upon the mistakes of other nations. Let us follow the admonition of the most peaceful man that ever lived—Jesus Christ—and love our neighbor as we love ourselves.

Berthold, North Dakota.

THE BRETHREN PULPIT

Christ's Collected Flock

By C. D. Whitmer

TEXT: "And other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd. John 10:16.

In the text, after having displayed in his previous observations, a tenderness never exhibited by any other inhabitant of this world, Christ proceeds to inform us, that he had other sheep, besides those of which he had been speaking; that he must bring, or collect them; and that the two flocks should constitute one—be sheltered by one fold, and led by one shepherd.

"Other sheep I have," says our Savior. "Other disciples, besides those of the Jewish nation, and the present age, I have belonging to my family. They exist among the Gentiles in this age; and will exist in every future period. "The gospel of the kingdom", which is be preached in all nations, will everywhere find those who will receive and obey its dictates: those, who in the exercise of a living and

affectionate confidence, will hereafter give themselves to me, and become mine. They are now mine, and were given to me from the beginning; "Them I must bring." To collect them from every part of the world is one of the greatest duties of my office; a part of the glorious work which my Father gave me to do, and I shall not leave it unaccomplished.

"They shall hear my voice." When I call, they will know and acknowledge me as their Savior or Shepherd, and cheerfully obey the summons. "There shall be one fold"—a single church, a single assembly of my disciples, one in name, one in their character, their life and their destination, and I, the good shepherd, will lead them.

"They shall hunger no more, neither thirst any more;

neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of water" (Rev. 7:16).

"Other sheep," says our Lord, "I have, which are not of this fold." The sheep which Christ had were Jews; inhabitants of a single country, and living at that period. Nay, they were a little flock gathered out of these. His other sheep, as he has taught us in his Word, are a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, born in every future period; gathered out of every distant land (Rev. 7:9). "Them also I must bring, and they shall hear my voice." He who took such effectual care of the little flock which followed him during his ministry, because it was their "Father's good pleasure to give them the kingdom," will be easily believed, when he informs us that he must and will bring into his fold a multitude, by their number and character of such immeasurable importance. For this very end, he hath, "ascended far above all heavens, that he might fill all things." For this very end, he is constituted Head over all things unto his church. This is the third great division of his employment as Mediator. The first to teach the will of God for our salvation; the second, to expiate our sins; the third is to gather us into his heavenly kingdom.

What things are to be done for the completion of this end I observe,

1st.—The views of mankind concerning religious subjects, are to be extensively changed.

It will not be questioned, that truth is invariably an object of Divine complacency; and error of the Divine reprobation. As God rejoices in his works, so it is impossible that he should not be pleased with truth; which is only a declaration of the state of those works of his agency in accomplishing them, and of his character displayed in that agency. Error which falsifies all these things, must be odious to him. As little can it be questioned, that truth is the instrument through which we are sanctified, and made free from the bondage of corruption.

2nd.—A mighty change also, must be wrought in the disposition of men.

Whenever mankind shall be brought into the fold of Christ, then will succeed that love to God, and to man, which is the fulfilling of the law; that repentance toward God, and that faith in the Redeemer, which are the primary obedience of the gospel. In the train of these attributes, will follow the virtues of Christianity, which so adorned the life of our Savior—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23), all glorious fruits of the spirit of grace—natives of heaven, and though for a time pilgrims in this world, yet destined to return to heaven again.

3rd.—The change will not be less in the conduct of men.

Permit me, then, to observe, that the primary conduct of men will experience a mighty and wonderful revolution. Truth, at the same time, will resume her empire over the tongue, the pen, and the press. Honesty will control the dealings of men. In the same manner will unkindness vanish from mankind. The stranger will everywhere find a home. Uncharitableness between those who profess the religion of the Redeemer, will be found no more.

On the bench, will be seen those, and those only who shake their hands from holding bribes, and stop their ears from hearing evils, and close their eyes from seeing blood. At the bar of justice, prisoners will cease to be found; the deserted jail will crumble into dust. Wars will be no more.

Then religion will resume her proper station, and no longer be subordinated to pleasure, gain, and glory, to frantic scrambles about position and power. Then will come true the saying of Revelation 10:1-2,—"Now is come salvation and strength and the kingdom of our God, and the power of his Christ. God himself will dwell among the great family of Adam, and be their God, and they shall be his people."

Now, in what manner are these things to be done? I answer, they are to be accomplished, not by miracles

but by means. St. Paul has in the most decisive terms given us the proper procedure, by which the kingdom of God is to be established in every part of the world. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then, faith cometh by hearing, and hearing by the word of God" (Romans 10:14-17).

1.—Permit me to add, that those by whom these mighty things are to be done, are themselves to exhibit the spirit of the Gospel as the great controlling principle of their conduct. Common sense has proverbially declared, and all experience proved, that precept without example is vain.

2.—The process of this mighty work is, in this respect also, exactly marked out by St. Paul. "Salvation has come unto the Gentiles to provoke the Jews to jealousy;" or, as in the Greek, "To excite them to emulation (Romans 11:11).

3.—The casting away of the Jews is the reconciling of the world; the receiving of them will be to that same world, life from the dead.

Now, by whom are these things to be done?

This question admits of but one answer; on this subject there can be no debate; the time for doubt is past, the work is begun. Missionaries in great numbers are going to and fro, and knowledge is being greatly increased. "The gospel of the kingdom" is already preached in Greenland, Labrador, Tartary, Hindostan, China, New Holland, Isles of the Pacific Ocean and Caribbean Sea, South America and Africa. The voice of salvation, the song of praise to Jehovah, echoes already from the sides of Tarsus, and trembles over the

Our Worship Program

A DEVOTIONAL READING OF ROMANS
(Clip and put in your Bible for convenience)

MONDAY

FAITH AND CIRCUMCISION—Rom. 4:9-12.

The blessing was dependent upon faith and not upon circumcision, and therefore Gentiles as well as Jews are admitted to the promise, and Abraham's spiritual descendants are uncircumcised as well as circumcised.

TUESDAY

PROMISE AND LAW—Rom. 4:13-17.

Again the promise of participation in the world-wide Messianic rule was dependent not upon Law, but upon a righteousness which is the product of faith. Therefore Abraham may be the spiritual father of all believers, Gentiles as well as Jews.

WEDNESDAY

ABRAHAM'S FAITH A TYPE—Rom. 4:17-25.

"Abraham believed on him who caused the birth of Isaac from elements that seemed as good as dead; and we too believe on the same God who raised up from the dead our Lord Jesus"; thus it is a type of the Christian's faith.

THURSDAY

RESULT OF JUSTIFICATION—Rom. 5:1-11.

The consequences of this justification are first the peace with God and the hope which gives courage in the face of persecution, and second, the assurance we have of final salvation and glory.

FRIDAY

ADAM AND CHRIST—Rom. 5:12-21.

As Christ brought righteousness and life, so Adam's fall brought sin and death. Law increased sin, but the work of grace has cancelled the effect of the law.

SATURDAY

THE MYSTICAL UNION—Rom. 6:1-14.

The Christian cannot continue sinning simply because grace so freely abounds, for the very act of baptism indicates a union with Christ, a death to sin and a living henceforth of the changed life, dedicated to God.

SUNDAY

FROM LAW TO GRACE—Rom. 6:15-23.

"The Christian was a slave to sin; his business was uncleanness; his wages death. But he has been emancipated from this service, only to enter upon another—that of Righteousness" (Sunday)—G. S. B.

waves of the Ganges. The Bible has traveled around the globe. In such an enterprise, all who engage in it must be united; if Christians do not unite their hearts and their hands, they will effectuate nothing. Solitary efforts will here be fruitless; divided efforts will be equally fruitless; clashing efforts will destroy each other.

In Conclusion: Learn that the work to which you are summoned is the work of God. My brethren, it is the chief work of God, which has been announced to mankind; it is the end of this earthly creation; it is the end of this earthly providence; it is the glorious end of redemption.

2nd. The present is the proper time for this glorious undertaking. It is the proper time, as it is marked out by the spirit of prophecy.

3rd. The necessity of this work irresistibly demands every practicable effort.

"The whole world," says St. John, speaking of his own time, "lieth in wickedness" (1 John 5:19). Lieth—for such is the indication of the original—as a man slain lies weltering in his blood. How extensively is this strong picture a portrait of the world at this moment.

4th. The day in which these blessings are to be ushered in has arrived. The day in which the mighty work will be seen in its full completion is at hand. We must labor, that those who come after us may enter into our labors. We must sow, and in due time both we and our successors, if we sow bountifully, shall reap a Divine harvest. With every faithful endeavor of ours, the Spirit of grace will cooperate. "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

OUR DEVOTIONAL

The Good Shepherd

By Mrs. Ralph B. Smoker

OUR SCRIPTURE

But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel.) (Gen. 49:24). The Lord is my Shepherd; I shall not want (Psalm 23:1). Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock (Psalm 80:1). Behold, the Lord God will come with strong hand and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young (Isa. 40:10-11). Woe be unto the pastors that destroy and scatter the sheep of my pasture: saith the Lord (Jer. 23:1). Then said Jesus unto them again, Verily verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd (John 10:7-16). Now the God of peace, that brought again from the dead our Lord Jesus, that

great shepherd of the sheep, through the blood of the everlasting covenant (Heb. 13:20). For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls (1 Peter 2:25). And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Peter 5:4).

OUR MEDITATION

In the early history of Palestine and also at the time of Christ, caring for sheep was one of the most familiar occupations.

The way the good shepherd cares for his sheep, in the Eastern countries, is to this day a beautiful picture. He lovingly cares for them throughout the day and night, and they in turn love and trust in him. He does everything within his power for the safety, comfort and health of his flock. He knows each sheep by name, he calls to them from time to time, while they are grazing, to let them know he is at hand. Should the voice of a stranger imitate their shepherd's call, even though he had on the shepherd's garments, they would immediately look up with a frightened air and begin to scatter.

He leads his flocks to the greenest pasture available, and takes them to the quiet waters to drink. He is often seen carrying the lambs. At night the sheep are led to the fold, usually an unroofed stone wall with only one entrance. Here oftentimes many flocks are brought and the shepherds retire to their homes, for the night, leaving the sheep in the care of a porter. The porter fastens the door securely and carefully guards the sheep, until the arrival of the first shepherd in the morning. However, we are told of sheep folds built in a C-shape; where this is done, the shepherd at night wraps himself in an outer garment and lays down at the entrance. In this case "he is the door."

An Eastern shepherd is said to have explained, why he did not have to count his sheep every night,—he said that if he were blindfolded and a sheep were brought him, he would simply put his hands on the sheep's face and could tell instantly, whether it was his sheep or not.—Peloubet.

David, before God called him to become King of Israel, was a good shepherd and therefore was so well prepared to write, what is said to me the most frequently committed chapter of the entire Bible—"The Lord is my Shepherd. I shall not want" (Psalm 23:1).

"Pastor" means "shepherd" and is derived from the word "pasture." Jeremiah records, "Woe be unto the pastors that destroy and scatter the sheep of my pasture: saith the Lord" (Jer. 23:1). What a grave responsibility rests upon every minister of the gospel, to so lead those entrusted to his care, that none of the Lord's sheep may be scattered or led astray. Every Christian also has sheep to care for.

But Christ is the Chief Shepherd of us all and laid down his life that we might have the abundant life. When we accept that great gift in the measure Christ intended, ours is a life of consecration, contentment and usefulness.

Let us not try to climb, some other way, into the fold, the church of Jesus Christ, but call to the porter, the Holy Spirit, who will open the door to us to find Christ. Let us be as keen in discerning our Lord's voice as the sheep are the shepherd's, that we may not be led astray in this day of false teachers and doctrines.

What a blessed thought and rare privilege, that the followers of Christ are assured that he knows his own and is known of them. Even as Jesus and God are one, may be one with Christ. What a wonderful offer even unto the least of us.

Savior, like a shepherd lead us.
Much we need thy tend'rest care;
In thy pleasant pastures feed us,
For our use thy folds prepare.

OUR PRAYER

Divine Father, thou who art the Chief Shepherd of all who call upon thy holy name, may we trust in thee and depend upon thee for guidance, with the simple faith of the sheep. In Jesus' name, we pray. Amen.

New Paris, Indiana.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 23)

Isaac and His Wells

Scripture Lesson—Gen. 26:12-25.

Devotional Reading—Matt. 5:1-12.

Golden Text—A soft answer turneth away wrath; but a grievous word stirreth up anger.—Prov. 15:1.

LESSON LIGHTS

Isaac reveals human nature in a passive attitude. In passing from Abraham to Isaac we seem to be passing from a mountain torrent to a peaceful pool. We come from the running into rest, from the hurry into the hush. Abraham has the foreign mission; Isaac has the home mission. Abraham has to civilize a world; Isaac to train a family.

The Character of Isaac

From Matheson and Tuck we have the following description: "Isaac's career was almost devoid of incident. His was 'the daily round, the common task.' But it was rich in character, and beautiful by reason of the tone which character can put upon relations. We have not, indeed, those active elements of character which nowadays men gather into the word 'Energy,' and then bow down and worship. We find rather those refined, sensitive pleasant, passive virtues which make tender and helpful the home relations, and which are the grace of all social intercourse: 'The best portion of a good man's life, his little nameless, unremembered acts of kindness and of love.'

"There was, therefore, always in the soul of Isaac more of the reverie and peace of the still twilight than the fever and restless ambition of the noonday. He was not a faded reproduction of Abraham, a mere reminiscence of that great man's personality, but the ruggedness and hardness in him were softened and mellowed into harmony and beauty. His life did not represent the sinewy swiftness of the mountain torrent, but the deeper calm of the unhastening stream flowing through the valley, presenting an unfretted surface for the reflection of the sky with its stars."

The Greatness of Common Goodness

We are wont to prize the unusual acts of heroism and extol the virtues of the great warrior, but we are coming to realize that the one who lives nobly in his common everyday, and shows himself righteous, just, forbearing and peaceful in the ordinary walks and duties of life, is the one who is truly great. We all have need to learn with a feeling of more certainty that "the reality and the greatness of the virtues do not depend on the place or sphere or form in which they are enacted, but on the motives, the choices, the spirit that permeate them. Heroism, courage, patriotism, are as real, and living, and growing amid the temptations of civil life as on the field of war. To do right when others do wrong, to withstand the tide of false opinion, to stand alone for principle, to turn from all gains through Satan spread out before one,

as before Christ in his temptations, "all the kingdoms of the world and the glory of them," to do right at any cost,—here is the universal field of heroism, open to every boy and girl every day. We cannot all be heroes in great things, but the field of heroism is everywhere, in every home, in every town. There are great enemies to overcome in our own hearts, there are powers and principalities of evil on every hand."

Wells Centers of Community Life

It is not strange that there should be so many contests over wells, when we realize that "a well of springing water was a possession of inestimable value," in these arid regions. "It was the center of community life, supplying alike the necessities of the household and of the flocks and herds." It was the social center, as women from the homes and men from the fields met to draw water in buckets from the depths of the well. Abraham had lived in Gerar for a time, and had of course been obliged to sink wells there, for he had too many animals and too large a household to be dependent on the wells of others. The stopping of these wells was doubtless with the express purpose of preventing Isaac's settlement there. He had

been merely a sojourner, but the continued possession of wells would give him a sort of proprietary right in the land, according to their ideas." (Illustrated Quarterly).

How Isaac Maintains Peace

Many another man would have had a real battle over those wells, but Isaac was able to maintain peace by yielding time after time to the claims, unjust though they were, of the herdsmen of the Philistines. Some would call him weak, irresolute and cowardly, but it betokened more character to do a thing like that because it was right to refrain from fighting than would have been required to engage the enemies in battle. And his policy of non-resistance proved both wise and effective. As Alice D. Adams says, "We are not told whether the gentleness of Isaac made the Philistines ashamed of themselves and kindly disposed toward him, but common human experience proves that meekness usually has that effect when a real man exhibits the quality. War is the world's greatest curse. It is humanity's vast shame and sin. The chief task before all good men and women today is to end war, to make it impossible forever. There is no way to do it but to inculcate the spirit of Isaac. Men must cease to 'stand on their rights' and begin to be intensely solicitous for the rights of other men. Men must cultivate the spirit of self-sacrifice, must rejoice in the prosperity of other men and other nations, and in honor prefer one another."

Sunday School News

Field Secretary

Brother Melvin Stuekey, our Field Secretary, gave Ashland a brief visit in making the transition from Indiana to Pennsylvania. His reports of work done since the beginning of the calendar year were both gratifying and heartening. He is persuaded that substantial progress is being made by Brethren schools. He found a greater interest, and a more enthusiastic response in his meeting with our workers.

After a brief period in Western Pennsylvania, Brother Stuekey will move eastward through West Virginia to the southern end of the Shenandoah Valley. His plan is to work northward, returning through Maryland. The schools of these sections will do well to give him the largest possible hearing, and fullest co-operation.

Birmingham

The late Quadrennial Convention of the International Council at Birmingham measured up to the expectations of the promoters. There were about seven thousand enrolled delegates. The local attendants increased the number by several thousands more. The addresses were of an unusually high order. The most fraternal spirit prevailed throughout the convention. The theme was: "Building Together a Christian Citizenship. And in the entire study the chief concern was for the nurture of childhood and youth, for the young be-

come the citizens of tomorrow. The great young people's congress with a thousand delegates, held over the week-end, revealed a fine interest on the part of the young people themselves. All the delegates came away with profound conviction and high enthusiasm with regard to the immediate and far-reaching significance of religious education.

An Unusual Record

There were only five Brethren delegates. The Church of the Brethren had about sixty. Had we more people like Brother Eli Helser of Warsaw, Indiana, we might have had a larger number present, too. He has attended twenty-four state conventions, five international conventions, and one convention of the World's Association. He wanted to go to Birmingham, but his health would not permit. J. A. GARBNER, General Secretary.

"My sins, my sins, my Savior!
Their guilt I never knew
Till with thee in the desert
I near thy passion drew;
Till with thee in the garden
I heard thy pleading prayer,
And saw thy sweat-drops bloody
That told thy sorrow there."

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Ohio Christian Endeavor Convention

By Prof. J. A. Garber, President
Brethren National Union

Ohio has the record of having one of the best state conventions held anywhere in the country. Plans are being made to make the coming convention the best ever.

The convention will be centrally located this year. It is to be held in the capital city. This central location favors an unusually large attendance. Registrations are coming in rapidly. Brethren Endeavorers planning to attend should register as soon as possible through their county secretary or with the State Secretary, 511 Clinton Building, Columbus.

Our own young people should plan to attend in large numbers. For some time we have had representation in the state organization. At the present time, Brother E. M. Riddle is serving as stewardship superintendent. In addition to the instruction and inspiration received from the general program, we have planned the following program for our Denominational Rally which will be held at the First Brethren church on Friday afternoon:

1. Introduction and get acquainted service, led by local President.
2. Devotional Service by Rev. H. M. Oberholtzer.
3. Brethren Endeavor in Ohio by Rev. F. C. Vanator.
4. Christian Endeavor Fellowship by Rev. E. M. Riddle.
5. Talks with a Forward Look by delegates.
6. What Next by the National President.

The date is June 22 to 25. All roads lead to Columbus.

Don't Underrate Yourself

"I'd give anything if I had Elsie's ability to make friends," sighed a young woman. "Put Elsie in a crowd of strangers and in ten minutes she is laughing and chatting as if she had known them all her life. But in her place I'm as mum as an oyster and so shy and awkward that nobody feels like making an effort to draw me out."

This lament made it plain why the girl in question was slow in making friends. She was guilty of self-depreciation. She underrated her ability, her attractiveness, and her power to make a pleasant impression. When she met people for the first time, a thought of her awkwardness was uppermost in her mind. She felt sure that if she tried to talk it would only sound silly. Although she is in reality quite as bright a girl as Elsie, whom she envies, it is true that she does not make the favorable impression on others that Elsie does, because she so persistently underrates herself as to put herself at a disadvantage.

It is a pity that any girl should wrong herself this way. It is a pity that she should hold such a distorted image of herself before her mind's eye. The most brilliant girl who

should continually tell herself that she was awkward and stupid would end by being unable to do herself justice.—Selected.

But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest truth;
A manly faith that makes all darkness light.
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
And lead still further on such as thy kingdom seek.

—Theodore Parker.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 23)

Radio Messages from China John 14:6-9

Hello, Junior Christian Endeavorers of America:

My name is Sin San and I live far from you. The big rolling boisterous Pacific lies between us, yet I am sending you a message. Is it not nice that children can talk to each other even when we have never seen one another? First, I want to thank you for the wonderful Missionary lady, whom you sent to me. Do you know how wonderful she is? She loves all the boys and girls who come to her and helps them to solve their problems and be happy.

One time there was a great famine in China. At that time my mother and father and three brothers were living in a house boat on the Yangtse River. Though I was only a little girl, and girl children are not considered very important in China, yet I was happy while we moved slowly along the river bank. Often I swam with the other children along beside the boat, or carried my little brother on my back through the towns. One time, the rice crop failed and at last we only had a few grains of rice left for food. Since little girls are not considered as important as little boys, my parents finally decided to put me off the boat. That will be hard for you to understand for I am told that in your country, mothers and fathers like little girls as well as little boys, but in our land it is not so. When it was found that there could not be food for all of us, I was sacrificed to the need. I was left in a small town and as I stood and watched the boat float away without me, I wondered what was to become of me. I walked about for a while and then came back and lay down on the wharf, feeling

that my folks must surely return and pick me up. That night I was hungry and cold and lonely and it seemed that morning would never come. Finally, daylight came, but by that time I was so sick and hopeless that I cried sorrowfully.

Then, what do you think happened I heard some one say, "Little Girl, what is the matter?" and when I looked up, there stood a beautiful smiling lady. She took my hand and helped me to stand up and then she asked me to go with her. I think she must have guessed that I was hungry for she took me to her house and gave me a big breakfast. When I had eaten and rested, she asked me to tell her my story. I told her all about my troubles and she told me that she would find a place where I might stay. Have you guessed who this kind lady was? (She was your missionary lady, of course. Do you wonder that I love her very much? I am not the only person she has helped. She has helped lots of other little children and grown folks, too.

I love Jesus and the Bible stories that my missionary lady has told me about. Some day she is going to help me to find my parents and brothers and tell them about Jesus. I am anxious to see them again for I know that they did not really want to leave me there all alone that evening. They felt that it was their duty to save my brothers.

Every day I go to school in the missionaries' school. There are lots of children in our school. We are taught lots of school subjects like you have in your schools over there. Then we have Bible lessons right in our school, too. I am learning to make my own clothes and to dress like American people do. Some day, I hope to come over to America and learn to know you Junior Christian Endeavorers, and then I am coming back to China and help the missionaries to tell more people about Jesus and his love.

I hope that you will send more and more people over to tell the rest of the people in my land about Jesus. Christianity helps these who know about it to be happier and it helps them to know how to be kind to each other and love each other. I think that if all of China was a Christian land it would be a much better and happier place to live in. Those of you who can not come over in person can help send others and can pray for us. Again, I want to thank you for your wonderfully kind missionary lady and to ask that you think of your Chinese friends often and remember them when you talk to our heavenly Father, for he loves us, too.

Bible References

- M., May 17 Jesus brings light. John 8:12.
T., May 18 Jesus transforms us. 1 Tim. 1:15.
W., May 19 Suffering for Jesus.
Matt. 5:10-12.
T., May 20 Teaching China to pray.
Matt. 6:5-13.
F., May 21 Saving children. Mark 10:13.
S., May 22 Beginnings in China.
1 Cor. 1:22-29.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Personal Letter from Estella Myers

(The following letter, written by Estella Myers, missionary to Africa, to her mother, Mrs. Annie V. Myers, of Millersburg, Iowa, was sent to us by this mother of missionaries with the kind permission to share it with the brotherhood, and we are pleased to pass on to our readers these generous excerpts.—Editor.)

Bassai par Bozoum, par Bangui,
 French Equatorial Africa.,

January 8, 1926.

Dear Mama:

How fast time goes; Another year is here. I wonder what this year will bring. If we in Africa had all of our wishes we would have beside the hospital finished that Brother Kennedy has nicely started, we would have a church and school here and permanent houses for the people at Yaloke. Oh yes, we would see the people nicely situated on the new station we hope to open this year. I can not help but wishing and praying that some wealthy, godly man would find joy in giving and make possible the Leper asylum we need so badly in Kareland. Leprosy is spreading and it is needed not only for the black people but also to protect the missionaries. If the people who have money in the homeland knew the joy of giving in large sums, I believe God would reveal to them how much good their money would do if invested out here. Sometimes I sit on the rocks and look over the vast land before me, praying as the many needs flash into my mind, and I wonder why people who have money limit God. We are so thankful for the Woman's Missionary Society which gave the \$500 for the hospital. We are praying God to send more that we might have all the rooms needed. We long so much for a laboratory, and that the building might have an iron roof. This is so expensive.

But not only the material means do we plead for this year, but we long so much for godliness in the lives of our Christians, that as they go out with the Gospel story they may be heard. Many are being baptized. It is a revival all the time and our time is taken very much in teaching. Every time a Christian sins our hearts ache, and we plead for the life hid with Christ in God for them. We long that they might take the Gospel to the many in far villages.

Hattie and I just returned from a trip through the region called the outlaw villages. They told us the story of the war that the French had with them in the month of June. They hid in the rocks from the soldiers and many children died of hunger. Many were killed by the soldiers, but many lost their lives from sickness in their hiding places. What remains now are the people who surrendered and how gladly they received the Gospel. One day fourteen came forward. They praise God for his working. Truly the devil

is in this land with all force, but as the natives say it, "God exceeds the devil."

I made many resolutions New Years' day. You see I have not gotten away from my childhood days. One of them is to arise at 5 o'clock in the morning and spend the time in prayer until the house boy rings the bell for breakfast which is about 10 minutes before 6. I feel that we can put the devil to flight more through prayer than any other way, and as long as my heart is so burdened I choose not only to pray without ceasing, but in the still of the morning to spend an hour with God.

Since we are living in the house made for girls we can do so many things that were somewhat hard when we all lived in the same room. Now each of us have a room, and we do not bother each other. We have a nice reception room that has in it the bookcase, little organ and phonograph, beside the chairs. We have pictures on the walls and draperies at the windows. Inside our home does not look like Africa at all. I thank God for it all and know that our health will be much better than it used to be. We have had no serious sickness for a long time. May God speedily give permanent houses to the Yaloke workers.

Brother and Sister Kennedy are living in the married couple's house and are indeed happy. Brother Kennedy is a hard worker. It is surprising to me how he can work so hard all day with the natives on the hospital, then when his turn comes to preach in the mornings he gives such good sermons to the natives. I guess it is because of his god-

ly wife, as well as the strength of the Lord.

Was just over to see a sick boy who has sore throat. He cannot swallow, and he wants to eat so badly. He asked me to give him some of the stuff I gave the boy who was hurt by the wagon, when I sewed up the long gash in his leg. It was chloroform he meant, and he thought that should I give him some he would not feel his sore throat and could swallow. I explained to him that chloroform was not good for anything like sore throat. He said I did not know how badly it hurt. I said, "O yes, for I have had sore throat so badly that I had my tonsils taken out." He then said, "Take mine out." I said, "Yak-anenzi, I do not know how to take tonsils out; doctors only do that." Then the response came that we have heard so often. "Why don't the doctors come to us?" I told him to pray and I knew that God would send one here, and that there was a young man in school now that would come out here as soon as his medical course was over. So the Kare are going to pray for Brother Taber to live here. Although they say if he has a motorcycle he can visit all the other stations...

It's dreadfully windy here now. Hattie says, "Kansas has nothing on Bassai." We are writing letters today with sweaters on! The mail goes out tomorrow.

Yes, I wish we had some of your apples. Would gladly exchange peanuts for them. We had guinea for dinner. Living on beans and stored pumpkin these days. How we appreciate the dried fruit that was sent us. Remember me to every member of the family, and know I pray for you all and want God's will in each life.

Your daughter.

ESTELLA.

Can We Give Too Much?

By Allen R. Bartholomew

Beneath the cross of Jesus I fain would take
 my stand,
 The shadow of a mighty Rock within a weary
 land;
 A home within the wilderness, a rest upon
 the way,
 From the burning of the noontide heat and
 the burden of the day.

So much is being said about giving, in our day, that some of us have come to believe that we are giving too much. It is no proof that much is given because we hear so much about it. On the contrary, may it not be true that too little is given to the work of the Lord?

Giving is a test of living. Christians who give not, do not live. They cannot grow and they do not prosper. They may have a name to live, but are dead. We can be like Christ only as we give like he gives. "He gave himself for us." There should be no limit to our giving, except it be the limit of need and ability.

"There's a wideness in God's mercy,
 Like the wideness of the sea."

Giving is the test of faith. It is a testimony of the love we bear for Christ in our hearts in the face of an unbelieving world. We should give as unto the Lord, and not for self-glory.

St. Paul gave the Christians at Corinth a plan that we do well to adopt in our giving. It is sound, simple and scriptural. Set apart each week a certain amount as the Lord has given us earning capacity. This is a very convenient method for most people. Giving "every week" insures that we give regularly. The great trouble with so many people is that they give too seldom. Paul's plan also helps us to know how much we give. Those who do not give regularly think they give many times as much as they really do give. Some Christians must blush when they find out how little they give for the spread of the Gospel in all the world.

"The first day" of the week is fixed as the

most suitable time for giving to the Lord. How appropriate the day—"the day of all the best, emblem of eternal rest." We receive our most sacred thoughts on the Lord's day. It is a reminder of the great resurrection gift of Christ to the church. What act can be more beautiful, than giving, for the holy day! Who could refuse to give then?

The amount of our giving is to be determined by our getting. If we receive little, our gifts can be small. If we receive much,

our gifts should be large. In either case, the blessing will be sure. Our prosperity is to be the measure of our liberality. God gave to us that we may give to others. He trusts us, and we are to trust him that he will give us all things richly to enjoy.

Every Christian should be a giving Christian. The chief cause of trouble in many congregations is that so few of the members are giving according to their ability. We are to give freely, willingly, heartily. Whenever

people are forced to give, the gift loses its value. Where compulsion begins, their love ends. Jesus said, "I lay down my life for the sheep." His was a voluntary death. As we think of Jesus, and what he did for us, should we not in all sincerity say:

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all!"

—The Outlook of Missions.

NEWS FROM THE FIELD

BERLIN DEDICATION

On Sunday, April 25, 1926, the Brethren of Berlin, Pennsylvania, dedicated their new and commodious church. For a number of years our people here have felt the need of a more adequate place of worship. Prior to the world war plans for building were being considered but conditions made a postponement necessary. Early in the year 1920 plans were again interrupted by the sudden death of the pastor, Rev. I. B. Trout. The writer assumed the pastorate the next October. It became immediately apparent that the task before us was the stimulating of interest and the uniting of the forces. To some the building of a church seemed impossible. After much meeting, and council together, plans for the proposed building were approved by the congregation April 23, 1922. But it seemed the time for proceeding had not yet arrived. Prices were high, the old church must be moved and money was needed. A contract was finally let to Lewis Keiper of Johnstown, March 30, 1925. The old church having been moved the fall before, the work of excavating and the building of the wall began almost immediately. The work of construction proceeded rapidly under the direction of the contractor and local committeemen, and the new edifice was dedicated on the above date to the worship of the Lord.

The organization of the Berlin congregation is of more than local interest. It was here early in August of 1881 that Elder H. R. Holsinger passed through the trial which marked the beginning of the Brethren church. A new house of worship was dedicated on December 4th of this year. The number of adherents to the faith were few but these were loyal to the cause they had espoused. The growth here has not been by leaps and bounds but steady and substantial. The congregation has produced from among her sons five ministers of the Gospel as follows: J. H. Knepper, Alvin A. Cober, W. H. Stahl, J. Wesley Platt and Albert B. Cover. Eighteen regular pastors have served the Berlin congregation during these forty-five years of history.

The New Building

The new structure stands upon parts of two lots, the one on which the old church stood and the corner lot purchased some years ago. Facing on Main street and in the center of town, the new edifice is ideally located. The building is about 92x63 feet in size. The foundation is built of native sandstone, and the walls are hollow tile cased in brick. The

basement under the entire building is complete in its equipment, part of which is the baptistry and two rooms each containing five tubs for the practice of the ordinance of feet-washing. Further basement equipment is a large assembly room with a seating capacity



ELDER W. C. BENSHOFF
Pastor, Berlin, Pennsylvania

of about 350, kitchen, sewing room, lavatories, etc. The main floor includes church auditorium, pastor's study, choir room, library, mothers' room, Sunday school auditorium with balcony, and 22 class rooms. The total seating capacity is about 675. The speaker can be easily seen and heard from any point. The main auditorium and choir loft will seat about 300. This gives ample facilities for all the activities of the church.

The cost of the building was \$58,617.11. This does not include a number of personal contributions of equipment, nor the cost of grading and laying of sidewalks, nor the pipe organ which will be installed this month. Total cost of plant will be about \$65,000. This exclusive of the lot. The amount raised up to the time of dedication was \$21,600, leaving an amount to be raised of approximately \$37,000.

Dedication

Dr. W. H. Beachler of South Bend, Indiana, was the speaker of the day and had charge of the raising of the money. Brother Beachler

is well known and it is sufficient to say that he gave to Berlin his best. All the rich experience gained through years, as a minister in the preaching of the Gospel, and the raising of funds for the church, he put into this gigantic task. Three services were held. The attendance throughout was large, especially at the afternoon and evening services when all space was occupied. The afternoon hour was in the nature of a community service with short addresses by the local pastors. The music of the day was exceptional. The local choir was assisted at the morning service by our choir from Meyersdale—there was an anthem and solo. A community choir of some sixty voices led in the singing in the afternoon and evening service and rendered special selections. A week of special services followed. Dr. Beachler continued with us till Thursday evening. With a sermon by each of the Brethren H. L. Goughnour and H. G. Rhoades and two sermons by the pastor, the special service concluded. Twelve were added to the church by baptism.

The financial results were beyond the expectations of the most optimistic. The total amount raised in cash and pledges was about \$33,500, leaving about \$3,500 unprovided for, and the end is not yet. As I write these words I am led to say: "The Lord hath done great things for us." But are we as glad, as full of praise and thanksgiving as we should be? For it is to the Lord that we are indebted for this phenomenal result. History has been made. Experiences passed through have been enjoyable and profitable. May this beautiful temple, dedicated to the worship of God, ever be kept sacred; may nothing ever be said or done here to bring discredit to his name.

W. C. BENSHOFF.

HOME MISSION NEWS

Doubtless there are many wondering what progress is being made at Fort Wayne, Indiana. We have a recent letter from Brother Kimmel, the pastor, in which he states that the new church is now under roof and that everything is moving along nicely.

The Mission Board feels that Brother Kimmel is making a splendid start. He has already raised \$2,400.00 by subscription and hopes to raise \$1,500.00 more. \$1,900.00 was paid for the lot, which is ideally located in a thrifty section of the city. The balance will be applied on the building.

If all goes well they hope to be ready to dedicate the building by July 15th.

Brother Kimmel has had much experience in Mission work and the accomplishments to date at Fort Wayne, show that he is not an amateur in the business.

Let us all pray for him, the work, and the workers associated with him.

Kentucky News

Brother and Sister D. A. Young, who have so faithfully served us at Riverside Institute for several years, have accepted responsible positions at the Otterbein Home. Sister Young was employed as a teacher and Brother Young as Financial Secretary and teacher. In behalf of the Mission Board we wish to express our appreciation for the good work done in our Mission by them and all the other workers. God will reward each one according to his good pleasure.

Rev. and Mrs. M. D. Early of Los Angeles, California, are to be the successors to Brother Young. They have been highly recommended, and we believe they will be efficient workers.

Other Points

Our Missions churches in the cities of Port Scott, Kansas, and Des Moines, Iowa, are going forward in a commendable manner. They have splendid leaders and that means much, for the success of any undertaking, especially is this true in church work. Brother Wood at Port Scott, has tackled a hard proposition. Your Secretary was on the field for a month last spring and knows what the task is. We believe the good people who compose the membership of that flock, will stand by their pastor and help in every way possible to build up a splendid church in that beautiful city. It really is a beautiful city and we have an ideal location for our church.

Evangelist readers have doubtless noticed that a mission church has been built at Winchester, Virginia, and other places are being considered for the opening of mission points in the near future. Let us have your prayers, and more liberal contributions and thereby make possible the establishment of many Brethren churches throughout our fair land.

Offerings

Practically all the churches have sent us their Thanksgiving offerings, but there are several that are delayed for some reason. We hope to receive them all before July 1st, so that the amounts may be included in the annual report.

WM. A. GEARHART,

Home Missionary Secretary.

TRAVEL FLASHES

Ashland Dedication

We, at Ashland, have been traveling some, even though we have not been blowing the bugle about it. We have come to a climactic day in the history of this old congregation. Many of our brethren do not know now, perhaps, that for the past forty years, this congregation has been worshipping in the college chapel. Strange as it may seem to those not here, it is not ideal for either the church or college. For a good many years, projects have been initiated, looking to the building of a new church. It was with this forward march distinctly in view that I came to Ashland, nearly three years ago. It was not until last fall early, that we decided to go forward with the final project. We have now nearly reached the time of dedication, May 23rd, is

the time set for it. At that time, we expect to have with us, Dr. Wm. H. Beachler for the event. It is because we hope to have a good many more, that we are writing this letter of information and invitation. Hundreds of our loyal brethren all over the brotherhood have been here as students or have had children here. We have a mind that we should like to have you all here for this great day to which some had looked forward and for which a good many have pledged money.

One of these former students was here recently and gave me permission to read off his name to a pledge he had made many years ago and for which the time had not come to pay until now. It has been my conviction from the start that the brotherhood owes much to this church for her preachers and for the ones yet to be made and that therefore, they ought to help in the payment of this building. The longer I live here the more I am sure of it; and it is with a fervent hope that I write expecting that I will receive many letters next week, telling me to do the same thing for others. If friends wish to send a check for this needy cause they may send it to the financial secretary of the church and building fund, Andrew Miller, R. F. D., Ashland, Ohio, who will see that it is put right where it ought to go. We expect a great day for the Dedication and invite any near churches to come. A picnic dinner will be served and a basket of food will come in handy, if you decide to come by churches. We expect Dr. Miller to have returned from his Palestine trip for this event, and doubtless he will have some prominent part in this service. Remember the date—May 23, 1926.

CHARLES A. BAME, Pastor.

JOHNSTOWN SECOND (MOXHAM) HAPPENINGS

After something more than six months of labor with the membership of the Second Brethren church, of Johnstown, Pennsylvania, it occurs to me that perhaps some of my friends, and the people of the brotherhood in general, might be interested in hearing from this part of the Lord's vineyard.

At the earnest solicitation of the Pennsylvania State Mission Board I assumed charge of the work at this place on October 15, coming in for Sunday services only until November 15, when we set up housekeeping in the midst of our parish. The work at this place was in rather a weakened condition, from various causes, and it certainly looked rather disheartening for the first few weeks. Gradually, however, the attendance at the services began to increase and things became more encouraging and hopeful. As with all the churches of Johnstown, the problem of the working hours for the men (and Sunday labor as well) is one of the drawbacks in accomplishing the largest amount of good possible. When men, though they be members of the church, are compelled to work for seven days in the week, year after year, with scarcely an opportunity to attend divine services they find it hard to develop that deep sense of the spiritual which is vouchsafed to those privileged to enjoy regular attendance upon the services of the church. Too, the wives and mothers are often compelled to stay at home

to minister to the comfort and appetite of the husbands and sons who come in at all hours of the day and night, and so the women also are robbed of the blessing of regular attendance at worship.

In spite of all the drawbacks, however, there are the faithful few who have kept the work together at this place through all the years, and they can be relied upon. And since coming among the good people here it has been the effort of the pastor to prove himself a real shepherd to the flock. Much sickness has required considerable calling and has also brought the shepherd and his flock together in a somewhat closer fellowship than developed my mere formal calling on the minister's part.

Having been without resident-pastoral care for several months the congregation felt that a revival campaign would be a good thing for the work. Accordingly the services of Brother Charles H. Ashman, of the First church, of Johnstown, were secured for an evangelistic campaign. Brother Ashman came to us on February 21, and for three weeks proclaimed the Gospel with clearness and fidelity to the truth, as well as love and tenderness. During and immediately following the evangelistic campaign, twenty-four were received into the fellowship of the congregation. Of this number eleven came by letter, seven by relation, six on confession of faith, of the last number one remains to be baptized at a later convenient time. The group here are greatly encouraged at the prospects of the work, so much so that architect's plans have been drawn for a new church building and it but awaits the completing of a few of the details before actual building operations begin. It is planned to build on a modest scale, so as not to burden the membership, and yet with ample facilities for the needs of the work for several years.

Since coming among the brethren here the attendance at the Sunday school services has practically trebled, while the attendance at the worship periods has been steadily increasing. An encouraging fact is the presence at most of the services of a great many who had grown discouraged and were no longer attending the services. There seems to be a growing spirit of fraternity among the members themselves, and where there is harmony and accord among the members a church will eventually grow. It is planned to organize both Junior and Senior Christian Endeavor societies in the near future, and thus care for the spiritual interests of the young people of the charge.

We are praying that God may give us wisdom to lead wisely and well the work at this place, so that his kingdom may be built up and the coming of the King hastened. To this end we crave an interest in the prayers of the brotherhood for the outpouring of the Spirit upon both sheep and shepherd, so that we may be kept humble and teachable and always amenable to his will. We greet the sister churches of our beloved fraternity and rejoice in the progress of the work among all the Brethren.

Fraternally,

DYOLL BELOTE.

SOUTH BEND NOTES

We conducted our annual evangelistic services here during the two weeks preceding Easter. They were two very busy weeks. It was purely a local talent affair. The pastor did the preaching, which, incidentally, made for him the third successive meeting in this church. Our music was in charge of Brother Milton Wysong a member of the congregation. And a large chorus choir, assisted by the orchestra, under Brother Wysong's able leadership, meant that the music was a very telling factor in our meetings. We have had 27 additions to the church as the immediate result of our campaign, and we expect enough more, to make it at least 30. Needless to say the congregation was greatly blessed.

Easter was a great day among us. Our Missionary offering was, I am told, the largest in the history of the congregation. I think it is fair to the South Bend congregation to say that we have here a very generous people. And when once the heavy local obligations have been taken care of, this congregation will give increasingly fine support to all of the interests of the denomination.

April 11th, the very next Sunday following Easter Sunday, was also a memorable day in the life of this church. It had been set apart months before as Anniversary and Home Coming Sunday. We had all looked forward much to this day and had also planned carefully. The primary object for the day was to finance the cost of the parsonage property. We had set as our goal \$12,000. North Manchester congregation kindly granted their pastor, Prof. J. Raymond Schutz, leave of absence to come over here and do the preaching of the day. He spoke morning, afternoon, and night and he did his part nobly and well. We knew he would. The only hitch in our plans for the day was that April 11th found the pastor securely parked in his bed, a very sick man. But the program went right on just the same. Under the able direction of Attorney Roland Obenchain, Moderator of this church, the canvass was made, with the result that over \$8,000 was raised. It was a splendid achievement. Of course I wanted to have a part in the day's program, and certainly if I had had any voice in the matter as to when I was to be sick I would not have chosen Anniversary Day. My congregation knows that well enough. This congregation is highly grateful to North Manchester church and Brother Schutz.

This church gave me the privilege to go to Pennsylvania and have a part in the dedication of the beautiful church at Berlin. This means going back to the country where we had lived three years. It was a great pleasure to Mrs. Beachler and myself to meet very many of the Myersdale and Summit Mills friends, also the Salisbury friends, at the various services of dedication day and the evening services that followed. I shall leave it entirely to the pastor, Brother Benshoff, to report the dedication. All I will suggest is that the results spelled victory, and real history was made. And one more beautiful edifice is now added to the increasing number of fine church buildings to be found in our brotherhood.

WM. H. BEACHLER.

ADOPTION

Never the pain of birth, perhaps, nor the joy that follows after,
But the peace that comes with the wistful sound of a lonely child's first laughter;
Never that moment of breathless thrill when a baby's hands go groping,
But the calm that comes to a tired soul when there is an end to hoping!
Never the rapture of saying, soft, "This is flesh of my flesh, I'm bearing!"
But the quiet charm of a home complete—and a love the heart is sharing.
Never the gleam of a girlhood dream in a little fact uplifted,
But a hand to touch when the shadows creep, and the yearning years have drifted.
Never the pain of birth, perhaps, nor the rapture coming later;
Never the fear that is past belief—nor the splendor, which is greater!
Just an aching lack, to be satisfied, that some tiny life is feeling;
Just the sight of a little cozy bed—and a child beside it kneeling!
Never the waiting anguish torn, for a spirit to be lighted,
Only the knowledge of work to do, of a wrong that may be righted;
Never the best, perhaps, of life—its wonderful, age-old story—
But who shall say that the second best is lacking its share of glory?

—Margaret E. Sangster, in The New York Times.

NEW TROY, MICHIGAN

The writer just returned from a seventeen days' evangelistic effort with the little flock of believers at New Troy. I was not a stranger to the field, there, having led them in previous efforts and the Lord has always blessed our labors together. Brother J. H. English ministers here, and although his ministry has extended through many years, he is still serving the church well, and God is giving them souls occasionally for their labors.

Since Brother Duker has moved from the state, Brother English is the only active minister remaining in the entire state.

What a great field of virgin soil for church extension! Certainly our mission boards ought to press their way into such fields and claim them for the Brethren church.

Our people at New Troy have a very neat and comfortable church building. A splendid Bible school, and an active W. M. S. The latter organization is a real force in the church, spiritually, financially and otherwise. Our revival was a success in many ways. The souls won were such that they will mean much to the work for the present and for the years to come. There were ten who took their stand for the Lord and will all be added to his church. This does not include the many who renewed their vows and rededicated their lives to his service. This meeting was made possible by some help from the Evangelistic and Bible Study League, and the little church I am sure, is very appreciative of the League's interest in them. The Brethren here are not many but they are genuinely Brethren and know why they are. Here live those whose names have been household names in the

church from its beginning. The Ashmans, Penwells, Pletchers, Weavers, English and Phillips families are among the number. May the Lord keep them true in these days when so many are departing from the faith.

Our work at Warsaw is moving along very nicely in every way. We have no complaints to offer. God is blessing our labors in a great way, for which we thank him, take new courage and press forward. Within the past few weeks, four have been added, two by letter, and two confessions awaiting baptism. Our attendance at all services are on the increase.

The Bible school especially is the best in its organization, attendance and offerings in many years, we are told.

The pastor will deliver the Baccalaureate sermon in the M. E. church on May 30.

Brethren coming to Winona for the season are invited to spend the Lord's day with us. During my absence the pulpit was supplied by Evangelists Ricker, Greenfield and Ronk, and Rev. M. A. Stuckey. We greatly appreciate having these men in our pulpit. Pray for us as we continue in his service.

C. C. GRISSO.

WASHINGTON, D. C.

God's appeal to the children of Israel was that they "go forward." That same appeal has sounded in the ears of the members of the Washington church and in answer to it they have taken a forward step which we believe will prove of great blessing to God's cause as represented by the Brethren here in the Capital City.

For an extended period there has been the growing need of a new church building to adequately care for the needs of the work here. The need is well nigh imperative at the present time. Our Sunday school is now meeting in two widely separated buildings which makes it difficult to do efficient work. We are losing many opportunities for obtaining new scholars because of the lack of facilities for caring for them. The present building is well nigh a hundred years old and is about ready to fall to pieces. There is no basement in the building and thus no furnace equipment. Many cold days it has been impossible to properly heat the building which has resulted in impeding our progress.

For these reasons and for many others the Washington Brethren decided that something must be done. Thus at a business meeting which was held a few nights ago a plan for procedure was adopted. It was realized that it would be impossible at the present time for the church to undertake to complete the kind of a structure that ought to represent our brotherhood here in Washington without incurring an oppressive debt. But it was seen that the church could undertake the erection of the first floor plan. This will enable the Sunday school to be drawn together, will give to the school a number of class rooms whereas now there are scarcely any, and it will give to the church a comfortable place in which to worship.

With this in mind the church has determined to begin operations on the erection of the first floor plan. Construction will doubtless go forward during the summer. Upon the completion of this much of the church we

will necessarily have to stop until such a time as finances will enable us to go ahead with the completion of the entire structure, which we hope will not be long. The completed church will in appearance be of a memorial type, such as are very prevalent in Washington among all the denominations, and should be an object of pride for the whole brotherhood. The cost of the completed church will be around \$75,000.00. But above all may its building be for the glory of God. The Brethren here will appreciate the interest of the church at large in this huge undertaking. They will be glad to receive any offering that anyone may feel led to give to help toward the completion of this work.

Yours in service,
HOMER A. KENT, Pastor.

DOINGS AT DAYTON

The first four months of 1926 have been busy ones in the work of the Master at the First Brethren Church in Dayton. Following the splendid revival meeting held in January by Dr. Ashman of Johnstown (which has been reported) our people began working in earnest to get ready for the spring drives.

On February 25 we had the privilege of having in our midst Brother Melvin Stuckey in a fine officers' and teachers' conference. He gave a fine address and on the following Sunday preached two splendid sermons which were appreciated by our people.

Our Annual Increase campaign in the Sunday school began on the first Sunday in March and continued to Easter Sunday. These campaigns are yearly events and create much enthusiasm among our people. Many new enrollments were secured, together with a number of additions to the church. The enrollment of our school is now over 1900. Our attendance on Easter Sunday was 1409, leading all the schools of Montgomery county by 300.

Each Sunday of the campaign was a special day. Probably one of the most interesting days being Forward Step Day on Palm Sunday. 71 people definitely pledged to become tithers on this day.

Dr. Bell closed his pastorate here on April 11 with a great service. A score or more people were added to the church during the last few weeks of Dr. Bell's pastorate. At the morning service of April 11, he preached on "The Message of the Brethren Church", and in the evening the largest communion in the history of the church was held when over 500 surrounded the tables of the Lord.

Dr. Bell leaves his work with the love and respect of the entire church after more than eight years of faithful and efficient service. The Dayton church feels that Dr. Bell has done a wonderful work in Dayton and vicinity and shall always hold him in high esteem. May he be richly blessed in the great work in which he is now engaged as Endowment Secretary of the College.

Dr. Alva J. McClain of Ashland College began his work here on April 18. His sermons are wonderful and we enjoy working with him.

On April 18, the Girls' College Glee Club came to our church and gave a very fine concert. Their visit to the Gem City where they were heard at the Y. M. C. A. and the N. C. R., besides our church gave our school new

and favorable advertisement to the citizens of this city and county.

ORION E. BOWMAN.

ANNOUNCEMENTS

ASHLAND DEDICATION

This is the most important announcement the Ashland church has sent forth for many moons. May 23rd has been set for the dedication of the new church. We hope for the prayers and also the presence of the brethren everywhere it is possible. Nearby churches may come in a body if they desire. There will be three services: morning, afternoon and evening, and a picnic dinner. Dr. Wm. H. Beachler will be the principal speaker. Dr. J. Allen Miller is expected to have returned.

CHARLES A. BAME, Pastor.

PASTORATE WANTED

My school work closes with May and I would be pleased to correspond with any church in quest of a pastor, either for the summer or a longer period.

WILLIAM H. MILLER,
Fairview, West Virginia.

SMITHVILLE, OHIO

The Sterling-Smithville congregation will hold their communion service Sunday evening, May 16 at Smithville. All nearby Brethren people are cordially invited to enjoy this service with us.

M. L. SANDS, Pastor.

MARYLAND-VIRGINIA DISTRICT CONFERENCE

The Maryland-Virginia Conference of Brethren churches will be held at Roanoke, Virginia, June 15-17. Mark the date. Plan to attend. W. S. Bell will be a speaker. Every church represented by pastor and lay members is the goal. Winchester encourages our work. The whole district expects a great conference.

G. C. CARPENTER, Moderator,
CHARLES C. COPP, Secretary.

ANY FRIENDS IN NEW YORK?

We have a sister in New York who is trying to organize a work in New York City and we shall be glad to have the names of any Brethren people, or any persons who might be

PUT GOD FIRST

H. C. Morrison says:—Dr. Burke Culpepper has just brought out a book of thrillingly interesting sermons. It will have an immense sale and be read with profit and delight. Young people will be greatly entertained and impressed with the contents of this book, its many striking sayings and powerful illustrations.

George S. Slover, President of Clarendon College, says:—These sermons are replete with apt illustrations. The matter is vital to the Christian life. The manner of presentation is all his own, unique and forceful. These sermons are from a heart and mind all aglow with the holy enthusiasm of a divine call to preach a great gospel to a lost world. They breathe with a passion to save men from sin.

Price, \$1.50.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio

friendly to our work. Will any Brethren having such friends or acquaintances in New York, Brooklyn, Jersey City, Newark, or any of the surrounding cities, please send names and address, being careful to give street and number. Thanking you in advance, please address,

ALBERT G. HANN,
Glen Gardner New Jersey.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



Each Christian Must Bear His Cross

Jews in Russia who have been led to a personal knowledge of Christ as Savior through the reading of the New Testament are appealing to their brethren to allow them to remain in the synagogues as believers in Jesus as the Messiah. This request has been refused by the Jewish authorities.

Christ's law of discipleship still holds. Every one who would follow Christ must take up the cross or to put it plainly, he must bear his share of the burden of Christ's Kingdom. What a wonderful help the members of the Brethren church may be to all our institutions and to the local church and its pastor if each member will become an evangelist using the printed pages as his message. If you know of an active, growing church you know of active growing Christians. Every member of the Brethren church should help bear the cross and cease looking for some Simon of Cyrene to do it for them.

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rench, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

VOLUME XLVIII
NUMBER 20

MAY 19,
1926

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

Duty Leaves No Choice

An Offering from Every Member
For the Support of Ashland College
Is the Duty of Every Church
on Educational Day
June 6

God give us loyalty that counts,
And give us holy zeal that mounts
To heights of sacrifice and love,
Like unto His who from above
Gave all of heaven's boundless grace
To save our erring human race.

—G. S. B.

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, - - - - - **Editor**
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EDITORIAL

Educational Day a Universal Obligation

Educational Day has been announced for the first Sunday in June. To those who realize the great importance of such an event, it would seem that the mere announcement would be sufficient to secure a generous response. But it is not so, neither with regard to Educational Day offering, nor any other of the general offerings of the church. There are two reasons for this. First, a great many people do not understand the need; and second, there are those who do not live up to their known duty in such matters, without urging. If all church members were sufficiently alert and interested to keep themselves informed concerning the general interests of the church, and if all were so true to conscience that to recognize a duty was to meet it, the task of securing an adequate offering for any of the accepted enterprises of the church would involve little more than announcing the date for the offering and passing the collection plates. But the task is not so simple as that. People must be informed and quickened with a sense of duty.

There are various means of bringing this information to those to whom the church must look for support, not the least important of which is the church paper. This organ of the church has been consistently loyal in its support of the college, as of every other legitimate interest of the church, and it has persistently sought to arouse the people to their duty. Also the college authorities, by personal communication, visitation and other means, have acquainted the brotherhood of their needs and appealed for adequate support. But notwithstanding all our very best efforts to broadcast these needs, there are still many who have not gotten the message, and will not get it, until the pastors with one voice and with great conviction and by persistent effort carry the message down to the last member of the last congregation. The printed page and the personal communication are very important, but they cannot take the place of the pastor, nor make up for a pastor's lack of interest and enthusiasm. And they can not begin to cope with his opposition. Not all the other means combined can go over the head of a pastor who enjoys the confidence of his people to secure an offering of respectable amount, to which he is indifferent or opposed. On the other hand such a pastor, without the support of other means, can put across almost any campaign with considerable success, if he under-

takes it wisely and enthusiastically, and keeps persistently at it. The pastor truly is the key that opens the way to success in the congregation, and on him rests the largest measure of the responsibility.

Nor need there be any reluctance or faint-heartedness on the part of any pastor about pressing the claims of our educational interests. And on the other hand, no congregation or local leaver has the right to object to the pastor presenting by strong arguments and by every other rightful means, such claims and insisting on sincere effort on the part of the membership to measure up to their duty thereto. Indeed, the very fact that such an offering has been authorized by General Conference, lays upon every congregation in good standing the responsibility of doing its share. Where there is not such cooperation, there can be no successful prosecution of general activities and all the plans and programs of General Conference are futile. We can make no worthy progress as a denomination; we can make no impact upon the world; we can pursue no program of advancement without the spirit of cooperation and a reasonable effort on the part of the congregations to meet their share of the obligations involved. Every congregation expects such an attitude on the part of its communicants towards its local aims and undertakings. And just as certainly as each individual member of the local church is honor bound to cooperate in carrying out the plans and programs that he himself has participated in formulating, so each individual congregation is under high obligation to the brotherhood to do its part in the promotion of the aims that the various congregational representatives in conference assembled have chosen to accomplish.

This obligation on the part of the congregation to do its share in such offerings is further strengthened by the fact that every shirking of duty on the part of the various units of the brotherhood puts a heavier burden on the rest. Many a church, after having paid its portion, has had to help make up a deficit caused by other churches failing to do what was rightfully expected of them. And the assessments or apportionments made by the various boards on the congregations are larger than they would need to be for the work that is being done, if every congregation could be counted on to do its part. But experience has taught us that not all can be counted on, and so those who are willing must be asked to pay not only for themselves, but for those who are unwilling. Either that, or else the work of the church must lag. We may be thankful for those who are willing to do the extra amount. But why should it be necessary? Why should not every church be willing to do its full share, that is, what it is able to do? We well know what is a fair amount per capita for one congregation, is not necessarily a fair portion for another, for some congregations have more wealth than have others. But every congregation can give something, even though a small amount, and those who do not, or who give a much smaller amount than they are financially able to give, are shirking their duty and throwing an extra burden on others who are willing. And it is not always the poorer congregations that do the shirking, by any means. Sometimes the churches that have comparatively little of this world's goods put their well-to-do neighbors to shame by their giving. It is the willingness, the consecration, that determines the size of the gift, very largely. What a fine thing it would be for the work in general, and what a blessing to the congregations in particular, if each and every one would make an offering of such size that the pastor could honestly say, My people have given generously.

Furthermore the obligation is strong upon every congregation to support the educational interests because the college belongs to the brotherhood and every congregation is a beneficiary of this institution's beneficent influence. And that support ought to be to the limit of the various churches' ability, because the need is so urgent. We are wont to talk about "our college" and we regularly avail ourselves of the trained leadership that goes out from its halls, but what moral right have we to call it "our college", or to summon to our service the young life it has trained, if we give little or nothing towards its support? Churches who do that, not only morally forfeit their claim on the institution, but also make of themselves spiritual paupers by the process. Ashland College must be supported, and the first responsibility for so doing rests upon the denomination whose possession it is, and every congregation must bear its share of the responsibility, and Educational Day affords an opportunity for all to do their part, in small or large amounts, according as they are able. Let us not withhold our funds and enjoy the benefits, while others contribute to its upbuilding to our shame.

"Personal Liberty" Plea Absurd

It is an old argument, that of "personal liberty", and has been shattered many times, but each time it has been patched together again and brought out to do service when nothing more sensible could be thought of. The absurdity of the plea is everywhere apparent to thoughtful men and women, but we are often made painfully aware that a great many people do not think for themselves, and so, many very absurd things are frequently accepted without question. It is foolish for any one to talk about the right to drink liquor if he wishes to do so, for everybody knows there is no such right, but especially is such a claim foolish on the part of a trade unionist. This fact was brought out forcefully by Rev. Charles Stelzle, the popular labor preacher, when he spoke recently before a Sunday evening audience in Chicago. His words, which follow, are wise counsel, not only to members of labor unions, but to others as well:

"When a man joins a labor union," Mr. Stelzle said, "he deliberately gives up his right to work for what, and for how long, and under whatever conditions he pleases. He will tell you he gives up those rights for the benefit of the whole working class. I believe in his philosophy. That is exactly the principle that underlies the prohibition law.

"Clarence Darrow says he has as much right to drink a glass of whisky as any other man has to drink a cup of tea. But did you ever hear of any one killing another under the influence of tea? What a man can do in exercising personal liberty depends on how his acts affect other people.

"Organized labor believes in better jobs for working men, greater efficiency, higher wages, and in keeping little children in school instead of sending them to the factories; in the dignity of woman and the preservation of the home. Therefore labor cannot logically take a stand in favor of the increased manufacture and consumption of that which lowers the standards for which organized labor is contending.

"Employers of labor who deliberately violate the law and disregard the constitution of the United States for the gratification of their appetites may some day face a situation where working men hungry for bread will feel justified in breaking other but no less sacred laws and appropriate for themselves by force whatever will satisfy their hunger.

"The slogan, 'To hell with the constitution!' is a boomerang. If one class in this country declares it will obey only those laws it chooses to obey, any other class has an equal right to disregard any other set of laws it may select.

"A democratic form of government is the most complex form of government. The greater our civilization the more restricted become our liberties and we may enjoy our civil liberty only as we sacrifice our personal liberty."

EDITORIAL REVIEW

Don't forget to make plans for Educational Day. Good offerings seldom come by chance. Also, young people should observe Ashland College Night.

Be a "lamplighter", says Brother Porte in his "Tract Corner", in other words, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

There will be no paper published on June 9th. Those having notices that should go out before June 16th issue should send them in for the June 2nd issue, and send them in time to reach the Evangelist office not later than the morning of May 31st.

Brother John Perry Horlacher, president of the Alumni Association of Ashland College announces an alumni banquet to be held at Ashland during commencement week. This will doubtless be a very happy occasion and should be largely attended.

President Jacobs' College News are to be found in this issue. The program for the class day exercises and the calendar for commencement are the special features. The many friends of the college who find it possible will enjoy a visit to Ashland at this season.

Brother E. B. Studebaker reports the work at Dallas Center, Iowa, where he has had charge for six months, as moving forward with encouragement. The young people are a very special reason for encouragement, both for their numbers and their willingness to work.

A pre-Easter service of ten days' duration conducted by the pastor resulted in eight being added to the church.

We have a very interesting newsletter this week from Dr. Gribble, who is spending a few months in rest and study of the French language in France. She seems to be very satisfactorily located with some cultured, Christian people in the historic town of Digne. Incidentally she points out the importance of thoroughly mastering a foreign language before attempting to preach the Gospel by means of it.

The Maryland-Virginia district conference is scheduled for Roanoke, Virginia, June 15 to 17, and two related announcements are to be found in this issue. The pastor of the entertaining church, Brother H. H. Rowsey, wants to know how many folks are coming, and the president of the district mission board wants the churches to complete their payments.

Brother A. B. Cover reports the work pressing forward at Falls City, Nebraska, and the loyalty spirit is manifest in that all special offerings have been made and reported promptly, which is commendable. During an Easter season campaign the church was strengthened by the addition of eight members. Brother Cover has been called to remain with this splendid church for his fourth year beginning next October.

The Indiana Brethren will be interested in the announcement of their annual Bible conference to be held at Shipshewana Lake, July 19 to 25. A splendid program is promised by the moderator, Brother W. I. Duker, and it is expected to be ready for publication in the near future. We were sorry to learn that Brother Duker, who is pastor of the Elkhart, Indiana, church, has been laid up for several weeks with inflammatory rheumatism, but glad to announce that he is up and about his work again.

Brother F. C. Vanator, pastor of the church at Canton, Ohio, announces that they are now beginning the actual construction of the much needed new church for this growing congregation. They have a wonderful field, as the pastor says, and this will enable them to take possession in a much larger way. Professor McClain was with this congregation for a week of Bible studies during the Easter season. Also the Girls' Gospel Team recently paid them a visit. Brother Vanator has been retained by this church for his seventh year of service, with an increased salary.

The Sixth Annual Pastors' Conference of Ohio will be held at Columbus under the auspices of the College of Agriculture of Ohio State University, June 21 to July 2. This is of interest to all Ohio pastors, but especially to the rural pastors, as their problems are featured. A strong faculty is announced and it is expected that those ten days will be found very profitable to those who will be so fortunate as to be able to attend. No registration fee is charged, and it is estimated that the entire necessary expense, excluding railroad fare, should not exceed \$17.50. Pastors interested should write Prof. C. E. Lively, College of Agriculture, Columbus, Ohio, not later than June 15.

Items of Interest

Of all metropolitan centers it is said that the city of New York affords the greatest opportunity and challenge for home missions. This claim is given support by a recent figure released by the headquarters of the Welfare Council, in which most of the fifteen hundred social service organizations of the city participated. It is reported that social charities of that city aggregate \$200,000,000 annually, far more than any other city of the world. Of this amount the city itself appropriates \$31,000,000.

Appropo the spirit of union among the churches was the recent discussion at the meeting of the St. Louis Catholic Union Committee concerning a possible reunion of the Roman Catholic Church and the Greek Catholic Church, the latter having been the religion of Russia under the czars. Speakers at this meeting explained that there are seventeen branches or rites of the Roman Catholic church which had been separated from the church during earlier centuries, and had been allowed to retain their own language and customs when they returned. But the Greek church is still a separate body, and before the Russian revolution in 1917 it had 100,000,000 adherents.

GENERAL ARTICLES

Dignifying the Communion Service

By L. G. Wood

God himself has dignified this service by the important place which he has given it in the Holy Scriptures, through which he has handed it down to us, and also by the way the Word relates this service to the spiritual life of the church.

How may we teach and practice this service, so as to promote the best and holiest recognition of its real design and dignity?

The definition of that term "dignity" is to exalt, elevate, honor, adore, ennoble.

This is a very sacred and holy service, composed of three definite and successive parts, blending into one glorious climax, which commemorates the Atonement made by our Lord Jesus Christ for our sin. Throughout the Scripture, this service is associated with things most holy. It is even as the "Mount" that could not be touched or the "Ark of the Covenant" that needed not the hand of man to steady it. In fact, the Scripture gives warning to those who would treat this service in an unthinking or trivial manner, and revealing the fact that it can be made a curse, instead of a blessing. This service is forever elevated above human aspirations of his spiritual nature.

Christians do not approach this service in a spirit of dread or heaviness, but with a loving appreciation of God and his means of grace which rejoices the soul.

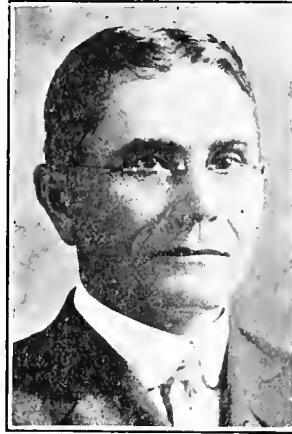
It is so simple that the humblest believer can feast his soul upon it, and yet so profound that the greatest philosopher can find unreach heights for meditation, and unfathomed depths for experience—IF HE WILL VIEW IT FROM THE STANDPOINT OF GRACE.

This great service can be abused and dragged down to the low level of commonplace things, until its dignity and real meaning may disappear, then it becomes an empty form.

May the minds and hearts of Brethren people never fail to recognize the supernatural, and spiritual designs of these forms. No doubt many of us have been grieved, in the past at the conglomeration, and mix-ups we have witnessed, in the conduct of this service; when it seemed that system, order and understanding were all absent. In the most part, this has been traceable to new arrivals in our denomination, who lacked both the knowledge and modesty of leadership. Paul seemed to find some such condition in his day, and endeavored to correct it; he refers to their lack of order by such terms as "every one taketh before other his own supper".

We should teach and practice these forms in their beautiful, and regular order and this will reveal the spiritual and devotional, instead of the curious and the ridiculous. There is a growing tendency among our pastors, which I think is fine, that is the conduct of at least, a few preparatory services, just preceding the communion service.

As Christian people come to understand the real place this service is intended to occupy in life, growth and experience, there will be fewer absentees, at their service and a healthier and a more wide-awake membership. Concerning the improper observance of this service, Paul said: "For this cause many are weakly and sick among you and many sleep." There is always perfect harmony between the outward form, and the spiritual design, of every Christian ordinance. As the inside of a walnut hull is the perfect shape of the kernel, so also the outward form of every ordinance, is in perfect harmony with its spiritual design. The form



ELDER L. G. Wood
Pastor, Fort Scott, Kansas

must not be maintained for the sake of its self, but for the sake of that which it suggests, teaches and contains.

These forms are "Jewel Cases" of God's own selection for the preservation of his jewels. It should not be difficult for Christians to understand the relation, of the "jewel" to the "case," spirit to the letter of the truth to its form.

All Christians, doubtless, desire to honor all truth, but we come in contact with two extremes, as to the method of doing so, and there is considerable variations between the two. One class of worshipers aim to dignify the ordinances by the method of elimination. They reject all outward forms, and endeavor to spiritualize all truth, by the process of meditation. They are to be admired for their devotion to the spiritual, but their method of attaining it, is certainly very clumsy. The other extreme is that class which see nothing but the outward form and by a process of mystical words, claim they change the Bread and the cup, into the real body and blood of our Lord. The dignity of this service may be easily discovered as the beautiful medium between the two extremes.

We recognize the importance and beauty of a Christian ordinance by seeing it in its true light, by accepting it in its true value and by obeying it in its true FORM and SPIRIT, as given in the Word. As to literal obedience may we refer to the words of the great Apostle: "The letter killeth, but the spirit giveth life." With these also the words of the MASTER: "The words that I speak unto you, they are spirit and they are life." I have selected these passages because they have been so often quoted to discourage the idea of literal obedience. They certainly convey no thought of literal disobedience. They do qualify literal obedience, making it spiritual instead of an empty form. This points to a free, cheerful, intelligent, obedience of the whole man, springing from a heart, which finds its greatest joy in the sway of the MASTER, seeking at the same time to know the "mind of the spirit" in the lesson which the act of obedience was intended to convey. When a father, who has the respect of his family passes away, having left a will, how careful are the members of that family, in carrying out the smallest details of that will. Our Lord and Majesty have left us such injunctions as: "Hold fast the word of that will of no concern of ours? Some will even ridicule the details of that will and call such obedience "hairsplitting" "nonessentialism," etc. Yet the eye-witnesses of his Majesty have left us such injunctions as: "Hold fast the FORM of sound words," and "But ye have obeyed from the heart that FORM of doctrine which was delivered you."

It is urged by some that the feet-washing service and the supper proper, bear no symbolie relation to the plan of salvation, and therefore have no spiritual significance and no place in the ceremonial of the church. The authority of the Lord Jesus ought to be a sufficient answer to all reasoning of this kind. But they DO bear most beautiful symbolie character, and are expressive of vital truth belonging to the plan of salvation. This whole service scripturally observed, furnish beautiful and successive steps, mounting higher and higher unto a glorious climax.

Let us see: feet-washing is the symbol of constant spiritual cleansing, which is necessary in order to fellowship with saints; and is expressive of the believer's cleansing by the Holy Spirit (John 13:1-17; 1 John 1:7; Matt. 25:40).

The supper is the symbol of continual fellowship; expressing friendship and equality of the children of God (1 Cor. 5:8; 11:25-33; Jude 12; Rev. 19:7-9).

The Eucharist is the symbol of the sacrificial offering of Christ himself for sin; expressing the union and communion of saints, and John says: "And truly our fellowship is with the Father and with his Son Jesus Christ" (1 John 1:3; Luke 22:19-20; 1 Cor. 10:16-17).

F. W. Farrar, D. D., in his "Texts Explained", commenting on James 5:15 says: "The prayer of faith shall save him that is sick, i. e., 'from the bed of sickness.'" "There is as little need for us in England in these days TO USE OIL AS THERE IS LITERALLY TO WASH ONE ANOTHER'S FEET; OR GIVE EACH OTHER THE KISS OF PEACE." "Things which were practiced and prescribed by Christ himself and his apostles, are not of perpetual obligation, unless they are conducive to an end which is of perpetual necessity." That is our Brethren plea, and each one of these forms represents a spiritual truth which IS OF PERPETUAL NEED.

It is sometimes asked: "How can there be any virtue in feet-washing?" My answer is: JUST AS THERE IS VIRTUE IN A MORSEL OF BREAD AND A SIP OF GRAPE JUICE. Just as there was healing in a LOOK at the brazen serpent. "If ye love me KEEP my commandments"; "If ye KEEP my commandments ye shall ABIDE in my love"; "If a man ABIDE NOT in me he is cast forth as a branch and is withered."

Francis G. Peabody, professor of Christian Morals, in Harvard in his "Afternoon in the College Chapel," speaking on what he calls the "Sacrament of Service" based upon John 13: says in part: "The Lord's Supper (he calls the Eucharist the supper) is the Sacrament of power derived from Jesus; the washing of the feet is the Sacrament of service inspired by Jesus. You can not separate the two Sacraments. It is vain to partake of the body and blood of Christ unless they stir in one the works of Christ . . . I do not know anything which more completely distinguishes the Christlike life from the life of average morality, than this stooping to the sacrament of service."

Our Lord dignified this service and made an ordinance of it by his own example, by a definite precept, and by the solemn declaration, "If I wash thee not, thou hast no part with me." Then, as if to remove every doubt, he plainly teaches that no man can evade or neglect this ordinance, unless he assumes to be greater than his Lord; "The servant is not greater than his Lord" (John 13:16-17).

Our Lord also instituted a "Supper" the night in which he was betrayed, and he made it the middle link, in the golden chain of symbols. Both Luke and Paul mention the CUP as coming "AFTER supper." This with the historic fact that the "supper" was a permanent feature of the Communion service of the Apostolic church for several centuries, makes it evident that the apostles and early Christians, understood this to be a feast of new and Christian dignity, to be perpetuated in the church.

Hence, it is the divinely chosen symbol of fellowship and equality based upon friendship. Our Lord, as his manner was, appropriated a universal idea to a special spiritual end. To break bread together, to eat at the same board, is everywhere a sign of agreement, fraternal friendship of brotherhood; and this sign was transplanted into the church, and by our Lord's own appointment, it was made the holy and perpetual symbol of Christian fellowship. By this act he has conferred upon it the dignity of a holy ordinance, which is important in itself, and in relation to what precedes and follows.

As there could be no fellowship of a Christian brotherhood without cleansing and purity, so there can be no communion without fellowship and equality. One is a fitting prelude to the other; and thus the first two features of this three-fold service, lead up to, and culminate in the third, which is the Eucharist.

The communion service proper is first of all the memor-

ial of the death of our Lord (1 Cor. 11:23-25) and the symbol of the atonement for sin, wrought out in and through his death. The atonement is the foundation doctrine of the whole scheme of human redemption and the Eucharist is God's means of grace, by which our faith is renewed, our hearts are refreshed, our souls enlarged, as we thus, from time to time, increase our spiritual perception of that glorious Christ of the broken body and shed blood.

The Holy Spirit uses this symbolic service to direct our minds and hearts to him for whom all of these symbols were given, and at the TIME when he paid the price, to purchase us back to God. Therefore in its spiritual sense, we are "made partakers of his divine nature. This is not only a memorial of his death, but also of his present, pure and holy life, and anticipating his coming again. Paul says that by these we declare his death, 'till he come.' Thus the Communion service as a whole is elevated to a dignity far above the empty form, or the 'letter' to a real place in the believer's growth in grace. May we enter the open door of this throne room of divine symbols, and in the simplicity of Christian faith, comprehend more of HIM who is symbolized in these ordinances.

And by the light of the Holy Spirit may we enter into the dignity, comprehend the purpose, and see the successive arrangement of these beautiful emblems, until the beautiful words of that old hymn may fill our hearts.

"O the love that drew salvation's plan!
O the grace that brought it down to man!
O the mighty gulf that God did span!
At Calvary."

Fort Scott, Kansas.

THE FACE OF CHRIST

"The idea of God", says our correspondent, "is proclaimed through the book of Nature, but what about the great fact of Christ?" Men in all ages have studied the Book of Nature. They have spelled out a wonderful word here and there. But, the deeper they have gone into it, the more readily have they confessed, "Behold, we know not anything!" They have learned something of the "how of things," but the "why" eludes them. "Lo, these are but the outskirts of his ways, but how small a whisper do we hear of him. But the thunder of his power who can understand?" To the Christian faith the Book of Nature, even as the Bible, finds its interpreter and its interpretation in Christ. "Granted," says our correspondent, "that Jesus was a great fact." We would use the present tense for it is the Living Christ in whom Christians believe who completes the old partial revelations to the fathers of the race, and who as truly completes the partial revelation to the scientist of today. Our correspondent says that "Jesus . . . could have saved humanity if his teaching had been followed." Transcendent as is the teaching of Jesus, it is Jesus himself that is the Healer and Savior of humanity. Our correspondent finds fault with "the idea of the vicarious atonement" and doubtless the doctrine has often been presented crudely, and in a manner which was nothing short of a denial both of the love and the justice of God. But vicarious suffering is not merely a "church" doctrine. It is the mysterious central fact of all nature and of all life. The Christian faith teaches that God is not exempt from this law; that in all our afflictions he is afflicted; that Calvary was not in its essence a momentary incident in the age-long life of one Person of the Trinity, but a revelation of the Eternal life and love of God; that suffering for others is the most Godly—the most God-like—thing in the universe; that "in the midst of the throne" there is a "Lamb as it had been slain." No growth of knowledge can go beyond this. No creed can delimit it. This, often understood very imperfectly, is the faith that has saved multitudes which no man can number. As it becomes more clearly understood it is the faith that will save the world.—The Montreal Witness.

PRAYER---PRAYERS

By Dyoll Belote

God Answers Prayer

I know not by what methods rare,
But this I know, God answers prayer.
I know that he has given his word,
Which tells me prayer is always heard,
And will be answered soon or late,
And so I pray and calmly wait.

I know not if the blessing sought
Will come in just the way I thought,
But leave my prayers with him alone
Whose will is wiser than my own,
Assured that he will grant my quest,
Or send some answer far more blest.

—The Way.



Prayer

I do not always bend the knee to pray.
I often pray in crowded city street,
In some hard crisis of a busy day,
Prayer is my sure and comforting retreat.

"Dear Lord, thy help," my lips cry silently;
From swiftly moving train my prayer ascends;

My heaven is not afar, but near to me,
And ever from his throne my Father bends.

Here at my office desk I crave his aid;
No matter where I am, I crave his care;
In moments when my soul is most afraid
It comforts most to know he's everywhere.

—George Elliston.



The Place

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say,
"Arise!"

To dying captives, bound in chains of night;
There is a place where thou canst reach the store

Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the word.

There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;

There is a place—a silent, trusting hour—
Where God himself descends and fights for thee.

Where is that blessed place—dost thou ask
"Where?"

O soul, it is the secret place of prayer!

—Adelaide A. Pollard.



The Constancy of Prayer

If we with earnest effort could succeed
To make our life one long connected prayer,
As lives of some perhaps have been and are;

If, never leaving thee, we had no need
Our wandering spirits back again to lead
Into thy presence, but continued there,
Like angels standing on the highest stair
Of the sapphire throne, this were to pray indeed.

But if distractions manifold prevail,
And if in this we must confess we fail,
Grant us to keep at least a prompt desire,
Continual readiness for prayer and praise
An altar heaped and waiting to take fire
With the least spark and leap into a blaze.

Lord, what a change within us one short hour
Spent in thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh us as with a shower,

We kneel, and all around us seem to lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline brave and clear.

We kneel—how weak!
We rise—how full of power!
Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or worthless be,
Anxious or troubled, when with us is prayer,

And joy, and strength, and courage are with thee?

—Trench.

"Be Very Sure I Need It"

I cannot tell why there should come to me
A thought of someone miles and years away

In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day,
Of pain or pleasure, triumph or defeat,
Of special reasons why 'tis time to pray.

We are too busy even to spare a thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

Perhaps, just then, my friend had fiercer fight,
A more appalling weakness is decay

Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
Be very sure I need it, therefore pray.

—Marianne Farningham.



Morning and Evening

The camel at the close of day,
Kneels down upon the sandy plains,
To have his burden lifted off
And rest to gain.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let the Master lift the load
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

—From a Girl's Scrap Book



How to Pray Right

If thou wouldst learn, not knowing, how to pray,

Add but a faith, and say as beggars say:
"Master, I'm poor, and blind, in great distress,
Hungry, and lame, and cold, and comfortless;
O succor him that grovel'd on the shelf
Of pain and want, and cannot help himself
Cast down thine eye upon a wretch, and take
Some pity on me for sweet Jesus' sake;
But hold! take heed this clause be not put in,
I never begged before, nor will again.

—Selected.

Dear Lord, Forgive

If I have wounded any soul today;
If I have caused one foot to go astray;
If I have walked in my own willful way—
Dear Lord, forgive!

If I have uttered idle words or vain;
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Dear Lord, forgive!

If I have craved for joys that are not mine;
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Dear Lord, forgive!

If I have been perverse or hard or cold;
If I have longed for shelter in thy fold,
When thou hast given me some fort to hold—
Dear Lord, forgive!

Forgive the sins I have confessed to thee;
Forgive the secret sins I do not see;
That which I know not, Father, teach thou me—
Help me to live.

—American Messenger.



Morning, Noon and Evening

Prayers in the morning, and songs of joy,
The shadows of night have passed away,
Bright dewdrops are kissing the opening buds,
Unfolding to welcome the new-born day.

Prayers at the noontide, life is bright,
Sailing along o'er a tranquil sea,
With white sails spread to the gentle breeze
In our barque whose port is eternity.

Prayers at the even, songs of joy,
As slowly the daylight fades away,
The voyage is o'er, but there's a light beyond
The shadows that darken the closing day.
—Exchange.



Helping Together by Prayer

I like to feel that though on earth
We never meet,
Yet we may hold sweet fellowship
At God's dear feet.

I like to feel in all the work
Thou hast to do
That I, by lifting hands of prayer,
May help thee, too.

I like to think that in the path
His love prepares
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that, when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee!
—E. G. Barnes-Lawrence.



Prayer

Oh, praying one, who long hath prayed
And yet no answer heard,
Have you been sometimes half afraid
God might not keep his word?

Seems prayer to fall on deafened ears,
Does heaven seem blind and dumb?
Is hope deferred? Believe, believe,
The answer time will come.

Thy inmost longing may be told
The hopes that turned to shame,
The empty life, the thwarted plans,
The good that never came.

Say not—the promise is not mine,
God did not hear me pray,
I prayed, I trusted fully, but
The grave hath barred the way.

God heard thee—he hath not forgot,
Faith shall at length prevail,
Yea, know it, not one jot
Of all his word can fail.

And if ye truly have believed,
Not vain hath been thy prayer,
As God is true, thy hope shall come,
Some day, some time, somewhere.

—Unidentified.

THE BRETHREN PULPIT

The Empty Seat

By Harold D. Fry

TEXT: "And Jonathan said unto David, Tomorrow is the new moon; and thou shalt be missed because Thy seat will be empty."—1 Samuel 20:18.

Introduction

When man looks out upon the world of nature, the universe in which we live, his mind should become more thoughtful. As we with the psalmist consider the heavens, the work of God's fingers, the moon and stars which he has ordained, there is one thing evident in all the physical creation which must impress the thoughtful man; and that is the fact that there is harmony everywhere. The same sun which gave its light to the saved in the days of Noah continues its orbit of service to us. The flaming worlds that shone upon Ur of the Chaldees and upon David in the sheep coves of Bethlehem, still keep their appointed courses. Consider the Divine artist as in the western sky there is painted a radiant and variable troupe of colors, about the sinking sun, the same scheme of colors which if man should try to imitate would clash and jangle with each other in hopeless discord. The stone and earth formation, the growth and fruit of herb and tree, how harmonious in their season! All is harmony around us, because behind it is a design, infinite, holy, eternal, wise.

I. Our Appointed Place.

But what lesson has such a study for us? How often this precious truth is missed, and the lesson never learned by those teachers and students who find their ways at certain times into the open to study nature! Should there not be harmony in mankind? Has not God a place for each man and woman and boy and girl in his eternal and perfect scheme? When he who said, Fear not little children, ye are of more value than many sparrows, did he not have in mind the loving design in which God who ordered the dandelion, and the sparrow, and the locust, and the lily, also give you an appointed place, which you only can fill? If every minute atom has its particular design and appointed function, should we not learn that the same all-wise God has not let one soul come into creation without being under his providential purpose and wise plan?

Every child of faith has an appointed place. The child of God above all others wants to know his position and duties that he might live and fulfil the God-planned life. Now it is not always that we know just what God's purpose is for us. We are often confused and placed in uncertainty as which way to take and what work to do. When God called out Abraham, he said, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And Abram went out, if not being revealed to him just then where he was to go. Yet his obedience was counted for righteousness in which he taking God by faith, was shown step by step the appointed place. Every Christian should become a friend of God by such obedient surrender to the all-wise direction of God. And every youth should come to know "one step's enough for me."

Paul, in 1 Corinthians 12, tells us that we are one body in Christ. There are different members in particular, but there is one body. Now in that one body, the spiritual body of Christ upon earth, each member has an appointed place to work. The eye cannot say to the hand, I have no need of thee: nor again to the head and feet, I have no need of thee. There is one practical lesson for each of us here from this great truth about the church on earth, that if you do not fill your place, no one else will. The church at large and each congregation, yes, this, has its great tragedies because too many fail to live their life and take care of the job that God has placed for them. In your position in this

village and in this body of believers, you have a service to perform that God does not expect from any other in the world.

II. The One Thing Needful.

Coming down to us is the story of a certain steamship that though constructed in England was designed for service on an inland lake in Africa. The ship was completed in one of the huge plants in Great Britain; and every part of it was finished. Then it was dissembled according to the original plan, and every part of it packed and sent away to Africa in small bundles. There from the nearest waterway and train, that ship was born part by part and set up in the place of its purpose. It was put back together and launched and is doing service today in inland Africa. But suppose one part were missing? That ship would have been hindered. If one piston had been lost, or not shipped, the engine would not have functioned. The operation and usefulness of the whole would have been marred by the absence of any one part.

Never forget that the proper success and most fruitful work and happiest completion of the mission of this congregation depends on you in your respective sphere. Christ the head, may desire one of you to be a teacher, another to pray, another to be a nurse, another a witness, perhaps another a business man in the congregation—we need men of business ability to run this church, and if there is any greater place than a church for the exercise and proper investment of your business head I do not know where it is. God may have blessed some of you folks with large earning capacity and opportunity, and he expects you to be heavy givers. God calls the Pharisee to give in the same proportion as the poor widow who gave her all.

How sweet is the picture of the text! Jonathan loved David as his own soul—with a love surpassing that of woman. But Saul had allowed an evil spirit to possess him and in envy and spite he hated the young shepherd king, David. Murder was in Saul's heart, and thus David's seat at the monthly festivity in honor of the new moon would be vacant. David being the son-in-law and great conqueror through God's favor to Saul, and as everyone knew he had returned, would be expected to sit at the family table. Now note well that the adversary had entered into the case to keep David's seat empty. Wickedness, worldliness, caused the man to be absent from his appointed place. Take it as settled that when any excuse keeps you from the service of God you are being led of the devil. Remember that if you are not fulfilling your duties in your God-planned life, Satan has given you the spirit of worldliness, the worship of the god of money, or some selfish ambition. And Jonathan says, "the joyful time of the New moon is coming," and adds with a note of deep regret, "and you will be missed because your seat will be empty."

It was the absence of David that grieved the heart of his friend. The food would lose its savor, the merriment its charm. Let us remember that there is One who grieves because something is keeping us away from our appointed place of service. Grieve him not! Can the Lord Jesus say "One thing is needful and calling you by name, say, "and you have chosen that good part which shall not be taken away from you"?

But there are great simple things which God expects of us all. These duties are privileges, and though we may do them in our own way, Christ expects us to fill our place in doing them. One of these places of constant service is

personal work. We need personal work. The pastor was gladdened to know the spirit of some who attempted to win their neighbors by speaking to them of Jesus' love. And how he has been helped to note the growth of many in that direction of testimony and personal soul-winning! Yet if that early church had in it so many who will not speak for Christ, will not witness, and some who do not believe in it, I say that, if Christ's first band had as many empty seats as we constitute you and I would not be worshipping him today. Be my witnesses. Go ye, and make disciples. That is the program of the whole church—not just preacher and Official Board, but of every business man and housekeeper. The startling rapidity of Mohammedan growth is due to the fact that every merchant and traveler is a missionary. Let us be just as earnest for Christ. But we hear so often, "But you know I am not gifted for that. I have no talent in that sphere." Ah, but it does not call for talent. It calls for dedication. It calls for that obedience that Abram had. It takes that gratitude that makes your joy in such service abound. We must every one of us be found faithful ambassadors of our Lord.

The second great essential is giving.

And how much must we stress Christian giving. We can all give. Some one says, What, again? Why do we need to be always hearing about giving? Now, as a matter of fact, the folks that take offense when asked to part with what the Lord has entrusted them, are the ones most able to give, but the ones who least desire to. The poor heard him gladly. It is so today; and the most consecrated are the least able to give. You know some folks will not take much part in the Christian life, because they know that if Moses and Joshua and others had to take their shoes off when on holy ground that if they approach very near to their Savior they will have to take the tobacco out of their mouths. Likewise, too, many are willing to hear of the agony of Christ giving himself for us, but they hesitate to dedicate themselves, lest their god, money, will have to come off the shelf. Now the Lord loves a cheerful giver. He does not want the unbeliever's money for any part of the church's need. Believers should subscribe joyfully all they can to the gospel needs that Christ be not shamed before the world. But the Lord has one thing needful and that pertains to you. You cannot give as you can, and should, you cannot pray as the need demands, you cannot testify as we ought unless you fulfil that one thing needful.

(To be continued).

Oakville, Indiana.

Palestine of To-day

By Miss Z. I. Dahvice

There was a great rejoicing in Jerusalem recently, the re-echo of which reverberated all over the world. It was the rehabilitation of a people who had scattered and wandered over this planet for the last 2,000 years without losing its racial individuality.

The wailing at Jerusalem's walls has been heard and the prayers of pious Jews, who visited the Holy City of Jacob, David and Solomon from all parts of the universe or represented themselves with tears shed on nails which found their ultimate destiny in the cracks of its masonry, are answered. Like the crusaders of the Middle Ages, Israelites have found a firm footing in the land of their destiny when the cornerstone in the form of a university was firmly cemented.

Zion, their land of promise, their paradise lost, found and lost again has been restored in a new covenant made by man. The new Moses, Lord Balfour, as the second liberator of an oppressed people whose latest period of exile has swelled from a few centuries to 2,000 years, lived to see the lost tribe of Judea re-established in their home country.

Sir Samuels, the new Pontiff, holds his appointment from the Great British Empire as his predecessors twenty

centuries ago held it by favor of the then paramount Roman Empire. Now, as then, Jerusalem is still held in submission as a protectorate to the Gentile world.

Disraeli, like Jacob, at the court of the Egyptian Pharaoh, found favor at the British court, only with different results: Egypt held the Jews in bondage, England liberated them. But times have changed and, instead of a mass return, there is only a dribbling back of the devout while the majority, holding fast to the fleshpots of Egypt, converted into money pots of Europe and America, send contributions to restore Judea to its pristine glory on an intellectual rather than an emotional basis.

Prophets have not ceased to arise among the chosen people, but carried on the work Isaiah, Elias and Habbakuk in the synagogues broadcast over the world and in chairs of modern universities. Now that the Jerusalem University has been firmly founded, it may be anticipated that they will concentrate their influence on this seat of learning and produce a modern version of the Old Testament and the hope of missionaries should be that they will accept the New Testament and that the modern version of the Old Testament may be a copy of "The Law and the Old Commandment which we have heard from the beginning."

Mt. Olive, the scene over which the new university has arisen, becomes once more the tableau of world attention as the hill of joy, and sorrow, of defeat and victory. But every elevation of the ancient historic city has its tradition of devotion and it is fervently to be desired that Golgotha, Calvary and Mt. Scopus will be considered as parts of one homogeneous whole, and cooperate for the good of

Our Worship Program

A DEVOTIONAL READING OF ROMANS
(Clip and put in your Bible for convenience)

MONDAY

DEAD TO THE LAW—Rom. 7:1-6.

By analogy to the marriage bond, Paul shows how that, as the old life dies to the law and to sin through identification with the death of Christ, the Christian is freed and passes from law to grace.

TUESDAY

TENDENCY TO VIOLATE LAW—Rom. 7:7-13.

Even though to be freed from sin means to be freed from law, yet must we not identify sin and law. Law is good and revealed the sinfulness of sin. But the sin lurking in the heart was provoked to greater activity by the very things which the law prohibited.

WEDNESDAY

THE IMPOTENCE OF SELF—Rom. 7:14-25.

There is a dual self: the one responsive to the lower things; the other desiring the higher, but the better self is unable to make me do the right and shun the wrong. From this slavery Christ brings deliverance.

THURSDAY

DETHRONEMENT OF SIN—Rom. 8:1-4.

What the law failed to do, the Incarnation accomplished—namely, the dethronement of sin from its tyranny in the human heart and the installation of the Spirit of Christ in its stead.

FRIDAY

THE TWO STATES COMPARED—Rom. 8:5-11.

"The life of self-indulgence involves the breach of God's law, hostility to him and death," summarizes Sunday, while "submission to the Spirit brings with it true life and the sense of reconciliation."

SATURDAY

SONSHIP AND HEIRSHIP—Rom. 8:12-17.

We must live then not according to the worldly life, but as men bound for eternity, heirs of immortality, for we are in a special sense sons of God and are destined to share the glory of Christ, our Elder Brother.

SUNDAY

THROUGH SUFFERING TO GLORY—Rom. 8:18-25.

THAT THE PATHWAY TO GLORY LEADS THROUGH SUFFERING IS NOT AN ARBITRARY decree, but is an essential principle in nature. But the glory for which we hope is beyond all comparison with the suffering that must be endured for a season.—G. S. B.

the whole human race, of which Jew and Gentile, after all, are but small component parts.

Religious antipathies have come in for their share of deserved criticism in the wider acceptance of the modern tendency to accept the brotherhood of man in a spirit of more reasonable tolerance. Hence the erection of this new Jewish monument holds out the prospect that it shall be a unit of the long chain of educational establishments strung around the earth to cultivate interest in science, art, and culture rather than dissemination of partisan sentiment of destructive antagonism which hurts more than elevates the human race.

The restoration has not been opposed. The hotel in which Earl Balfour resided was stoned by the hereditary enemies of Zion. But such opposition will strengthen the movement, for it is only in encountering and overcoming strenuous opposition that enduring strength and courage are acquired.

Grand Rapids, Michigan.

OUR DEVOTIONAL

The Test of Religions

By T. R. Arnold

OUR SCRIPTURE

Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man that was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

OUR MEDITATION

I. The Trial of Peter and John. Two men, disclaiming all original power, excited Jewish society by the performance of a miraculous deed. Peter was challenged by the Sanhedrin to give an account of the miracle. It was an offense of doctrine, rather than of deed, which excited the opposition of the Sadducean rulers. The apostolic teachings reflected deep discredit upon the tribunals of the nation. A great crisis was pending. Jerusalem was in a moral upheaval. Seventy of the nation's magnates were confounded by two peasants. The fact of healing was recognized with the logical conclusion that it was a sign of the presence and

working of some supernatural power, yet the power and authority of the apostles were questioned. They were sturdy, truthful, uncompromising witnesses to Jesus and the resurrection. They testified to the thing which had been done and of greater things which he could do. Peter's words had a remarkable effect upon his distinguished hearers. Though they contended that the apostles were not personally qualified and had no right to teach, there was the strange coincidence, that in the moment of their amazement the rulers should give true and sufficient explanation of their work in that they had been with Jesus and learned of him. The impress of the great Teacher was too evident to be denied. Tone, look and manner declared the apostles' training beyond a doubt. The Jewish rulers had admitted the originality of Jesus as a teacher and had opposed him on that account. That originality had reappeared in his disciples. The old controversy had suddenly revived. For the apostles to vindicate Christ's character means the condemnation of the rulers. The resurrection of Jesus was a complete vindication of his character. Reference to the crucifixion stirred the priests. Reference to the resurrection stirred the Sadducees. The name of Jesus was set forth as the source of power. "Neither is there salvation in any other," was the substance of every apostolic announcement. Christ's way of delivering the nation was by becoming the cornerstone of its hope. What Israel needed was new life, and its only Savior was he who had healed the cripple. The apostles were branded as heretics and forbidden to preach by the supreme authority of the nation. Religion, politics and skepticism conspired to crush the young church. The apostles were endowed with divine fortitude. Their endurance of persecution was a guarantee of their sincerity and an exhibition of the power of the gospel in themselves. Theirs was the heroism of hearts inspired by love and living for the benefit of others. They knew their mission and message to be divinely given. They possessed the secret of true courage, because they believed and did the right, from right motive, under the immediate inspiration of the Spirit, who made them effective.

II. The Trial of Jewish Rulers. Peter gave the men of the court their appropriate titles, recognized their office and authority and addressed them with deference and respect. He made the most of his opportunity. The prisoner's bar was transformed into a pulpit. He stood in view of them all, a splendid illustration of the truth that "the righteous are as bold as a lion," exhibiting granite-like firmness and unflinching loyalty to truth in his declaration that the risen Christ is the only Savior of mankind. In the boldness of Peter the Jewish rulers saw the answer to their own words, "His blood be on us, and on our children." Their antagonism was strong in spirit, but futile in effect. In vain had the men of scholarship looked down contemptuously upon the men of true learning. Their prohibition aimed at an impossibility. The places of the prisoners and the judges were in reality reversed. The apostles were empowered anew to speak, while the Jewish rulers were reduced to silence by the combination of evidences against them. Working under the authority and power of the Holy Spirit made the apostles invincible. Being under the arrest of an accusing conscience and destitute of divine approval made the rulers the actual criminals.

OUR PRAYER

Our Father in heaven, we thank thee for this example of fidelity and courage on the part of thy disciples of old and for the wonderful power which thou wast able to manifest through them. May our lives be so devoted to thee, our faith so firm, our courage so undaunted by even the fiercest opposition that thou mayest use us mightily for the freeing of men from the bondage of sin and the putting to shame those who are set against thy truth. Amen.

First, we need to know the truth; next, we need to have the conviction to accept it; and, last, we need to have the wisdom to put it into practice.—Allen Christophel.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for May 30)

Jacob at Bethel

Scripture Lesson—Genesis, chapters 27, 28.

Printed Text—Genesis 28:10-22.

Devotional Reading—Psalms 121.

Golden Text—I am with thee and will keep thee whithersoever thou goest.—Genesis 28:15.

LESSON LIGHTS

(From Illustrated Quarterly)

For twenty years after the marriage of Isaac and Rebekah (Gen. 24) there were no children, which was and is a great sorrow to Eastern women, and doubly so here where the fulfillment of God's promises to Abraham and Isaac depended upon the coming of children. Then twin boys were given in answer to Isaac's prayer.

Esau, "hairy," was the elder son of Isaac. He was rough and wild, a keen sportsman, attractive and good-natured. His other name, Edom, "red," was given either on account of his ruddy color, or in remembrance of the red pottage he bought with his birthright, Jacob, "supplanter"—a domestic man, plain, apt at business, quick at a bargain. Esau was the favorite son of Isaac, and Jacob the favorite of his mother Rebekah.

The birthright, the right of the eldest son, gave the headship of the family, or clan, and the larger share of the property. Esau in addition had the right to the covenant of God with Abraham and Isaac. To possess the birthright made a vast difference in the life of the one who possessed it. The twins had grown to be young men, when Esau came home one day tired and hungry from hunting. Jacob had prepared some lentil pottage, a thick soup or porridge, of reddish color, very palatable. Esau was so starvingly hungry that when Jacob offered to give him the porridge in exchange for the birthright, he accepted the bargain.

Forty-three years later, Isaac, feeble with age, planned to confer the birthright on his oldest son. But Jacob and Rebekah conspired to receive the dim-sighted Isaac, while Esau was hunting for venison for the feast, and they made up Jacob to seem like Esau. Esau had forgotten his ancient hasty promise, and felt that he was cheated by his brother, and he threatened to kill him as soon as his father, who was very feeble, died.

Their mother Rebekah therefore sent Jacob away on the pretense that she did not want him to marry any of the daughters of the surrounding heathen, but wished him to go to relatives far away to the north, where he would be safe from Esau.

Why Jacob Inherited the Birthright

Jacob inherited the blessing because he was best fitted for it, or rather he had with him the best possibilities which could be trained into fitness. Hence God had ordained that the elder should serve the younger (Gen. 25:23). It would have ruined the nation if

Esau had been at the head of it. But God did not ordain that Jacob should gain it in this way. Esau might have had it if he had been willing to be worthy of it.

Good Things Obtained in Wrong Way

God in no sense approved of the way in which Jacob obtained the birthright. It seemed to Rebekah and Jacob as if God's promises were about to fail, and they must do something to bring the right thing to pass, even if they did a wrong in accomplishing it. But did God need Jacob's sin in order to carry out his plans? God forbid! The work would have been done infinitely better if Jacob had gained his birthright in God's way and God's time. His sin arose not from faith, but from the imperfection of his faith. "It

was virtually the sin of blaming God for forgetting his promise, or of accusing him of being unable to perform it; so that they, Rebekah and Jacob, had, forsooth, to take God's work out of his hands, and show him how it ought to be done."

Every Life a Stairway

1. Its top reaches to heaven and God. 2. Every right life has one end based on the earth. 3. "It is ladder, too, all the way; it does not become a plain, easy, flower-lined path after a time." 4. The true life has always visions and ideals reaching far beyond our present state. 5. The true life is ever climbing upward, and the rising is always step by step.

The Place of Vision in Life

A Beth-el vision would have been impossible for Esau. He was sense-bound. He cared more for a bowl of red bean soup than for his spiritual inheritance from Abraham.

(Continued on page 15)

How to Conduct a City School for Vacation Church School Workers

By Walter M. Howlett in "International Journal of Religious Education"

In planning a training school for daily vacation Bible school workers, the greatest problem is to find sufficient time in which to give the instruction which it is necessary that the prospective principals and teachers should have. The period when the school is actually in session does not average over twenty-five days of three hours each day. Thus, there is always a limit to the time which the workers in the school feel they are willing to give for preparation. In a large center of population, it is usually possible to plan for ten sessions of three and a half hours each day for a preliminary training school. Then immediately preceding the opening of the school three days of five hours each day. This final training conference will always draw a large number who were not in the preliminary ten sessions. In our school we had two hundred and fifty in the preliminary and one thousand in the final training school.

How Much Can be Taken for Granted?

It would be vain to expect to fit those to be principals of daily vacation Bible schools who had never had any training in the basic subjects of teaching in a period which was limited to forty-five hours. It is necessary to find for principals those who have had training in child psychology, principles, methods and aims in religious education and basic courses on the Bible. It will not always be possible to find a full staff of teachers who have had these courses, but in practice, especially as the salaries are increased, such principals can and should be found. More and more each year, it is possible to raise the qualifications of those who are to be teachers.

The Actual Training

Let us see how we get in the most essential

things in the time available. The first fifteen minutes is spent in worship. There is very little time for comment or training in worship, except in so far as the worship itself may be a training, which is to every observant participant. This worship should be conducted by departments. That is, those who are to teach in the beginners, primary and junior departments, would meet in separate groups.

The second period of fifty minutes, all students are required to take a course in the aims, organization and conduct of a daily vacation Bible school. In this course, it has been found advisable to actually go through the program of a session of a daily vacation Bible school. The teachers may imagine themselves students. Have them come in as you would have the children themselves come in. Have them register and go through the different parts of the program itself. This may seem simple and yet it will save many a school from failure. The teachers, after this, will not find themselves suddenly at a loss what to do at any given period in the conduct of the school itself. Sometimes teachers have objected to the necessity of taking this course and a question arose whether any but principals needed this, since the organization was so largely in their hands. It has been found in experience, however, that unless they did get this training, the staff would lack in unity, purpose and sympathetic understanding. In a number of instances in past years, prospective teachers who had received good training in education and who had had experience in the Sunday school, have thought that they did not need this instruction and had been excused. Almost invariably they have ultimately failed in the task.

(To be continued.)

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

How the Church can Direct the High School Students of Our Church toward Ashland College

By Marjorie Price, '29, Ashland College

"Old Ashland dear, with voices clear,
To thee we lift our loyal song,
Old Ashland U, old Ashland true,
Life's dearest mem'ries round thee throng."

The words of this song, our college hymn, should be familiar to every young church member of high school age in the Brethren Church. But how, you ask, can we keep the College before the young people of our church?

What is needed is powerful and stirring interest. This may be created through the auxiliaries of the church, the Christian Endeavor and Sunday school. If the Christian Endeavor society is wide awake it will be eager for novel meetings. An Ashland College meeting could be made a most interesting and attractive one. It would be well to have college meetings at regular intervals, with the purple and gold predominating the room, the college songs sung and talks given by suitable members should attract any young person to think about the college. If the pastor is a graduate of Ashland College he could help a

meeting wonderfully by a good, boosting talk on college life and its benefits.

The "Ashland Collegian," the college weekly, should be in every church of our brotherhood for the sake of our young people. Some member of the Christian Endeavor or of the young people's classes should receive it, then present news and items of interest to the other members. This is bound to create interest in the college.

If the Christian Endeavor is not adequate, use the Sunday school as a means of bringing the college before the young people. Have socials and parties and feature an Ashland College program.

The young people's leaders must first direct their attentions toward the college, then the young people will do likewise. For the young will go where they are led. Therefore leaders, I plead for you to do your share. You lead and the young people will follow. Bring the college before them as the best step to take. Think it; feel it; live it—the college spirit!

Leaders of young people of our Brethren church, it is up to you!

there regularly. The pastor of this church was a rather young man who liked young folks and liked to have good times with them as well as to talk to them in his sermons. This pastor found out that Mary had quite a few brothers and sisters, so he told her that he was going to come to see them. The first time that he went, he arrived in the midst of a hot battle between May and Jennie over a small piece of rope that both of them wanted to have for a jumping rope. The young preacher felt very sorry for children who had not enough toys but all wanted the few that they had. However, he realized that children ought not to act as these children were acting, even though they were in need of many things.

Many things happened after that first visit of the preacher. He began visiting them often. Sometimes he played with the children and helped them to have a good time together without a whole lot of toys. Sometimes he talked to the mother and father about the things that their family needed. Soon, the parents as well as the children became so interested in this young man and his kind spirit that they started going to his Sunday school and church. Within a few months of time a change could be noticed in this home. Within a few years of time the home had changed entirely. They had moved to a new house where they could live comfortably, the children had more of the clothes and other necessities that they needed and all were happier.

Do you want to know what brought about all this change? Well, there were several things, one of them was, of course, Christianity. But one of the most important things was that love accompanied by unselfishness and politeness entered that home. If true politeness were a part of the life of every boy and girl and every grown person, then very much would be added to life. As you can see in this story politeness did not enter into this family until they began to love each other. Real politeness can not be had unless it is kindled by a spirit of love and kindness. When this family that I have been telling you about began to realize that they really loved each other, they began thinking of each other's wants. The older children helped to make some money to help with expenses and the younger children began to be more kind to each other about the things that they had. When they began to think of each other more than each one of himself, when they began to be polite to each other, then they began to be happy.

Junior boys and girls want to learn to be kind and polite to each other, don't they? Not only do they want to become polite with each other but they want to learn to be courteous to older people. Did you ever hear some child say to his father or his mother, "I won't do that"? Is that being polite? Didn't it really make you feel bad when you heard him or her speak like that? Does it not

(Continued on page 12)

Trees

By Joyce Kilmer

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Wide-awake Juniors

By Mrs. Margaret Bradt Southmayd

We have in our little Minnesota town of Delhi a Junior society of rather a different kind, and I thought the other Juniors might like to hear about it. In the first place, the Juniors are required by State law to attend the meetings of the society, as we have it the last hour of the midweek school of religious education, that being the only time we can get the country children in; and the society of twenty-two has only eight town children in it.

We are using the regular Junior topics, with the Junior leader, and the secretary, who sits with the leader each time, and calls the roll, as we have to keep attendance records. There are many different ways of answering the roll-call, and we are trying them all. We have our memory work, with a half-hour before the Junior meeting for drill, and that does not cut into our Junior hour. We have the hand-work, which is credited to the Junior

service, and a half-hour of mission study with brave adventurers, which counts on our mission study. Poster work, etc., are done after that time.

We have our Junior parties every six weeks, cutting our Junior meeting a half-hour short on the day of a party; for the darkness comes early in Minnesota these days, and some have a few miles to travel before dark. The plan is working out well, and I pass it on to you for whatever it is worth.

Delhi, Minnesota.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for May 30)

What are Good Manners?

Phillipians 4:8, 9

Once upon a time, in a hut, in a dark alley of a big city, there lived a family whose name was Need. This was a very big family. There were nine children and the father and mother. There was Henry Need who was about grown, and Mary Need who was also nearly grown. Then there were John and Kate and May and Jennie who were in grade school and little Ida and Sue and Jimmy who were too young to go to school. Just think what an opportunity to have a good time with as many children as that together. But the sad thing was that they did not have a good time. None of them was happy. Everyone of them wanted all of everything that they had just for himself or herself.

One time, one of Mary's friends took her to a church where people were very nice to Mary. She liked the church and began going

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From Dr. Gribble in France

Villa Jonquille, Boulevard Victor Hugo,
 Digne, Bases Alpes, France.

April 11th, 1926.

Dear Evangelist Readers:

I trust the dear missionaries upon the field are writing you from time to time and that you have no need of such poor epistles as I must write when away from the field. Something of this feeling has kept me from writing you, yet the kindly letters of solicitation received from various ones of you since my arrival in France lead me to take this means of answering them more fully than time and strength have permitted in private correspondence.

When I last wrote you in the latter part of February I was upon the verge of going to Port Cros, a small island of the Mediterranean. But God had other plans, and kept bringing to our attention a small country hotel, to which we finally decided to go, and where we arrived on March first, and remained throughout the month.

I had never in my life before been a guest at a residential hotel. In America, the doors of hospitality have been flung so widely open for me, that never since the day when in 1908 I left home and mother for Africa, have I had need of more than the passing of an occasional night in an inn. But in Europe, unknown and homeless, I was glad for the refuge of the Hotel des Mimosas at Castabelle until God should open another door. I found the guests whether French or English, to be of the highest class of worldly society. From the very first they displayed toward me an amount of kindness and courtesy which was surprising, and for which I cannot yet understand all the reasons. The French are naturally courteous to women, especially so to married ladies, and extremely so to widows, especially when as grey-haired as myself. With the English guests, even of the highest rank, one needed no other passport than to be a member of the medical profession. Accidents and illnesses occurred among them and being in the country there were emergency cases which must be relieved.

In a way I did not regret this, as when one lives in an ungodly European hotel, where everyone but the missionary drinks, gambles, and smokes, as a matter of course, one seeks opportunity to bear a ringing testimony for righteousness. And whether in Africa or Europe there is no better stepping stone to the gospel than the practice of medicine. The accident to Mr. —'s hand, acquainted me with the fact that, though now traveling and writing under a nom-de-plume to avoid bringing reproach upon the family name, he is the son of a godly English minister, who in his day was the friend of Moody and Barnard and many another evangelist and philanthropist. His knowledge of the Bible surprised me and I have the assurance that my "sermons" as he called conversation con-

cerning our Lord and Savior, have not fallen on sterile ground

The tears flowed down dear Mrs. — face, as, while her suddenly infected arm was being dressed, she begged to know more of the way of salvation, having hoped that God was too merciful to condemn a sinner! And the long conversations in the "salon" evenings with Mr. — whose deafness necessitated the use of the pocket phone were listened to by others than himself. The blood of Christ, its efficacy and atoning power, needed to be as carefully explained to these worldlings, surprisingly hungry hearted in spite of their seemingly thoughtless pursuit of pleasure, as to the veriest child of the slums. And had it not been for his wife's sprained ankle, this open door for parlor conversations might never have occurred. For the true soldier of the cross must live only for Jesus, and his testimony must be ringing and pure in the midst of the world's darkness. Yet how difficult to be in the world, yet not of it, and how much one has need of the Lord's constant presence, and his own supply of grace, wisdom and courage! Yet it matters not where we may be geographically situated, if we are spiritually in his will, if we abide in him and his words abide in us, we shall bear fruit! I found it a pleasure in my daily walks to talk with the peasants laboring in the fields, many of whom gladly accepted French gospels and Testaments, but some of whom, probably through fear of persecution, refused. Many of these peasants spoke French with an Italian accent, which I have unfortunately acquired.

God's marvelous goodness was manifested to me during my own brief but severe illness at the hotel, when the friends vied with one another in keeping my room filled with fruit, flowers, and perfumes and in supplying other delicacies or necessities. And even more the contents of envelopes handed me at tactful moments helped very materially in the payment of hotel bills.

But I felt myself greatly in need of a change from Hotel life. The number of English guests at the hotel was constantly increasing, and we were too near Italy for the acquisition of a pure accent. Both these facts were unfavorable to the securing of such a knowledge of French as I desire. Once more God answered prayer in opening through correspondence the door of a lovely French home here in Digne, at which place I arrived on the first of April, and where I am now duly installed as a "paying guest." For the first time in my life I hear and speak only French. I am the only permanent guest, and partake to the full of the privileges of family life. Digne is on the highway between Nice and Aix-le-bains, and many transient guests come and go to and from this home, which is the center of Christian activity in that large province of France known as the Basses-Alpes.

Already I have met numbers of young Christians, French, Alsatian, or Dutch. What an opportunity to touch young lives with a sense of the world's need of Christ! The Basse Alpes itself is a needy place, covering a territory as large as Switzerland and yet having only one Protestant chapel, the one here at Digne! My privileges here including the making of occasional visits with the pastor and his wife who are my host and hostess, to various mountain villages, where Christian literature is distributed, homes visited, and in some way or other the gospel preached.

These trips are made in a regular American Ford, belonging to Pastor Contesse, and where the roads are not rough are extremely enjoyable. Madame Contesse is my teacher, and fortunate indeed am I to have one so gifted. She is an authoress of considerable note, and has also contributed widely to the Christian literature of France by the translation and publication in French of many widely useful books. Monsieur et Madame Contesse edit "La Bonne Revue", one of the foremost Christian periodicals of Europe, finding its way into Switzerland, Belgium, Holland and other countries where French is spoken, as well as having an increasing circulation in France itself.

Digne is a historic place. The metropolis of the province of the Basses-Alpes, it has yet a population of only 7,000—less than it had in the middle ages for it has been constantly depleted by war and pestilence. It occupies a beautiful, though absolutely level site in the midst of mountains which surround and overtop it. The altitude of the city itself is only 1,800 feet, in spite of snow-capped mountains in the vicinity. The famous hot-water mineral baths, containing sulphur, calcareous salts, or arsenical ones, are about two miles from Digne proper. They were comprised among the famous baths of the ancient Romans, and are especially therapeutic in gout, rheumatism, arthritis and associated complaints.

Those of you who have read "Les Misérables" either in French or English will remember that Digne is the scene of its opening chapters, and of all that pertains to the benign old bishop. Many of the buildings described in this famous masterpiece of Victor Hugo's still exist, one especially now utilized as the "Academy of Inspection." Digne has non-Catholic schools for boys and girls, as well as for young men and young women, the advanced schools being affiliated with the University of France, and offering special courses for foreigners.

The climate being dry and equable, it is a summer resort much frequented, especially by the French themselves. There are certain species of butterflies which exist here in the beautiful valley of the Bleone which are found nowhere else in the world. This brings during the beautiful summer months, entomologists from various parts of Europe. Five of the guests at Costabelle will come later to

Digne in the pursuit of their entomological science.

Rest assured, however, it is not entomology, but the pursuit of the French language which has tempted me to this beautiful place, where I am, except for the obtaining of the special teachers' diploma, much more fortunately situated than our students of French in Nogent and Paris, although somewhat to my surprise, I find living more expensive in the Midi than in Paris and its suburbs.

Increased study but reveals the intricate difficulties of the French language.

Madame Contesse tells me of an English evangelist who attempted to preach in French. In appealing to backsliders, who had lost their faith, he invariably said, "Vous qui ont perdu le foie," (You who have lost your livers) instead of "la foi", (your faith!!!). And in speaking to sinners themselves he habitually invited them to accept "l'eau de vie" (brandy), instead of "l'eau vive," (living water), or "l'eau de la vie" (Water of life). And then he complained that French audiences were so frivolous that when speaking upon the most serious subjects, he met with no response save peals of laughter!

Letters are being constantly received from our dear missionaries, both in Africa and in Nogent. The question of my return to the field as speedily as possible is constantly upon my heart. At Bassai the hospital which is being built will progress nicely under the supervision of Miss Myers, assisted by Miss Bickel, and at Yaloke, Miss Tyson will do capably all that she is permitted to do, but since, at Yaloke, we have applied for permission to erect a hospital of the first class, its erection will be held in obedience until there is a doctor resident on the field. The same is true of the hundreds of lepers who inhabit the villages and roam the paths of the Karre and other tribes. The nurses are caring for them bravely and faithfully, but of necessity ineffectively and unsystematically, because

until there is a doctor resident on the field, the proposed leper asylum cannot be opened. Pray then, for the going forth in God's own time of doctors younger, stronger, and more capable than myself, and for my own restoration to such a degree of health, as shall enable me to return and fill in the gap.

One of the earnest young Christians whom I have met in Digne is M. Rayaards who passed his Easter vacation here. He speaks French, English and German, as well as his native language, Dutch. Pray that his beginning interest in missions may be fanned into a flame, and that as he pursues his medical studies it may be with an intensity of purpose to serve the Lord in Africa.

Miss Tyson writes of one of her patients being clandestinely removed at night from the temporary quarters where she was being cared for, and, according to reports elicited by later investigations, buried alive, though fortunately unconscious! What need of a hospital at Yaloke! And I would not emphasize the medical work alone, for it, as I have said, and every other form of activity, are but subservient to the one great means of salvation, **evangelism**. "For it has pleased God by the foolishness of preaching to save them that believe."

My heart looks forward with joy at the thought, the Lord willing and enabling, of seeing your dear faces at our National Conference in August. Just when and where I shall enfold again in my arms the little daughter whose life and health, God has so graciously spared throughout the year, I do not know. But to us the children of God, glad reunions are coming, reunions on earth of parent and child, of church and missionary, of missionary and people. Glad reunions I say, yet after all, mere types of that glorious reunion with HIMSELF when HE shall come, bringing with him the saints of all ages! And among the throng we shall seek first his own glorious face, and then those of the saints of our

own generation, whom we have loved, with whom we have labored, and from whom we have been separated, because HE has chosen that for a brief time before us, they should be absent from the body and present with HIMSELF.

And now, lest I should encroach upon the space of missionaries, who, being actually in Africa, have so much more right to address you than I, let me close.

That word encroach, however, reminds me of a little story which, if it be true that "misery loves company" ought to afford a grain of comfort to those of us who whether in Ashland, Nogent, Digne, Yaloke, or Bassai, are struggling more or less hopelessly with the French language. I am told (by an Englishman, to be sure) that a French gentleman was about to close his call upon a lady of his acquaintance. "Excuse me, Madame," he said, in his very best English, "that I should have presumed so long to **cockroach** upon your time." "Oh, not at all," responded the lady amiably. "Your visit has been all too short. But, monsieur," she added, "in the sense in which you have employed it, we English would say **encroach**, not **cockroach**."

"Oh, certainly, Madame. Thank you. Zese genders, zey always do confuse me!"

And now, indeed, farewell. Let us press on together, "more than conquerors through him that loved us!"

Only Jesus will I know,
Only Jesus will I know,
'Twas his tender love for me,
Broke my heart and set me free."

Thus, knowing him and witnessing for him, following the Lamb, whithersoever he shall lead, shall we enable him to see the travail of his soul and be satisfied.

Yours till he come,
FLORENCE N. GRIBBLE.

NEWS FROM THE FIELD

DALLAS CENTER, IOWA

Six months have passed quickly by since we came to work with the good people of Dallas Center. Due to the fact that our Corresponding Secretary has been touring in the west for the above mentioned length of time, we have had not report for the information of our Evangelist readers. So in this instance we shall in our own crude way endeavor to give some items, which we believe to be of mutual interest to those who love our Lord, and are laboring in his vineyard.

We held our first Sunday service in Dallas Center, October 4th. Of course a new broom always sweeps exceedingly clean, and our first Sunday was a very encouraging one—One hundred and twenty-eight (128) were present for Sunday school, and a splendid audience appeared for the morning service of worship. In the evening we had a delightful surprise when three other churches of the town omitted their regular Sunday evening services, in order to visit us and get acquainted with the new preacher. So on the first Sunday even-

ing our beautiful little church edifice which seats about 400 people was quite filled. It has never been so full since, except when we entertained a union Armistice day service, at which time we again had the privilege of speaking to a full house. However, our attendance and interest have shown a slight increase, although much fluctuation has been in evidence during the winter months, due to abnormal conditions, either of weather or sickness. Dallas Center has problems which seem peculiar to herself; still we encourage our hearts with the thought that Paul gives us in First Corinthians 10:13. After all our problems and complications are perhaps only common to church life in localities, and can only be overcome by the grace of our Lord, and through a consistent faith and practice of this Gospel.

We have observed all special days and made all regular offerings. Our Easter offering broke all records for Dallas in giving to foreign missions. For this we have great reason to rejoice.

Among the Young People

Our feelings run high as our pen starts to tabulate facts about our young people, so as we proceed we shall endeavor to season our pride with modesty.

We dare say a finer group of young people cannot be found anywhere; they are clean as the great hymn goes "Within and Without"; they are sincere, zealous, and capable in all they undertake to do, and to make it complete, they are willing to do. In fact our church is a young people's church; our choir is made up of young people, and under the congenial leadership of Brother J. O. Lehman, they are always in their places, 22 voices, ready to render a very important part of our service.

We have three Christian Endeavor societies, —Junior, Intermediate, and Senior—all doing fine work. Our Seniors are especially active and willing to undertake. A few weeks ago our Senior young people made themselves responsible for the entire Sunday evening church service; they gave special music, read-

ings and sermonettes. Two of our young men, prospective preachers, did the main part of the speaking, each giving a sermonette on the subject, "Transformation." They were excellent. The church that uses up preachers and produces none is a parasite. We have also introduced a new feature which might be called an appendix to the Christian Endeavor work; we choose to call it the "Practical Christianity" class. We believe it is very profitable and we recommend it to any pastor who wishes to add development to his young people. The class meets every two weeks on Saturday evening with the pastor, and we discuss methods of making our Christianity practical, to meet the demands of a practical world. For a definite study we have been taking "Methods in Personal Evangelism." As we see fit we shall vary our studies, perhaps taking a study of "Christian Evidences." We also use part of the hour in practical exercise of spiritual graces, such as prayer and fellowship. This is very profitable for both pastor and class.

The Sisterhood

We have both a Junior and Senior sisterhood society. They hold regular meetings and carry out splendid programs. This adds much to the interest of our young people's work.

W. M. S.

The Woman's Missionary Society has the reputation of being one of the most active and faithful auxiliaries of the Brethren church, and ours is no exception. We have a very large enrollment in comparison with the size of our constituency, and their program of procedure is a credit to the church, and a recognized benefit to the community.

Mid-Week Meeting

Our Mid-week inspirational meeting has grown in attendance from six to twenty-five. This is very encouraging since for a long time a successful mid-week meeting has been considered impossible. We think our present attendance can be increased and should be doubled in a short course of time.

Pre-Easter Meeting

In anticipation of our communion services held on Easter Sunday evening, we conducted a series of Pre-Easter meetings, occupying in all ten nights. The Spirit worked as we endeavored to present the simple Gospel message, which within itself is the power (Rom. 1:16). On Easter Sunday we had the joy of administering the rite of baptism to seven precious souls who had confessed Christ as their Lord and Savior. One having been baptized before makes a total of eight added to the church. Many others are procrastinating, some more and some less interested; we need prayer on their behalf, that their blinded eyes may be opened. We have no excuse for existence as a church other than to carry out the plan and purpose of our Lord, and certainly the avowed purpose of his ministry was and is to "Seek and to Save the Lost" (Luke 19:10).

Those who know the power of prayer, will you kindly remember us at the Throne of Grace?

E. B. STUDEBAKER, Pastor.

NEWS OF THE COLLEGE

The College is under obligations to Mr. John Miller, president of the Senior Class and my assistant in Biology, for a new cement aquarium and growing tank recently built in the growing room of the Biological Laboratories.

The College baseball team recently won from Wilberforce University (colored) and lost to Capital University.

Educational Day. The First Sunday in June. The printed matter is being gotten ready for the mail. It ought to reach the various pastors within a week or two.

I recently gave the Commencement address at Jelloway, Lakeville, and Ruggles high schools near Ashland.

Professor Charles Auspach gave the dedicatory address at the Madison Township high school, near Mansfield.

Four of our men, Messrs. Kellogg, Coleman, Welch, and Riblett held the County Field Meet at Medina, Ohio. Also a group did the same for Ashland county at Loudonville.

Dr. Shively recently returned from Mason-town, Pennsylvania, where he assisted Dr. Bell in his canvass. I am expecting the latter here the last of next week when a report of the canvass thus far will be made in the Evangelist.

CLASS DAY EXERCISES

College Chapel

Processional	Virginia Haun
Invocation	Prof. McClain
Salutatory	Ida Weaver
Mantel Oration	John Miller
Vocal Solo	Hulda Walz
Essay	Paul Kellogg
Bachelors Oration	Floyd Taber
Presentation Class Gift ...	Harold McAdoo
Acceptance	Pres. E. E. Jacobs
Vocal Solo	Katherine Teeter
Valedictory	Freda Hartman
Conferring of Degree	Pres. E. E. Jacobs
Benediction	Prof. Puterbaugh

CALENDAR

May 24	Girls' and Boys' Glee Clubs, First Brethren Church.
May 25	Musical Recital, Chapel.
May 26	May Day and Capital University Ball Game. Helen Price, '27, May Queen. West Campus.
May 27	Junior-Senior Banquet, First Brethren Church.
May 31	Graduation Recital, Chapel.
June 2	Graduation Recital, Chapel.
June 4	Graduation Recital, Chapel.
June 6	Baccalaureate Sermon, First Brethren Church. President Edwin E. Jacobs.
June 7	Graduation Recital, Chapel.
June 8	Recognition Day, Chapel.
June 8	Alumni Banquet, First Brethren Church.
June 9	Class Address, First Brethren Church, Bishop McDowell.
June 10	Class Day, Chapel.
June 14	Opening of Summer School.
Sept 14	Opening of College.

EDWIN E. JACOBS, President.

CANTON, OHIO

We are glad to be able to report progress in the work of the Lord in this field. And when we say progress we are able to capital-

ize the entire word. If we were to begin where we ought to begin we would tell you a little about the fourth annual visit of the Ashland College Gospel Team. They came to us, as has become their custom, at the Thanksgiving time, a quartet of fine, consecrated young men, in the persons of Thomas Presnell, Robert Crees, Bertram King and Egidio Romanenghi. We have not space to tell you more than that there were ten confessions, seven of whom were received into the church, while the other three were kept out because of parental opposition. We cannot say too much in praise of the boys who come to us from time to time.

Our Christmas Cantata, under the direction of Brother F. E. Clapper, was of the high order that marks any musical effort which is under his direction. About thirty voices participated.

The Sunday school goes forward under the leadership of Brother F. B. Lindower and is doing splendid work. We are waiting rather impatiently until such time as our new church will be ready for occupancy, when we can make a concerted effort to multiply our forces and enlarge our borders. Our condition now is such that we dare not make very much of an effort for we have no place to take care of more than the present content of our school.

This leads us to one of the most important of the advances that the church has made. Previously we reported that steps were being taken to erect a new church edifice two blocks from the present site. At a recent meeting of the church the Building Committee was authorized to proceed with this erection to the best of their ability. This Building Committee is composed of the Board of Trustees of the Corporate church in the persons of F. B. Lindower, President; F. E. Smith, Vice President; F. E. Clapper, Secretary; M. E. Itskin, Assistant Secretary and S. W. Link, Treasurer. A finance committee was appointed by this Board, which is composed of S. W. Link, Chairman; D. F. Eikenberry, and the pastor. This Committee begins the financial canvass on May 16th and hopes to have it finished by the following Sunday. Five teams will make this canvass. These teams are composed of, the Building Committee, the Finance Committee and three additional men in the persons of J. J. Hang, Harry C. Miller and Norman E. Clark. In the meantime the committee has proceeded with the excavation of the basement and this is now complete. It is the purpose to proceed as rapidly as possible with the hope that we may be able to dedicate around the Thanksgiving time. Brethren pray for us that we may do the work of building the House of the Lord in a manner that will be well pleasing in his sight. We have a wonderful territory to serve, but cannot adequately serve it with the present plant. We would gladly receive any contributions that the brethren would make as friends of the work here.

At the Easter time we had a blessed time with Brother McClain in the pulpit for a week's studies of the Word. The interest was fine and one accession to the church was the result materially. The spiritual impulse that came to the membership through Brother McClain's helpful messages can never be

counted, because its influence went, not alone through the ranks of our own church membership, but rather out among the unchurched and the indifferent. We expect these messages to yet bear fruit in the nature of regenerated lives. We were thankful for this and likewise thankful for the opportunity to become more personally acquainted with both Brother McClain and his good wife.

At the recent meeting of the church in quarterly business session they were again kind enough to extend a call for another year to the pastor. This we were glad to accept because we have come to love these people and would have been sorry to leave them. We have now had six years of fellowship with them and expect the seventh to be just as gracious. They were also thoughtful enough to substantially raise the salary.

Just yesterday (May 9th) we had with us for our Mother's Day program at the morning hour, a Girls' Gospel Team from the College. This was composed of Miss Evelyn Coons, Miss Helen Garber and Miss Marjorie Price. The singing of Miss Coons, and Miss Price and the message of Miss Garber was much appreciated and bore fruit in the confession of one young girl who felt the call to serve her Master. One member was received into fellowship by relation at this service.

Brethren, remember this part of the Vineyard where we are seeking to do God's bidding, depending on his promises for the fruition.

Sincerely in his Name,

FRED C. VANATOR, Pastor.

FALLS CITY, NEBRASKA

How quickly time passes when we mark it! It seems but a very short period of time since our last report, but the quarterly report is due. During this time, we have striven to meet the obligations we owe the church at large and our constant endeavor to serve our Master with our humble efforts.

After the Christmas activities, which have been reported, we looked forward to the special days and the Easter opportunity of soul enlistment. On the special days attention was called to the various needs and in every instance our people responded in their characteristic way. Offerings were taken and forwarded promptly to the proper places, so that the ministry of the church is reaching beyond our own congregation and immediate community. Six of the churches of the city united in a pre-Easter union evangelistic effort, with the pastors of the cooperating churches doing the preaching. A splendid interest was manifested and fraternal ties strengthened. We continued the services one week, after the close of the union meeting, with the result of eight additions to the church. Four of these were adults, three husbands, whose families were already members of the church, and one boy. The other four were two boys and two girls from the Sunday school. We all rejoiced in these splendid additions to the membership and pray that God may abundantly bless them in his service. It has stimulated the membership to renewed activity. We closed the meeting with our spring communion service. It was a spiritual feast that we enjoyed in the Name of our Lord. With the opportunity of these

spiritual privileges, we pray that our spiritual lives may be strengthened, so that we may be enabled to do a greater work.

The W. M. S. and the Sunday school are continuing their splendid work. This time of the year seems to call for special social activities. The classes and departments are taking advantage of them and are enjoying themselves.

The W. M. S. has planned the "Mothers' and Daughters' Banquet" which proves to be both delightful and helpful. We aim to make the social part of our work a means of Christian fellowship.

At the last quarterly business meeting of the church, the pastor was again recalled for another year, the year beginning October first. We are serving our third year's pastorate with this church. We have had our successes and our failures; our mountain-top delights and our valley problems. But we are endeavoring to uphold the Cross of Jesus and with the united efforts of the membership we hope to continue to progress in this part of God's Visible Kingdom. May we be led to do his will. This year has also witnessed the passing of some of our loyal members. Our loss is their gain; and may the loss we sustained be an incentive for others to assume the vacant places. Someone has said, "God buries workers but carries on the work." So may the call of need unite the church everywhere to heroic effort.

A. B. COVER.

Junior Notes

(Continued from page 11)

sound a lot better when the reply of the child to his mother or father is, "Surely, I will do what you want me to do." Are you kind and polite to your parents, your grand parents and all the older folks with whom you meet? Let us think about these things and help make our homes and all the people whom we meet happier by being polite to them.

Bible References

- M., May 24 Respect for the aged. Lev. 19:32.
T., May 25 Thoughtfulness for others.
Phil. 2:4.
W., May 26 Kindness to others. Acts 28:1, 2.
T., May 27 Gracious words. Gen. 43:26-29.
F., May 28 Modesty. Luke 14:10.
S., May 29 Bad manners. 2 Kings 2:23.
Ashland, Ohio.

Notes on the Sunday School Lesson

(Continued from page 10)

and Isaac, his place in the divine covenant, his leadership of his people along the paths of God's providence. God grants his visions to those that walk in his ways.

The Beth-el vision must have been a splendid inspiration for Jacob and a great comfort through the years of toil and discouragement that lay ahead of him in Mesopotamia. It assured him of God's presence, of God's loving care, and of the glorious future which God had in store for him. This is precisely the revelation which Christ has ready for every Christian who will open his heart to receive it.

The Beth-el vision is possible for every Christian, even the poorest, the most ignorant, the weakest and the humblest. We need not travel abroad, for every place may be a house of God. We do not need learning or power or time for meditation, or great saintliness; Jacob had none of these. We need only what Jacob had, a longing after God and a feeling of our own helplessness without him. Surely we can all meet these requirements.

THE TIE THAT BINDS

KELS-LAMBERT—At the home of the groom's parents, on May 6, 1926, occurred the marriage of Mr. Charles E. Kels and Miss Gladys Lambert. The service was performed by the writer in the presence of the immediate families of the contracting parties. The bridegroom is a member of the First Brethren church, of Johnstown, and the bride is a member of the Lutheran church. Two promising young people have started out on life's pathway together and our prayer is for the leading of God's spirit as they enter upon this new relationship. **DYOLL BELOTE.**

WRENCH-JOHN—On the morning of May 10, 1926, about eleven o'clock, Mr. C. E. Wrench of Lynchburg, Virginia and Miss Lois M. Johns of Roanoke, were united in marriage at the Brethren Parsonage of Roanoke, Virginia, by the writer. Mr. Wrench is a member of the Episcopal church and is a well known newspaper man of Lynchburg, Virginia, being on the staff of the "Lynchburg News". His bride is a member of the Roanoke Brethren church, an active worker in many church activities, and will be greatly missed by the whole church as she is one of our most popular soloists. Mr. and Mrs. Wrench expect to make their home in Lynchburg, Virginia, after June 15. A host of friends extend every good wish. **HERBERT H. ROWSEY.**

IN THE SHADOW

CLAYCOMB—Alexander Claycomb was born in Somerset county, Pennsylvania, September 25, 1857, a son of Henry and Rebecca Dunmire Claycomb, and one of a family of 8 children. His demise came on May 4, 1926, in the 70th year of his earthly pilgrimage. Brother Claycomb was the last surviving member of his immediate family.

Alexander Claycomb was united in marriage with Emma Elizabeth St. Clair on July 4, 1881. To this union 5 children were born, all of whom survive. The wife and mother preceded him in death on May 27, 1900.

Brother Claycomb united with the First Brethren church of Johnstown, Pennsylvania, some ten years ago and has remained a communicant of that congregation during the years since his conversion. In the last few months Brother Claycomb has been an attendant at the services of the Second Brethren church of Moxham, because of the proximity of the church to his residence.

Funeral services for Brother Claycomb were conducted at the home of his daughter, Mrs. Vincent Reighard, of Cambria Avenue, Johnstown, Pennsylvania, on Friday morning, May 6, by the undersigned, in the absence of Brother Charles Ashman, pastor of the First church. Interment was made in St. Jacob's Evangelical Lutheran church cemetery, at Youngstown, Westmoreland county, Pennsylvania. **DYOLL BELOTE.**

ORRIS—Betty Jane, only child of Charles and Gertrude Thomas Orris, of Johnstown, Pennsylvania, was born April 17, 1926, and departed this mortal ken on May 11, 1926, aged 24 days. Not for long was she permitted to taste the experiences of an earthly existence, and yet God granted her to the care of the parents long enough to prove how strong is the hold that such tiny beings can get upon our affections. Funeral services from the family home on Wednesday afternoon, May 12, conducted by the undersigned. The parents are members of the First Brethren church of Johnstown. Burial in beautiful Grandview cemetery.

STONER—Elizabeth M. Hoard was born near Stewardstown, Gongalia county, West Virginia, September 6, 1860, a daughter of Edgar and Rebecca Ross Hoard, and one of a family of 7 children. Sister Stoner's demise occurred on Sunday morning, May 2, 1926 at the age of 65 years, 7 months and 26 days, she being the first of her father's children to answer the death summons. Death came full Grandview cemetery. **DYOLL BELOTE.**

as a release from extreme suffering from a malignant form of cancer.

Elizabeth Hord was twice married, her first husband being Wm. J. Fouch. To this union three children were born, two of whom died in infancy, the surviving daughter, Mrs. Lowrey Moser, making her home with the mother. The first marital relation was broken by the death of the husband in 1903. The second husband was Martin S. Stoner, to whom she was married in 1907. To this union no children were born. Martin S. Stoner died on March 15th, 1920, since which time Sister Stoner has resided at the family residence at 55 Highland Ave., Uniontown, Pennsylvania.

Mrs. Stoner is survived by 4 brothers and 2 sisters, one daughter, two granddaughters. Besides these 13 step-children respect the memory of the woman who was a mother in love and service in their parental homes.

Mrs. Stoner united with the First Brethren church of Uniontown, Pennsylvania, some ten years ago, and remained a faithful and consistent member until her demise. Quietly and faithfully Sister Stoner served her Lord and Master, and death found her prepared to meet him. Because we had been neighbors—as well as sustaining the relation of pastor and parishioner—for the five and one-half years of my pastorate at Uniontown, it was Sister Stoner's personal request that the undersigned should officiate at her funeral obsequies, which were held at her home on Tuesday morning, May 4, 1926, in the presence of a crowd of people which filled the house. Burial was made in St. Jacob's Lutheran cemetery, in German township, Fayette county, Pennsylvania. Brother E. F. Byers, pastor of the Uniontown congregation assisted in the services.

DYOLL BELOTE.

CROUSE—George H. Crouse was born in Fayette County, West Virginia, and died March 24, 1926, aged 61 years 11 months and 21 days. He was a member for years of the Church of the Brethren and was a deacon. He never married and left to mourn his departure three brothers and two sisters, Joseph and Charles of Fayetteville; John of Loch Gelly, Mrs. Mary Mitchell of Akron, Ohio, and Mrs. J. E. Sanger of Sebring, Florida. Services in the Chestnut Grove Church of the Brethren and burial in the nearby cemetery. Services by the writer.

FREEMAN ANKRUM.

CAMPBELL—Mrs. Jennie Campbell was born in Monroe County, West Virginia, December 2 and died at the home of her son, Eugene, at Oak Hill, April 8, aged 67 years, 4 months and 7 days. Eighteen years ago she became a member of the Brethren church. She is survived by one son and three grandchildren. Services at the home and burial in Oak Hill Cemetery. Services in charge of

FREEMAN ANKRUM.

JOHNSON—James W. Johnson was born in Fayette County, West Virginia, and died at the home of his niece, Mrs. Treadway, near Oak Hill, April 17, 1926, aged 70 years, 5 months and 17 days. He was survived by nine children, who all live in this state. Among those surviving are Brother Marion Johnson of Oak Hill. Services were held in the Methodist church in charge of Rev. A. R. Young and the writer. Burial in Oak Hill Cemetery. FREEMAN ANKRUM.

ANNOUNCEMENTS

MOUNT PLEASANT, PENNSYLVANIA

Sunday evening, June the 6th will be our regular communion service. Every member of the church is expected to be present. Others of like faith in the observance of the teachings and examples of our Lord, are invited to participate with us.

WILLIAM A. CROFFORD, Pastor.

1014 Ash Street, Johnstown, Pennsylvania.

CAMPBELL, MICHIGAN

Having tendered my resignation as pastor of the Campbell Brethren church, Lake Odesa, Michigan, these Brethren will be looking for a pastor. Business interests have made the change necessary. Campbell Brethren are a most splendid people, and it is with deep regret we go from them. Our work will close about July 31st, or as much sooner as a new pastor is secured or a supply is obtained.

This church is undecided between half and full time pastorate. We believe, however, that if a man were inclined to the chicken industry, these good brethren would make such a side-line possible, making possible a full time service. Their locality is a most wonderful place to live and work.

Too, being in the midst of Dunkard people, our church is in position for a wonderful growth, providing pastor gives time to definite pastoral work.

If interested write Lewis Clum, Lake Odesa, Michigan.

Preacher, you never need to worry about pay day with these brethren.

E. A. DUKER.

SHIPSHEWANA CONFERENCE

Plans for the summer Bible conference for the Indiana District to be held at Shishewana Lake are going forward and the program will soon be ready for publication. The date is July 11 to 25. The program will ensure those who attend of a real spiritual feast, such as we have been accustomed to enjoy at the Brethren Retreat and it is hoped the churches will plan to have a goodly number of delegates in attendance.

W. I. DUKER, Moderator.

NOTICE TO CHURCHES OF MARYLAND-VIRGINIA DISTRICT

Every pastor in the district should see to it that his church or churches pay up their mission apportionment before the District Conference. Send it to Samuel Hounshell, Treasurer, New Market, Virginia. He will have a chart at Roanoke showing apportionments and amounts paid. A star will be given each church paid in full. Let every church win a star. Action should be taken at once, as the conference is near at hand. The date is June 15-17.

G. C. CARPENTER.

TO MARYLAND-VIRGINIA BRETHREN

The writer has sent cards to every known pastor in the district relative to the District Conference, which meets in Roanoke, Virginia, June 15, 16 and 17. Brother Pastor, will you please fill in the self-addressed reply card which was sent to you and return promptly. Thanks. Any pastor who did not get these cards, or any church who is without a pastor, will aid the Roanoke Brethren in their planning and preparation, if you will advise me of the number of persons we may expect from your church in attendance at the Conference. HERBERT ROWSEY, Pastor.

1017 Gilmer Ave., N. W.,

Roanoke, Virginia.

ALUMNI BANQUET

The Alumni Association will hold a banquet at Ashland on the evening of Tuesday, June 8. It will be the first banquet and meeting the Association has ever held at Ashland. It is being held in accordance with a decision reached at the annual meeting held at Winona last August, and will become a regular affair, held annually, and not superseding but complimenting the Winona meeting. This is notice to all members of the Association who read The Evangelist that they are invited to attend this banquet

should they be in Ashland at Commencement time, or near enough to get there.

The banquet itself will be excellent enough to tempt the palate of Bacchus; the program will be short and first rate; the college orchestra will furnish the music. No graduate of old A. C., who can possibly be there should miss this function.

JOHN PERRY HORLACHER, President.



TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page

Lamplighters

The following given by Sir Harry Lauder at the Hotel Cecil one evening, might have been spoken from a pulpit:

"I was sitting in the gloamin', an' a man passed the window. He was the lamp lighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out down the street, until he had left a beautiful avenue of light.

"Ye're a' lamplighters. They'll know where ye've been by the lights. Ye'll want your son to be a noble man. Let him say wi' pride when you've passed on: 'Ma father 'lit that lamp!'"

Dear Reader: Are you leaving lights along the shores of time? There is no light like the truth of God. You may light a life for God with a good tract. Send for a supply now and begin lighting up some lives.

R. A. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

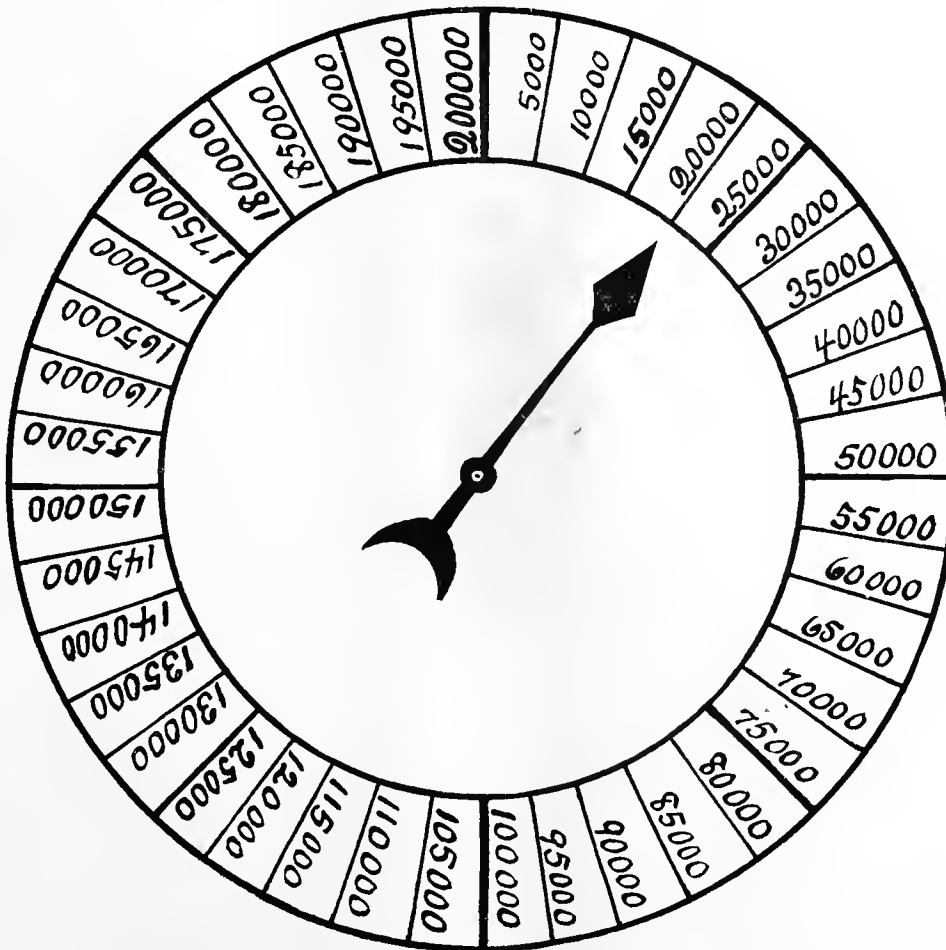
Doctrinal Statements, (52 pp.) by Miller, per dozen 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

THE BRETHREN EVANGELIST



**The Memorial Endowment Campaign
Given a \$20,000 Start by the Eyeman Will**

Watch the Hand Move

The Dial will appear regularly hereafter in the News Department

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, **Editor**
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EDITORIAL

The Passing of Defense Day

A bulletin from the War Department informs us of the passing of Defense Test Day. The child was only two years old and had never enjoyed robust health, having been afflicted with unpopularity from its birth. The first year it suffered a severe shock of protest that gave it the "little growth", which not all the wisdom and facilities of the war chieftains were able to overcome. By the next year its unpopularity had grown to such extent and such little hope was held out for its support that a more propitious season was sought for its appearance. Its promoters had thought to have some of the popular favor of Armistice Day transfused into its anaemic veins, but as that day had been given over to peace promotion, the President thought it best not to risk having it polluted with war activities and ideals. Almost as incongruously however, Independence Day was set for the demonstration of the war strength of the nation. And the gravest fears of the War department were fully realized—the widespread disapproval of Defense Day was more pronounced than before. So strong was the opposition and so feeble was the response that those in charge were kept busy for days making apologies for, and explaining the failure of, the Day. Secretary Davis, still undaunted, was disposed to make yet another heroic effort to save the life of this pet scheme for war propaganda, when President Coolidge, realizing the political "dead weight" that it had become, directed that no more national mobilizations be conducted without authorization from Congress, which meant, of course, that they would cease entirely. And so Defense Test Day, before its third demonstration, dies the death, the victim of popular protest inspired by Christian idealism and opposition to war.

But, it is well not to be over-jubilant about it; the War Department's purpose to plant the war spirit and ideal in the minds of American people is not to be frustrated by the failure of this one venture. It was only one item in the program. Another, and more wisely laid and more skillfully manoeuvred plan is that of putting military training in the schools and colleges of the land. This is destined, if not frustrated, to have a very far-reaching and effective influence in the creation of a militaristic mind on the part of the American people. The attack is made at the most strategic point in our national life—the formative period—and if it is not brought to a halt by a vigorous protest on the part of the peace-loving, Christly-disposed people, the next generation will be thoroughly mil-

itarized and built up into a gigantic war machine. So while we rejoice at the passing of Defense Day, let us be alert and set ourselves with vigor and persistence to the creation of popular sentiment that will be able to sound the death knell of compulsory military instruction in our schools and colleges.

The Unheeded Voice of Memorial Day

Memorial Day comes with a varied plea. We hear and readily accede to the call to render fitting reverence and gratitude to the memory of those who laid down their lives in the great martial conflicts in which our country has engaged. We honor the service of sacrifice and praise the deeds of heroism that have been recorded and preserved for our inspiration. We extol devotion to country that in multitudes of instances has proven itself stronger than life. We give honor and loving ministries to the veterans who remain and place markers and wreaths on the graves of those who have departed. From our hearts come cheers for the living and tears for the dead. And for all our praise and tears we are rewarded with a feeling of satisfaction at having shown ourselves virtuous in quantities of reverence and gratitude. But all the while we are deaf to a voice that cries out from every wound and scar of the living and every mound of the dead. We pursue our activities of sympathy and honor unheeding and failing to understand the mute appeals of the new arrays of white markers, steadily increasing, and the growing number of wreaths required to decorate the graves. What does it all mean? What are they saying? They are asking, Why all this loss? Why all these slain, and why all this human wreckage? And as these monuments increase with multiplied thousands, the voice will continue to question us with increasing force and persistence.

Why must wars continue? Why this vast loss of human energy and genius, and this waste of mighty aggregation of machinery and food and tons of military equipment? All this tells us that we have forgotten the message of Jesus; we have lost his Gospel of "good will among men", and the "Golden Rule" and the principle of brotherhood have been cast into the discard. Love and forbearance, unselfishness and service have been looked upon as impracticable ideals, fit only for subjects of meditation by the religious recluse. In their place selfishness and greed, race prejudice and bigoted nationalism, commercial imperialism and allurements of power and wealth have been given thought and counted important. These have become the ideals that are gripping us as a people far too strongly. We are thinking such thoughts as individuals and as a nation, and we are becoming like what we cherish. Materialism is crowding out idealism. Oil concessions and commerce seem to be given a higher rating than moral leadership and the protection of the weak. Arrogance and aloofness have the upper hand of mutual consideration and cooperation, while many would cause militarism and the right of might to supplant counsel and the might of right. These are what cause wars. These are the things responsible for this awful loss of life and health of which we are so sorely reminded on this Memorial Day. These are the elements that combine to fill our beautiful landscapes with rows upon rows of white markers.

Do we want that awful work to continue? Have we not had enough of war? Will we never give heed to the mute voice of these memorial stones and wreaths? The boys who went to France thought they were going to war to end war. And we were all imbued with that same high ideal and purpose for a time. The method, we have discovered, was all wrong. But why should we have lost the motive and the aim? One of the boys who fought in the late war, after he had been some time in the service and had seen some of the horrors of war, said, "If I live, I am going to spend my life working for peace." He did not live; he fell among the poppies of Flanders while some of us were tasting luxury and learning extravagance. And he had many comrades who gave life or offered it from all lands, inspired with the same conviction, while among those who remained at home in safety were some who said, It is expedient that they should die that all the rest of us might not die. It was such consummate unconcern that made profiteers of those awful days. And it is the same attitude toward war that is making militarists in our beloved land at this very hour.

Can we so soon forget the dearly bought lessons of war? Can we close our eyes to the horrors and carnage of war, while militarism is raising its bloody head again in the civilized world? Can we continue to turn a deaf ear to the voices coming from the tombs of

those who died to end war? Nay, rather, in the light of all that is now taking place to hinder the advancement of conditions that make for peace, we cannot be unheeded of these summonses from the dead; they lay upon us a most bounden duty. In the words of Rev. Thomas Lutman, "We live—we must be baptized for the dead. We must swear that never again shall this thing be. Cry to the militarists and the war lords as they cried—'You shall not pass!' If the militarist comes back then the dead have died in vain. We pray, 'Thy kingdom come.' Does that mean a kingdom where the sword settles disputes? 'Thy will be done.' Is it his will that nations should mount the treadmill of war? The end of war is possible—we must make it actual. We must determine that every gun and sword shall go to the scrap heap." War is not inevitable. This terrible cost is not necessary. These rapidly growing memorial stones cry out against it. May there be throughout the whole church of Christ a heeding ear given to this hitherto unheeded voice.

EDITORIAL REVIEW

EDUCATIONAL DAY IS JUNE 6. Every church should make a generous offering to this cause.

Our efficient Home Mission Secretary, Brother W. A. Gearhart, makes a report of the General Home Mission receipts for a period of weeks.

Dr. Florence N. Gribble continues her interesting narratives of tribal customs, this time dealing with the superstition of "blood propitiation" as practiced by a barbarous African tribe.

The report from Camden, Ohio, tells us that our church at that point is being revived, that two were recently added to the church, and \$700 was raised to liquidate the church debt.

Brother R. F. Porte, in his "Tract Corner", asks, "How is the Lord's tenth prospering in your church?" We are wondering how many of the churches have made any provision at all for the Lord's tenth.

Brother Homer Anderson, pastor of the church near Mulvane, Kansas, writes that he is encouraged, the work is well organized and that progress is being realized notwithstanding hindrances. He has been called to remain as pastor of this church for the second year.

Our correspondent from the church at New Troy, Michigan, reports concerning the evangelistic meetings recently conducted by Brother C. C. Grisso of Warsaw, Indiana, and reported by him in last week's Evangelist. Ten souls were added to the church.

The beautiful new church at Ashland, Ohio, was dedicated on May 23, according to schedule, and a successful day it was, with Dr. Beachler as the principal speaker and director of the money raising operations. It is not our purpose to give out any more of the news in advance of the authorized report which will doubtless appear shortly, accompanied by a picture of the church.

From the Second church of Los Angeles, of which Dr. E. M. Cobb is pastor, reports twenty-two received by baptism since the first of the year and nine by letter. A week of Bible lectures by Dr. Leon Tucker was recently enjoyed by this congregation. Brother C. H. Ashman is soon to conduct an evangelistic campaign here. So the unusual growth of this wide-awake congregation promises to continue.

The first report on the Memorial Endowment Campaign over the signature of Dr. W. S. Bell is to be found in this issue, and the dial found on first page indicates the splendid lift which the Eyeman Will gives the Endowment fund. Brother Bell has been hard at work since entering upon his duties as campaign secretary, and we understand has been meeting with some splendid success and will have some encouraging reports to make during the coming weeks. Keep your eye on the dial. And of course you will be eagerly awaiting every report that Dr. Bell will have to make.

Dr. J. Allen Miller has returned from his trip to Egypt and the Holy Land, and reports a very enjoyable and profitable experience. It is evident that the trip did him good in more ways than one, for he appears to be several pounds heavier besides having a nice coat of tan. We were all glad for his safe return and to hear a most reassuring message from him on the evening of the dedication of the new church at Ashland.

Brother W. S. Crick gives us an interesting report of the work of the Bedford county circuit in Pennsylvania. At the New Enterprise church ten were added to the church as a result of an evangelistic meeting conducted by the pastor. At Yellow Creek interest in the various services and the work of the church is encouraging. The Raystown people have made a splendid effort toward the liquidation of the debt on their church building. Brother Crick has gotten his work started in a splendid way in this group of churches.

From a recent personal communication from Brother W. C. Benshoff, pastor of the church at Berlin, Pennsylvania, we quote the following paragraph, which reveals how thoroughly their new church is appreciated, and how much it promises to mean to them: "Held our first communion in our new church Sunday evening. Wonderful improvement over the old place. 180 communed. On the evening of the 9th the baccalaureate service was held in our church. Had an audience of over seven hundred, all of whom were comfortably seated. The ones farthest from the speaker said they could see and hear. It gives us prestige in the community that we can now take our turn along with the other denominations in these union services." The brotherhood will appreciate this note of rejoicing and will be glad for this new day that has come to the Berlin congregation.

Brother A. L. Lynn reports a very enjoyable evangelistic campaign with Dr. M. A. Witter at West Kittanning, Pennsylvania. What is said about the importance of full time pastoral service at Kittanning, may also be said about almost every mission point. There are few points where mission work can be carried on by half-time service without very seriously crippling the future of the work from the outset. However, when a mission board has so many places that must have help and only a miserably small fund on which to draw, what is it going to do but divide it between the loc. The solution must be found in the instruction of our churches to give more generously for home missions. We have not begun to take this part of our work seriously. Returning to Brother Lynn's report, he speaks very highly of the selection of Dr. Bell as Endowment Campaign Secretary, and it is evident that his church gave the canvass a good start and that Dr. Bell has something good to report in the near future.

Items of Interest

How will the next war be fought? Edwin Emery Slosson, director of science services, Washington, D. C., says it will not be fought by the crude implements of war we now possess, but by the latest and most destructive chemical formulas of the scientists. In speaking before the National Conference of International Problems and Relations, meeting at Briar Cliff Manor, New York, two weeks ago, he said: "Wars are no longer fights between armies. They are contests between peoples. Nowadays the battle is not to the strong but to the ingenious. The most effective preparedness is scientific research and industrial development in general. Nowadays fighting is carried on with scientific formulas, and the nation that invents the best one beats." This is all the more reason why we should put forth our best endeavors to bring the world to the point where it will be content to live without war. The best kind of preparedness is the cultivation of the will to peace.

An Israelite altar to Astarte, the heathen moon god, and the ruins of a huge temple which may have been the palace of King Jereboam, have been discovered by the American-German archaeological expedition, now digging at the site of Shechem, thirty-four miles from Jerusalem, reports The Methodist Protestant. The discovery of the altar to Astarte, in the opinion of Dr. Sellin of the University of Berlin," confirms the truth of the earlier prophets concerning the multiform idolatries of the cities of Northern Israel."

GENERAL ARTICLES

Educational Day and Our Own Church College

By President Edwin E. Jacobs, Ph.D.

The demand for religious, or rather Christian, education is as great today as ever, if not greater. A good many years ago, it was taken as a matter of course that colleges were conducted with the rather definite aim and end in view of serving in one way or any other, the church which had founded them and by whose good favor they existed. But with the coming of state founded schools, technical colleges and those of private foundation, sometimes with the express purpose of exploiting and continuing a family name, all this was changed. The aims of these founders were not the same as those of the churches.

If this is true, then the various churches must look well to their own school. It is perfectly evident, it seems to me, that the church has little or no duty to educate lawyers, dentists, teachers for the state school, farmers and business men, merely as such. Just now those church colleges which are striving to educate for these professions and callings are finding it increasingly difficult to meet the standards set up for them by other agencies. Some time ago I attended the installing of the president of a university which had in its very inception an intense religious and denominational basis, and which still carries on its diploma the name of a well known church dignitary, but which now has almost no religious interest. During the entire day I heard no word relative to Christianity nor any reference to Christ at all and only a reference to God in the single prayer offered. The wishes of the founders of that school are entirely disregarded and religion has entered into a period of long sleep.

Now if, on the other hand, the church colleges can serve in the general public and at the same time continue to serve the church they may well claim support and respect, but I hold that they should not sacrifice everything for popular support. There are always athletics, state regulations, high scholastic standards and other general interests clamoring for their share of attention until one hardly knows whether these are the chief aims or not. And not a few colleges have lost their bearings and are trying by rather doubtful means to "increase their enrollment", to "serve the local community", to "send out successful graduates", and in general make an appeal for both support and attendance.

Now, nothing can take the place of service to the general interests of Christian education in the first place and selected and specific service to the church also. The church has no obligation to furnish an education to the general public by the wholesale but it has a duty to educate for a specific purpose and with a specific end in view. If the ideals of Christianity are worth anything, then the church could hardly spend too much to propagate them. And what is more, it could hardly spend too much in order to see to it

that they were propagated, not by ignorance and tyranny, but by enlightenment and education.

If so, then the church ought to bend its every effort to keep its contribution abreast with that of the best. Just as soon as a finger can be pointed at the church and her schools and the cry raised of "ignorance", and "inefficiency", just that soon the church and her program of education will be seriously handicapped. All one has to do is to spend some time in some of our great graduate universities in order to find proof of the above statements.

"Where did you graduate from?" "From a modest denominational college in the mid-west." "And did the university accept your work at full value?" "Yes." "That is odd. I came from the State university and of course no question was raised about my credits. But yours . . ."

I insist, the churches must keep their educational interests to the forefront if for no other reason than that of self preservation.

Ashland College and Educational Sunday

This date has been set for the first Sunday in June and the usual printed matter and envelopes have been sent out. We are now in the midst of an endowment campaign, but that will not be complete for a period of years and meanwhile the college has its useful needs.

The general state of the institution is good. We are serving the church as best we can. The Seminary has been strengthened by the addition of another teacher and the course remade and other things done which will tend to make that part of the college more effective. The week following Educational Sunday we will graduate the largest class from the seminary in our history—14, all long course graduates.

When one remembers that there are not over 1,700 graduates from all the seminaries yearly in the United States, it appears that we

are doing at least our proportionate share and perhaps more. With all the above facts in mind, it seems as if the churches, and ours among them, should never for a moment lose sight of their great problem, viz., that of rightly educating their own people and at the same time to give a general impetus to religious education wherever there may be an opportunity for them to exert their influence.

We have set ourselves definitely to that task. We are anxious to excel in all respects—intercollegiate debate, athletics, enrollment, class room achievement and scholarship, but over and above all of these we desire to excel in stressing the Christian character and foundation of learning. If this is not the mission and scope of the denominational church college, then I do not know what it is. To this our denomination and our college ought to bend their efforts.

Ashland, Ohio.

EDUCATIONAL DAY

The aim of the Christian college is not reached by turning out students who are merely believers in Christianity, who consent calmly and indifferently to its creed. It aims to fill its students with the spirit of St. Paul, to make them alive to the service of Christ, and to fire them with the enthusiasm of humanity.

There are special reasons today which show that the part taken by the Christian college in our national life is growing important and strategic. America, already the richest of nations, is to become far richer. The number of the wealthy will be increased, and millions will have most of the comforts, and even luxuries, which the very rich now enjoy. The tendency of opulence is to enervate. Christian character needs to be hardened and fortified against luxury. And a "manhood that can stand money" is what the Christian college aims to produce.

Our civilization rushes to a vast and fatal plunge unless God is enthroned in the educated minds of our people. Education without religion is architecture without foundation and roof.—Barrows.

WHY SUPPORT ASHLAND COLLEGE ON EDUCATIONAL DAY

An Appeal from Some of the Professors

Not Self-Supporting

By Prof. A. L. DeLozier

I well remember the first time I ever heard the words ASHLAND COLLEGE when I was a small boy in the hills of Pennsylvania. I often think of the vague impression those words made upon me that first time I heard them pronounced and then asked my father what Ashland College meant. Later I came to appreciate better what Ashland meant and my conception has been clearing up more and more ever since until today I see our college in a different light than ever before.

You say you have been hearing so much about Ashland all through the years, but allow me to ask you a question: "Have you responded to any of the appeals that have been made to put the college on a better footing?" No? Well then you have a right to hear about Ashland again, for your conception of her importance is not yet clear enough. You have done your best? God bless you then, you will rejoice to learn that we are trying to get others to do that very thing. Perhaps you say: "Why isn't the college self-supporting by this time?" Almost as well ask: "Why pay taxes to support the public school?" You pay your school taxes from year to year and never think of questioning the advisability of it. Here are two reasons why Ashland College is not self-supporting:

1. No college is a money making institution else it is not deserving of the name college.
2. Education should be brought within reach of all who wish it. And even then it is oftentimes hard enough a struggle for a poor boy or girl to secure an education.

In Ashland College the student pays about one-fourth ($\frac{1}{4}$) each year of what it costs the college to run that year to educate him. You are being asked for the other three-fourths in the future interests of the church and of humanity. This is the very best investment you can make anywhere.

Ashland College will always need money just as surely as your local church will. When you build a church you don't expect it to be self-supporting. You expect always to have to give money to keep it up. So you should not expect a Christian college to be self-supporting, for it does not exist for the purpose of making money, but for making char-

acter, which is far better and so much more needed these days.

Home of Ideals

By Dr. L. L. Garber

In asserting the "main aim of education is to instill ideals," Prof. Bagley gives strong testimony to the high worth of the small religious college. The small religious college is distinctively the "home of ideals." Here the finer things of the spirit are not smothered under the material atmosphere of selfish considerations. Here students studying "under scholars who are gentlemen, and forming character under professors who are Christians," learn to love and to admire the things most worth while in life. They thus develop that sterling manhood which is the chief asset in a successful and happy life. Such an institution is most vital and worthy and deserves the support of all Christian people.

Produces Full Rounded Life

By Prof. R. R. Haun

There are institutions which exist for technical training and the graduates of these are judged a success in terms of the degree of success they attain in the particular field in which they have been trained. There are schools which lay particular stress upon the cultural values and it is in terms of these that they boast of their graduates and their achievements. There are schools who glory in their ability to give pure academic training and who turn out the great scholars of the day. But it is the glorious part of the small Christian college to turn out the men with a full rounded life, not only to efficiently pursue the particular business or occupation in which they are to be engaged, but to govern their lives and their relations to others in terms of Christian ideals and Christian principles. Can there be a finer piece of work for any institution to perform? Does it not call for the sympathetic and whole-hearted support and cooperation, not only from those who have sons and daughters, who are not looking forward to college education, but to all who are interested in the future of the world in general and the church in particular?

WHY A GIFT FROM EVERY MEMBER OF EVERY CHURCH ON EDUCATIONAL DAY

An Appeal from Some of the Students

1. Arthur Cashman

Two reasons center about every member and two about the college. Money given to the college is for a Christian cause and should be taken out of the tithe. Those who tithe should have a liberal share ready for Educational Day, as they usually do. Those who do not tithe usually give sparingly to most special offerings and could afford to give adequately at this call. Such persons are already cheating God's work out of its rightful share and should use this opportunity in making past neglect an urge to give now. We need a gift from every member for there are so many who cannot give in large amounts that we must have the many small gifts sent to Dr. Shively's office in order to make a respectable sum of the final total.

We should give to the educational offering because it is an investment that gives to your denomination large returns. Ashland College has grown because of past gifts and is de-

pending on your offering on June 6 for another boost forward. Again there are a greater number of graduates this year by far than any year before, so you are helping to equip a college and Seminary that is attracting a greater number of the best young people in the brotherhood.

2. Eleanor Yoder

There is no question as to the possibility of every member making a gift on Educational Day. However, it may be a problem in the mind of some. In problems like this there are two things to consider: first the CAUSE and then the RESULT. The first is easily settled, for the cause is a noble one. And besides that, Ashland College is especially in need of gifts right now. As to the result, that too is apparent. Ashland College will be a better College with the aid of every member. The result of helping, however, is not only

good for the College, but for the helper, for when a person gives for a good and noble cause there is no end of satisfaction in his own life; and who knows how much in the life of others.

3. Arthur Carey

What the world needs is not war, nor peace, nor more houses and lands, nor more money nor business prosperity, but what it does need is Christian religious education. Religious education is the one antidote for this sin-sick world. It will solve the peace problem; it will take care of financial matters. The world needs not more religion, but more Christianity instilled and built up in the hearts of men. An antidote for poison may be harmful if not used in the right way. A tool of a workman may spoil the product, if the workman is not taught how to rightfully use that tool. Even so Christianity may be harmful if Christians are not taught and are not educated in Christian doctrine, principles and life. Ashland College is a training school for Christian service. Its teachers are devoted to the Christian life and the teaching of Christian education in the school. On Educational Day you are asked to support this noble cause. Let us make it a one hundred per cent response for Christ and the church.

4. Helen Price

There stands a college on the hill;
Rah, rah, rah, for Ashland.
Her welcome light is standing still;
Rah, rah, rah, for Ashland.
In troublous times her work begun;
O'er troublous seas her course has run;
But praise the Lord for victory won;
Rah, rah, rah, for Ashland.

From the halls of this university is ever pealing forth the melodious strains of the above song. Why do we sing

it? Because, we love it and our hearts are overflowing with the enthusiastic sentiment it so nobly expresses. And our hearts are full of gratitude at the realization that those who have gone on before have made it possible that this institution might live. By means of perseverance, faith and years of hard labor this great dream has become a reality and a vote of thanks we cast for our fellow alumni, honorable professors and people of the church, who made this possible. For we students of today are reaping the bountiful harvest which comes from the sowers of yesterday. Their ideals have been realized in so far that Ashland College is strictly Christian which makes possible the best scholastic and moral results. Snobbishness and superficial social distinctions are discouraged and initiative is encouraged. It is the aim of Ashland College to encourage and develop a spirit of service, fair play, and cooperation for the common good.

Why not help to preserve these ideals with a gift on Educational Day, this coming June

5. Don Bame

"Now is the time for every good man to come to the service of his country." This sentence which is so stereotyped that it is near to being platitudinous, carries great import to every student and alumnus of Ashland College. The students have come to the front in the endowment campaign, and the Alumni can do likewise or have the alternative of seeing their credits go down in the scale of college ratings. In other words, if Ashland College is not made a standard school as far as endowment is concerned, before 1928, the credits of all graduates, past, present, and future, will be worth only one-half their face value; and the brotherhood will be faced with the task of securing its pastors from other denominational schools. No one wants to attend a school which is not able to give credit in full for all work done in its halls.

The Birmingham Convention

By O. C. Starn, Preble County, Ohio, Delegate to Birmingham

The Quadrennial Convention of The International Council of Religious Education was held at Birmingham Alabama on April 12-19, 1926. This great Convention is very worthy of mention and praise.

I. What is the International Council of Religious Education?

We are well aware of the fact that the Protestant forces of North America are divided into various denominations. For a long period of time these forces were non-cooperative and in many instances antagonistic. There gradually arose a feeling that there was a tremendous task being unperformed and which could never be fully carried out by any one denomination. This task was to give religious education its rightful place in education—to weave it into the warp and woof of life; to seek to conserve the very finest moral and spiritual values of Christianity and to make them a part of the educational experiences of our developing young life. The different denominations had their own methods for training the young but somehow this was not functioning satisfactorily. The conclusion was reached that there should be a united effort, a federation of forces, of all the Protestant denominations to cope with the task. The International Council of Religious Education, including Canada, Mexico and the United States, is this federation of forces. This does not mean that the Council is an organization that dictates what shall be done but one through which the Christian forces cooperate.

It is very interesting to note the composition of the International Council. In 1922 the International Sunday School Association and the Sunday School Council of Evangelical denominations each voted to disband and merge their

combined forces into the Council. Hence it is a combination of noble aims that have been in use for many years. It has to do with the Sunday school and the whole expanding program of religious education in the home, the church and the community. It is a stable organization built upon a good foundation. It has not grown up over night nor does it consist of a motley of "wild goose" ideas of a few fanatics but has grown out of the best thoughts, observations and experiences of noble men.

The Council is thoroughly and soundly organized. Its governing body or Executive Committee is composed of about 190 members, a part of these chosen by the thirty-six cooperating denominations. This body determines policies and programs and established standards for the Church School which are voluntarily accepted by all cooperating forces. The Board of Trustees is particularly responsible for financial affairs. The International Lesson Committee composed of forty-four members selects the topics for the Sunday school including the Sunday and week-day sessions. The Committee on Education considers all matters relating to standards and educational policies and pass their recommendations on to the Executive Committee. There are different Professional Sections representing the educational groups such as Children's Work, Young People's Work, Vacation Church Schools, etc. The International Staff takes care of the administrative work of the Council. This includes the General Secretary, Editor of The Journal, Business Manager and Directors of the different departments. The Auxiliary Councils refer to the State Councils, the County Councils and in many places Local Councils. Thus we can see on what a purely democratic basis this great Council is or-

ganized. With competent persons at the helm this ship is bound to carry her cargo of usefulness to port where many shall share its benefits. It merits the hearty support of every Christian person.

II. The Place of Meeting.

The City of Birmingham is one of the beautiful and thriving cities of the Southland. It has a wonderful location. It lays in a beautiful mountain basin almost completely surrounded by the everlasting hills. There is a wealth of natural beauty which in so many instances is absent in the north. Here we are prone to be too mechanical with the arrangement of trees and shrubbery and flowers. This is largely absent in Birmingham. Instead of so many domesticated trees they have allowed the natural growth to remain in their yards and along their romantic winding boulevard drives and parks. At the time of the Convention nature was just dressing in her new spring garments. This was like getting into an enchanted garden from the cold, icy regions of the north.

Birmingham is a great steel center and is termed "Little Pittsburgh." We used the above term "the everlasting hills." We are not so sure that they will last forever. These hills are rich in iron ore. While taking a view of the city from Red Mountain we noticed the red rock which looks like the real iron. It is claimed that there is enough ore about the city that at the present rate of output of the steel mills here will be enough to last a thousand years. Mother earth has surely laid up a grand supply of iron ore in this region. One could not help but think back over the ages of the past as these rocks were in the process of formation. Evidently great geological disturbances have taken place in these mountains in the distant past as one notes the tilts and folds of the rock stratas. We could not help but remark, "O God, great is the work of thy hand."

We must say a word about the fine buildings. This city is in the process of reconstruction. The old buildings in the business sections are being replaced by modern structures. There are a number of real skyscrapers to be seen from the mountain tops. Many fine dwelling houses greatly add to the beauty of the city. Property is high. One of the churches having abandoned their old plant sold their lot for around \$200,000. They paid \$50,000 for a new lot and shortly after the purchase was made they were offered \$200,000 for it. It takes from eight to ten thousand dollars to buy a decent dwelling house. The steel mills are the financial life of the city.

We doubt if any city has any finer church buildings from the standpoint especially of utility for Religious Education purposes. They are built for Sunday school work as well as preaching purposes. There is no direct connection

between the main auditorium and the Sunday school departments. Some have separate plants. Some of the modern structures are three stories high with one department on each floor. Each department has its own assembly room with its own corps of officers. Built around this assembly room are home-like sound-proof class rooms fully equipped. The method of procedure is the very best and they are getting results. As we made hurried observations of the different classes on Sunday morning we could not help but note the contentedness of the pupils and wish our Sunday schools were thus equipped. The sooner all churches adopt these same measures in educating people religiously the better off the world will be. The Protestant churches are just realizing the fact that system in teaching religion is just as essential as material. Equipment, method and material are mutually important and this is manifested in these splendid churches of Birmingham.

No one can overlook the fine courtesy of the people of Birmingham. They made every one feel at home and were always ready to do anything they could for the comfort of their guests. Even the mayor said that if any of us get "pinched" he would likely pardon us. It made us feel sorry that as fine people as the north contains should ever have come into conflict with these fine type of people of the south. We hope that it will never occur again. A thousand people volunteered the use of their cars that on one occasion all who cared to go were shown all the main churches of the city. On another occasion every one was taken on a 35 mile tour of the city. This was greatly appreciated and enjoyed by all. Many thanks for their kindness.

(To be concluded)

IF—

- If the church is a house, visit it.
- If the church is a flock, feed it.
- If the church is a family, guard it.
- If the church is folks, love it.
- If the church is light, follow it.
- If the church is a body, regard it.
- If the church is a law, obey it.
- If the church is life, preserve it.
- If the church is truth, be ready to die for it.
- If the church is an inspiration, welcome it.
- If the church is a teacher, listen to it.
- If the church is a fountain, drink of it.
- If the church is a fold, seek refuge in it.
- For in so doing thou wilt not only save thine own soul, but be the instrument in the hands of God to have thy brethren.

THE BRETHREN PULPIT

The Empty Seat

By Harold D. Fry

TEXT: "And Jonathan said unto David, Tomorrow is the new moon; and thou shalt be missed because Thy seat will be empty."—1 Samuel 20:18.

(Concluded from last week)

But the third place of common service, and the foundation for the other two, is prayer. Setting the example himself, Jesus told his disciples to pray without ceasing. In order that they start not out in their own strength and zeal, he warned them to tarry in Jerusalem in prayer. The Christian church in the beginning was simply a group of plain people on their knees waiting upon and expecting from God. Our Lord has not changed his plan. And the scandal of the modern church is that there are so few willing to talk with their Savior, such a pitiful number willing to praise

him who died for them. The shame of this, congregation is that there are so few in our prayer meetings! We must pray. Christ prayed and redemption was provided; someone prayed and you accepted it. Another interceded and you were healed from sickness, or unseen death, or food and comfort were yours. Prayer is God's plan, and we must fit in. Away with this old worn-out excuse that you cannot. God's plan for your physical provision is that you eat, and he gives you the means and manner of so doing. God's spiritual provision for you is prayer, and either he will give you the ability, or you do not want it.

Since prayer is God's plan, let us come to an understanding that until we have so done, we will never succeed in spiritual things—our seat will be empty. Jesus said, "without me you can do nothing." If men are to be won for Christ and children brought up in safety and decency and salvation, we must follow Christ against a multitude of evils today. Temptation is horrible, sin is delirious with seeming victory, crime is beyond measure, and the Christian's place is empty. Nevertheless, the evil of this day will be surpassed, and while already according to prophecy men's hearts are failing them for fear and for looking after the things that are coming upon the earth, there are darker days ahead, and harder fights to win for Christ. John Roach Straton, man of God, tells of his boy of six years in his childish delight for stories, how that often he comes to his father's bed at dawn and slipping into bed with his father desires a story. The precious child has also come to the loving father in the darkness of the night, and the minister tells the story of one of those visits. The patter of little feet and hands feeling through the darkness awakened the man who is a light sleeper. And warm hands on his father's face told him that the baby was in some trouble and had come for help. The man threw back the covers and told the small figure to slide in. A moment of silence and a little heart that beat rapidly told of an agitated lad. He snuggled up to his father who asked him several times the trouble. Finally he asked, "Daddy, what are dreams"? The minister told him as best he could the meaning of a dream, and asked him, "Why"? "Daddy, I saw a big red thing!" Too much supper or something indigestible, had brought that awful experience upon the little fellow—a nightmare. And that big red thing he did not understand, and so to the one place of safety and comfort he had come—he came to his father! Oh, in this day when storms are impending and awful forms loom through the darkness, and the gathering shadows bring portentous signs we do not understand and cannot master—we need our heavenly Father! At his feet let us be ever found, and humbled under his mighty arm.

IV. The Accusing Condition.

It is that our place is empty. The Lord wants YOU. You and I must be dedicated before we can serve him the way we should. David, THOU, shalt be missed. Thou! thou! The Lord Jesus did not say, Peter, give me part of you. John, you only need to believe about me. Thomas, just follow my other disciples. No, no! The Savior wanted their heart's devotion. He wanted them, and he wants us. He says, If ye love me, ye will keep my commandments. Oh yes, that is it. If we love him we will pray, and testify, and give. But love demands ourselves; and we must be wholly dedicated, lest our service fall short and our place be empty. The truth was spoken in a precious way by Paul concerning the offering for the impoverished ones in Jerusalem when he said of those in Macedonia "They first gave themselves to the Lord."

There was a man who was a distinguished citizen. He had been mayor of a city, a very successful business man, and greatly beloved. Right in the midst of his splendid career he was stricken with a malady from which he never recovered and was taken away from the walks of men. He lay for four months on a bed of sickness before called home, and his pastor had many visits with him. Precious were the seasons of spiritual fellowship with this lovable and Christian man. But there was one day near to the time when he was called home, that he seemed anxious to disclose some great secret that seemed to be burdening him, and his wife with that woman's intuition, left the room to her husband and the minister. "Pastor, I have something I want to tell you. I am just burdened about it." His pastor said, "Well, my dear fellow, say on. I will hear sympathetically anything you have to say." He replied, "I know you will, and that makes it all the harder." He said, "Do you know that since I have been lying here upon this bed for these months it has come to me that I have not carried my corner for Christ." It was the expression of a practical, public busi-

ness man. "I do not know that I catch your meaning. You are a member of the church. You have these children and your home is well ordered." He replied, "Yes, I am a member of the church, and the head of this fine family. But yet, pastor, I have realized in these days what I have not realized before, that there has been a lack. It has come to me that I have not carried my corner for Christ." "Well, just tell me about it."

"You know I have been in business and in public life. In business and in all business relationships I did carry my corner fully and have no regret, and no ache in my conscience for that. In the development of my own firm, if there came a time when more money was needed to invest, somehow I managed to put in my share. I never failed. In times of stress we were there far after midnight—over the books, or planning a new campaign. In public life I was loyal to my party and to my friends. I carried my corner faithfully and with some measure of success. Then I have done my best for this beautiful wife and these lovely children God has given me. I have not stinted them. Perhaps I have been too prodigal, especially with the children. Everything they wanted that I thought was at all reasonable I have given them, and the home has been well ordered. I have made all the necessary sacrifices for my family and home."

Then his face dropped, and his voice came back into that minor strain of sorrow. His chin trembled, and tears came into the eyes of that strong man as he said, "But pastor, I have not treated my Christ as I should have. I love my Savior dearly, but I am conscious of a sad neglect. I

Our Worship Program

A DEVOTIONAL READING OF ROMANS
(Clip and put in your Bible for convenience)

MONDAY

THE GROUND OF CONFIDENCE—Rom. 8:26-30.

We are not left alone in our struggles, for the Holy Spirit assists us in our prayers and supports us in our helplessness. Furthermore, God accompanies his chosen constantly with his providential care.

TUESDAY

PROOFS OF DIVINE LOVE—Rom. 8:31-39.

The Christian has nothing to fear with the proofs of God's love before him—love so strong that nothing can intercept it or break the Christian's triumph.

WEDNESDAY

SORROW FOR THE LOST—Rom. 9:1-5.

The glorious prospect of the life in Christ fills the Christ-like soul with sorrow for those who, like the Jews of Paul's day, have excluded themselves by unbelief in the Messiahship and Saviorhood of Jesus.

THURSDAY

EXCLUSION OF UNBELIEVERS JUSTIFIED—Rom. 9:6-13.

Though physical descendants of Abraham, the rejection of the Jews is justified because of their unbelief; so also the right of being sons of God is not dependent upon the accident of birth or personal merit.

FRIDAY

GOD IS JUST—Rom. 9:14-18.

God cannot be accounted arbitrary and unjust in rejecting one and accepting another because he is absolute sovereign and can bestow or withhold his favor as he wills, and the divine will has determined that the human heart must be receptive and believing to experience his grace.

SATURDAY

POTTER AND VESSEL—Rom. 9:19-29.

Man has no right to complain at the bestowals of divine grace or favors, for as the vessel is in the hands of the potter, so is man's relation to God. The Christian should submit to and obey God without question.

SUNDAY

REASON FOR REJECTION—Rom. 9:30-33.

Israel sought righteousness in its own way by means of works, and not in God's way through faith, and so was rejected. Faith is still the one and only means of securing the favor and righteousness of God.—G. S. B.

know I owe my all to him. I gave my money; I was not stingy there; but Pastor, I did not give MYSELF to him as I should have done. I allowed these other temporal interests to creep in and monopolize my time and my thought, my strength and my ambition until I excluded Christ. I have not born the faithful witnessing to him, and I fear pastor, that I shall be ashamed to meet him face to face."

What a confession! But there was no word of comfort to this man. He was sick, ready to die, and the life had been lived. His seat had been empty because he had not given himself to the Lord as he should. He had missed at the prayer meetings. His example should have been stronger and his testimony clearer. He was sympathetic and not stingy, but he did not give of himself. His seat was empty.

Thank God for the thought that when our days of service are over, when we have faithfully warned those whom we have been privileged to meet, against the pitfalls of sin and spiritual death, and pointed them to the shining heights of heaven—Thank God for the thought that we will have a place reserved for us at the marriage supper of the Lamb! How sweet it will be when we, as stewards of time, of money, of life, will all be gathered home to glory and to God, and to see each one occupying the place prepared by our Savior and our God!

But how awful if our friend, Christ, should whisper to some of us this morning, "And thou wilt be missed, because thy seat will be empty."

Ashland, Ohio.

OUR DEVOTIONAL

The Uplifted Life

By G. S. Baer

OUR SCRIPTURE

Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from his place. And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me. Then I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days.

And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul (Ezek. 3:12-21).

OUR MEDITATION

The hand of the Lord was upon me, declared Ezekiel. It was a hand of power and of victory, as is indicated repeatedly in the Scriptures. God's hand is a strong hand

and is constantly effective, affording a never-failing place of security. Ezekiel was conscious of the fact that the call of God was upon him, that a work was set before him to accomplish and that the hand of the Lord was upon him sending him forth empowered. Other men have thus felt the hand of the Lord laid upon them, have had a vision calling them to a specific mission. John the beloved disciple in his Revelation has a vision of Jesus that overcame him to the extent that he fell at his feet as one dead, and so he was prepared for the call that was about to be made. So also Peter had a vision that prepared him for the call to preach the Gospel to Cornelius, and Paul had his vision that changed his life and set him upon the greatest missionary career in the history of the Christian church. God lays his hand upon us to lead us out of a life of sin into one of righteousness out of aimlessness into commission, out of weakness into power.

Another significant phase of our Scripture is, "I have made thee a watchman." There is frequent emphasis on God's dependence upon human agency in the Scriptures. God's people are made to understand that they are responsible for the moral well-being of their fellow-men. Cain tried to evade that responsibility by asking scornfully, "Am I my brother's keeper?" And many today are trying the same thing, but in vain, no one can escape the duty. When our Scripture speaks of a watchman, it implies that there is a danger from which people are to be guarded. We may not be responsible for the existence of the danger, but we are responsible for keeping ourselves out of the way of it and for doing what we can to guard other people from it. Nor should the watchman be criticised for pointing out the dangers that threaten and urging avoidance of them, for he is in position to see them. A noted preacher of the last century, said, "The exposition of future punishment in God's Word is not to be regarded as a threat, but as a merciful declaration. If in the ocean of life over which we are bound to eternity there are rocks and shoals, it is no cruelty to chart them down; it is an eminent and prominent mercy."

And the responsibility is an urgent and strong one. God makes no impossible demands of us, but sets before us a most reasonable duty, and says if some one is lost through our neglect "his blood will I require at thy hand." We can warn the ungodly of the evil of their course and the terrible consequences of a life of sin, but our efforts may not turn them to a right life. But if the warning has been faithfully given, we have "delivered our soul"; we have discharged our responsibility and they have no one to blame but themselves. Let us suppose that a company of youths are rowing on the Niagara river above the falls unmindful of the fact that they are nearing the falls. If some one on the bank sees them and observes their danger, it is his evident duty to warn them. If he does so, and does all in his power to turn them aside and they refuse, he is free of blame, but if he fails to warn them, he is in a large degree responsible for their fate. He has not "delivered his soul." And remember that this task of warning men of the dangers and ravages of sin is not the duty of ministers only, but of all who are in vital touch with the Lord Jesus Christ. Those who have experienced the thrill of the uplifted life, cannot escape the duty, nor will they seek to do so. How great a responsibility it is, and how much it would mean—to live and act in such a way as to feel that the fate of immortal souls rested upon us! Such a responsibility may seem too great for us to bear, that we cannot measure up to such high spiritual requirements, but God will supply the needed grace.

OUR PRAYER

O Lord God, who through thy Son Jesus, hast taught us to call thee Father, help us to realize that thou hast laid thy hand upon us, that we are commissioned and thou dost wait to empower us. Help us to see the dangers that threaten thy people, and not only avoid them, but warn others and so prove ourselves faithful watchmen. May it not be said concerning any lost soul, that because of our neglect, "his blood will I require at thy hand." In his name. Amen.

Ashland, Ohio.

SEND
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OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

Jacob and Esau

(Lesson for June 6)

Scripture Lesson—Gen. 25:19-34; 26:34 to 28:9; 32:3 to 33:17.

Printed Text—Gen. 33:1-11.

Devotional Reading—Matt. 6:9-15.

Golden Text—Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Eph. 4:32.

LESSON LIGHTS

(From Illustrated Quarterly)

The New Jacob

After Jacob's experience at Bethel, God's blessing and his consecration vow to God, Jacob became a new man, or, as in our day he would be called, a Christian, seeking to live a better life. He was no longer so selfish, so sharp at a bargain. He never again, to our knowledge, gained his ends by lying and deceit as in the birthright transaction. He was still shrewd, skilful, clever, but so far as the record goes, was honest. He went on his long and sometimes dangerous way till he arrived at Haran, where his Uncle Laban, brother of Rebekah, lived as a chieftain. At his first entrance into Haran he met Rachel, the daughter of Laban, and immediately fell in love with her. By a deceit possible because of the Eastern custom of weddings, whereby a bridegroom never saw his bride's face during the ceremony, he was tricked into marrying the older sister, Leah. Later, however, he married Rachel as well.

He served Laban 14 years without pay, for the privilege of having Rachel for his wife. Jacob was honest, faithful, skilled, unselfish, so that he could say to Laban after 14 years, "Thou knowest how I have served thee, and how thy cattle was with me. For ... the Lord hath blessed thee since my coming." But after the 14 years he felt that he must provide for his own future and for that of his growing family. So a bargain was made and that Jacob served six years more for wages. But by a device which Jacob had learned from his careful observation or from others, Jacob's flock increased rapidly and at last outnumbered Laban's. It is questioned by some whether Jacob's device was quite honest. But in fact Jacob brought much more to Laban than he ever received from Laban in the 20 years they lived together.

New Troubles

Jacob's brother Esau had become a wealthy chieftain, and his territory lay between Jacob and his home. As Jacob drew near Palestine, on his way to the fords of the Jordan, he sent messengers to his brother; but no answer was returned, save that Esau was coming to meet him with four hundred trained soldiers. He was exceedingly afraid and discovered no defence against such an attack. Jacob's uneasy conscience saw retribution approaching, and he made swift and shrewd arrangements.

He parted his people and animals into two bands, that one at least might be spared. He made up a great present for Esau—five generous drives, each of a different kind of animal, and sent them ahead at intervals, to be presented one by one. He betook himself to praying, and offered up one of the noblest prayers recorded in the Bible (vs. 9-12). All this carried him well into the night.

Wrestling in Prayer

This strange event (Gen. 32:24-30) is often used as a model for our prayers, and rightly if the terrible earnestness of that midnight struggle is alone considered. We are to "come boldly to the throne of grace", "with all perseverance." "If you don't want a thing, don't ask for it. Such asking is the worst mockery of your King you can insult him with."—Ruskin. We are to pray as Luther prayed in great earnestness by the bedside

of the dying Melancthon for an hour and returned home, when the recovery of the reformer for his splendid later years was assured, saying to his wife, "God gave me my brother Melancthon back in answer to prayer." But with all our fervent praying we must remember that our Father is always eager to "give good things to them that ask him." "Prayer is not a teasing and a coaxing of an unwilling God."—Cuyler. "Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness."—Phillips Brooks.

The Reconciliation

Jacob must have been wonderfully strengthened in spirit, though worn in body, by his midnight struggle, and his fears must have given place to a great peace. Nevertheless, he continued his wise preparations to meet Esau. He arranged his family, putting in the rear, as the safest place, those whom he loved most, Rachel and Joseph. Then he manfully went forward alone to meet his wronged brother. Seven times he bowed to the ground before Esau, as if acknowledging the superiority which he had stolen from him; but if Esau had come in anger, the sight of Jacob

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How to Conduct a City School for Vacation Church School Workers

By Walter M. Howlett in "International Journal of Religious Education"

(Concluded from last week)

The training school meets in five divisions. The kindergarten group is divided into those experienced and inexperienced in daily vacation Bible school work. The others into inexperienced teachers and principals; then an advanced course for principals and a seminar or graduate course for those who have been in the work for a number of years. It is only by giving this seminar course that it has been possible to attract and hold those who have had a number of years experience and thus are prepared to make the largest contribution to the advance which we so earnestly desire to make in the daily vacation Bible school division of the teaching problem of the church school. There is no other field which offers as large an opportunity for experiment and possibilities of contribution in theory and practice as that of this period in the summer when we have almost unlimited time at our disposal and where we are not hampered by history or tradition.

The third period of fifty minutes is given to instruction in story telling for younger children. Our group has always been so large that it has been necessary to give this work largely as a lecture course. Where the groups are smaller, it will be possible to have more practice, require the reading of the best books and have the groups meet together to try out their work on each other and to offer criticisms. It will be possible here to review the literature offered by the various denominations as well as independent publishing con-

cerns, and help the student-teacher to get acquainted with the ever growing sources of material and aid her in choosing the right kind of Bible stories which really will affect the life of the children.

When the teachers of the primary group are having their instruction in story telling, methods, and practice, the leaders of the juniors are receiving instruction in other expressional activities, including dramatization, play, worship, handwork and other ways of leading the children to undertake projects with definite religious value. Then the teachers of juniors change places with the leaders of the primary group.

The last half hour is given to music. It is felt again that the entire staff should have an understanding and a part in this. Thus all are required to attend. The group should again be divided into departments and the department further divided between those who will lead from the platform and those whose primary interest is in leadership from the piano.

In Small Towns

It is fully recognized that even this program cannot be carried out in small towns. Usually three days is the most ambitious training period which can be conducted under these conditions. In these instances it has been the custom to have the program substantially as above, having about six hours each day, the morning hours devoted to the more formal teaching and the afternoon hours given to expressional activities.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
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Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
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A Leaf Game

By Richard S. Bond

After all, the best kind of game is one that educates as well as pleases. Almost every normal boy wishes he knew more about trees, flowers, insects, stones, and other things that surround him; but somehow or other he never gets to the point where he gets the information he desires.

An excellent way to learn of trees by their leaves is by playing the leaf game a few times whenever there are enough on a hike or a picnic to make it interesting. By having girls compete with boys, or non-Scouts competing against Scouts, an added thrill can be secured.

First of all, some one who knows leaves should take a ramble through the woods and gather a number of leaves of various kinds. These should be sorted into two piles. The contestants are then lined up about fifty feet away, in two files, and the game is explained.

At the words "Get a maple-leaf. Go!" The two leaders run to their respective piles, sort rapidly until they have secured this particular leaf, and then return to the rear of their lines.

"Get an oak-leaf. Go!" starts number two of each line toward the leaves.

This is continued until each boy and each girl has secured a leaf. The holdings are then checked, and the side securing the largest number of leaves as called for wins.

A game of this kind may be varied in many ways. When there are but three or four contestants, the leaves may be divided into so many piles, and to all contestants may be simultaneously given slips of paper upon which the names of ten or twelve leaves have been written. They then rush to their proper pile and secure the leaves as rapidly as possible. Then one first getting his leaves and returning to the starting-point is declared the winner, provided he has chosen properly.

As the group becomes more proficient, the contest may be made more difficult by calling for "black oak," "white oak," "red oak," "sugar-maple," "river-birch," and other specified varieties. Soon the children will learn that the black oak has pointed tips; the white oak, rounded tips; and the principal difference between the black and the red oak, is the fact that the back of the black-oak leaf is shiny while the other is dull.

Another variation is to ask each contestant to rush to the pile of leaves and return with six "nut-leaves." This gives him a chance to choose leaves of the hazel, walnut, hickory, beech, etc. Evergreens may be included, so that the nature-lovers will soon learn to tell the pine from the spruce and the hemlock from the cedar.

An excellent opportunity is always afforded to call each contestant's particular attention to mistakes, explaining how it was that a leaf of a spicewood or an oak was chosen in place of that of a sycamore or a maple, or why a

twig of fir was brought back when spruce was asked for.

Still another method which will always arouse interest is to have an adult at the head of each line. When "Maple" is called, and the two starters rush back with what they consider a maple-leaf, the leader glances at it. If correct, the second boy in line is rushed forward for an "oak" or a "birch" leaf. If the maple-leaf proves to be something else, number two in line is obliged to rush forward to secure a maple. Each leader has a list of leaves to be secured, and he sends his boys forward as rapidly as possible. The side first securing the necessary number of leaves wins.

In spring, summer, and fall flowers may be substituted occasionally for leaves. Here it

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for June 6)

Getting to Know Jesus. John 1:35-42

My Junior Boys and Girls, the lesson that we are about to talk about this time is a very important one. All of us want to know Jesus, don't we? The better we know Jesus, the better boys and girls we can be. Jesus lived a perfect life and set an example for us to follow. The better friends we are with Jesus, the more like him we will grow.

How can we get to know Jesus? Let us think about that together. How do we get to know anyone? We talk to them, don't we? We write them letters and receive letters from them. We talk to them about our problems and our pleasures. Suppose a new little girl moved into the house across the street from you, how would you get to know her? What are some of the things you would do? You would probably go over to her house and talk to her the very first chance that you had. You would talk to her a while and ask her to come to see you at your house. You would learn to know the things that she liked best and learn to do them. If she ever went away you would write letters to each other and soon you would be very good friends, I believe.

Do you know, Junior boys or girls, that you can learn to know Jesus in a very similar way to this? First, you can go to his house. Do you think of your church as Jesus' house? I think that Jesus would like it very much if you would think of your church as his house. When you think of your church in this way you will want to think of Jesus a great deal of the time while you are in his house. Don't you think that that will be a nice thing to remember? If Jesus lives in your church, you want to go there often and learn to know him.

Then there are some other things about learning to know Jesus. We said that if we were getting to know some little girl we would invite her to come to our home. We can do this with Jesus, too. We can invite him to live in our homes, can't we? Then we said that we would learn to know the things that the little girl that we were learning to know liked. Let's do that with Jesus. How can we do that? Are you wondering? We can do it just like we said before. We can talk to him. We can talk to him in our prayers. Do I hear my readers saying, "Well, Jesus can not answer us like our little friends would do." Do you think that? It seems to me that Jesus can answer you. First, he can answer you through the letter that he has had written to you. Do you know what that is? It is the Bible. When you want to know how Jesus felt about different things you can find out by reading your letter from him. The second way that he can answer you, I think, is through your thoughts. If you really want to know what Jesus wants you to do, just talk to him in prayer and then try to think of him and I believe, that he will help you do the thing that he wants you to do.

Now, we said that to know our friends well we would want to know the things that they like. Let's think together for a few minutes about the things that Jesus liked, so that we will know him better. He liked service for one thing. That word means a whole lot. Have you ever thought about it? It means doing things for others. It means being useful. Jesus liked to help people. Another thing that Jesus liked was friendliness. Some of the people that he met during his life were people whom others did not like. They were not popular. Jesus liked to be friends with these people as well as with all those others who were thought to be worthy of his friendship. Jesus liked to help others to live the right kind of lives for he gathered about him twelve apostles and taught them how to live and how to tell others the Gospel. There are many other things that we want to know in order to know Jesus, so, let's read his letter and find the things that Jesus liked.

And so let us try to know Jesus better by going to his house, by inviting him to come into our homes, by talking to him, and by listening to him when he answers and by learning the things that Jesus liked by reading the things that Jesus liked in his letter to us.

Bible References

- M., May 31 Meeting Jesus by night.
John 3:1-3.
- T., June 1 How a woman met Jesus.
John 4:7.
- W., June 2 Where to learn about Jesus.
Luke 1:1-4.
- T., June 3 Learning Jesus' love.
John 3:14-16.
- F., June 4 Learning Jesus' power.
John 20:19-21.
- S., June 5 Learning Jesus' patience.
Luke 8:37.

Ashland, Ohio.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Tales of Tribal Customs. No. II

By Dr. Florence N. Gribble

Blood Propitiation

Ouulo the chief was dead. A truce of war had been declared. All work and labor must cease in the gardens for three days. No one was to be allowed to dig or to plant or to cultivate the Kaffir corn. All the property of Ouulo was now to go to the eldest of his brothers during his life time. Oliess was happy in the prospect of his increased wealth and augmented number of wives. The eldest son of Ouulo according to the custom sat stoically during the whole of the mourning on a stool outside the hut, Ouulos' numerous wives now to pass into the hands of Oliess were wailing loudly. Strings of banana fiber were attached to their bodies and their customary dress, a tail of string worn behind had been blackened until only an occasional white string showed. All Ouulo's male relatives had shaved their heads. Seemingly the greatest of all the mourners was Oniet. Yet even as he sat thus in his appointed place as chief mourner on his stool outside the hut, even now he was meditating murder.

He wished to support his uncle as chief. How else could he do it without taking life? He and Oliess had never been friends. Nor would they be, mused Oniet, the son. Should his father, who had been known as Ouulo, the great drum, be supplanted by a mere elephant Oliess, while he a man of brains, as evidenced by his very name Oniet, was in existence.

Oliess was made to take a poison so insidious that his death came about without suspicion, and Ouulo's mourning was but continued for Oliess while Oniet succeeded him. But before this event took place, he realized that he must make for himself an atonement. He therefore procured for this purpose a chicken, killed it, and hanging it around his neck head up, he marched into the hut. The atonement was in his poor heathen yes complete.

But Oniet had yet to learn of that other atonement, gracious and complete, the atonement of our Lord and Savior Jesus Christ. Not yet into his life had come the joyous revelation that "he is the propitiation for our sins, and not for ours only but also for the sins of the whole world."—He became chief. For so young a man the honor was a great one, for the chieftainship was extensive. Skilfully had Oniet concealed his crime from man. But "all things are naked and open before the eyes of him with whom we have to do." Oniet's village was beautifully situated upon a mountain high above the placid Lake Albert. But like many places thus beautiful for situation, it was a focus of electrical activities. Not long after Oniet had thus assumed the duties of his chieftainship, lightning struck the hut in which he lived, bringing tremendous consternation upon the villagers for Oniet himself was stunned. Could

it be that in so short a time they were to lose their third chief? Must Oniet follow so closely in death, the footsteps of Ouulo and Oliess? They began to prepare his body for burial. But, while doing so, Okeech, a little village waif, hungry by name, and hungry of heart, ran quickly to the doctor's. For in that strange far off land, they had a doctor, a missionary, who could put her healing touch upon the sick and oft relieve the pains of the suffering. Burns had often been healed and even that dread disease of yaws had disappeared under treatment. Okeech himself had been cured of ophthalmia, and his physical sight had been but the forerunner of the spiritual vision with which he had seen Jesus as

might never again strike the village with fatal force. But what is the doctor doing? She is just now inserting a needle into Oniet's limp arm. And strange to say, as she pushed the medicine in, Oniet faintly moved, slowly opened his eyes, and looked around. The burial ceremonies were arrested, the rooster was released, and Oniet to this day has the reputation of having been raised from the dead. Yet he did not turn to the Lord. Little Okeech pondered all these things in his heart as he watched Oniet, drenched with the pouring rain, being carried by the doctor's orders into another hut. Yes, he was living, he had not been buried alive but he was ill from shock and exposure. Toward morning he grew rapidly worse. The busy doctor did not come again to see him until evening of the next day. Then Okeech told a sorrowful story. Oniet had commenced breathing very quickly as his little brother had once done when he had pneumonia. Okeech had wanted to call the doctor, but the chief would not permit him to do so. Instead he sent for the witch-doctor who cut a hole in Oniet's chest and took out a little piece of the lung. Oniet was suffering terribly and in spite of all that could be done for him, soon died, another victim of the terrible practice of witchcraft.

Oniet's brother, Yukwit now became chief. Nobody expected much of him. Oniet had been the brain. Yukwit was only the hair. But Yukwit gave his heart to the Lord Jesus and many villagers followed his example. One day four Christian villagers came carrying Yukwit to the doctor. He had been bitten by a puffadder, one of the poisonous snakes of that section. Death was inevitable they thought, but a cut, an insertion of permanganate crystals and a series of hot fomentations were used in saving Yukwit's life. At last the village had a Christian chief, twice saved, in body and in soul.

Thus, out of the many to whom the gospel is preached some, like Okeech and Yukwit believe. Invariably their influence tells, and through the converts won by the missionary comes a second harvest, those who are won by the life and influence of the native Christian himself. Who would not be a messenger in some needy part of the world for him who is the King of Kings? "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

"We see more when we look up than when we look down," says a famous preacher. We can see farther when we look up than when we look down. When we are discouraged we are inclined to cast our eyes to the ground; but the longer we look the worse we feel. A glance upward dispels the feeling that makes us gloomy. Our eyes glimpse heights that have never been attained by man. The azure beckons us on to new endeavors, fills us with fresh hope, and bids us forget our troubles and go on.

My Gift

John 6:1-14

Dear Master, take the gift I bring,
 It seems so very small
 To offer thee, my Savior, King,
 Who gave thy life, thy all.
 But long ago, beside the sea,
 An eager-eyed young lad
 His loaves and fishes brought to thee
 With willing heart and glad;
 And as thy hands the gift didst take,
 It was enough to feed
 A multitude when thou didst break
 And bless it for their need.
 Thus may I have some little share
 In sending forth, I pray,
 The Bread of Life, for everywhere
 Are hungry souls today;
 Oh, take this offering of mine,
 And through it somehow show
 Thy grace and power, thy love divine,
 To those who need thee so!

—Edith I. Young.

Lord. Perhaps the doctor could do something for Oniet! It was late and the storm still raged fiercely, but dear little hungry Okeech, hungry to impart to others the blessing that had come into his own life, ran to the mission station. The doctor arose, and dressing quickly, hurried to the village where she found them already completing their burial preparations. She stooped and felt for his pulse. She examined his heart with those strange bells and tubes that Okeech had seen her use when his brother had had pneumonia. A crowd surrounded him, impatient, for the burial ceremonies should begin. They believed in the doctor's skill, but could she bring him back from the dead? A large red rooster had just been procured and they were impatiently waiting to rush three times around the demolished walls of the smouldering hut (carrying with them the red rooster) that lightning

NEWS FROM THE FIELD

BEDFORD COUNTY CIRCUIT, PENNSYLVANIA

Since the last quarterly report for the Bedford County, Pennsylvania, Circuit was sent in January, another news letter is a month overdue. We rejoice in the Lord that there are definite gains to report.

New Enterprise

The New Enterprise congregation planned to hold its evangelistic meeting in February, but was unable to proceed owing to the illness of the writer with quinsy. The meeting was begun on the second Sunday in March and closed three weeks later on Easter Sunday morning with a confirmation service when ten were received into the fellowship of the church and her Head.

The small but faithful membership here enjoyed splendid cooperation from members of other churches living in the community. This help not only increased our attendance considerably, but also added greatly to the inspiration of the song services. The Sunday school workers rallied to the challenge, and through personal work, nine boys from the junior and intermediate classes and one adult made the good confession.

It was an impressive service on Easter Sunday morning, after baptismal services on Saturday. Three pairs of brothers, from as many Brethren homes, knelt together for confirmation. Then three brothers and the father from another home knelt, and all covenanted to follow the leading of the Holy Spirit. Thus, again was the evangelizing possibilities of the Sunday school attested, and the workers encouraged to press onward.

On Sunday evening, April 2, the spring Communion was held, with forty-two surrounding the tables. Every newly enlisted member participated in the service, to the inspiration of old and young alike. Sickness prevented a number of our old faithful members from attending.

Yellow Creek

No special services have been held in the Yellow Creek congregation since our last report. The attendance at the Sunday school and regular services of worship has been sustained and more efficient organization has been effected. The membership responded loyally to an annual business meeting, and adopted some constructive plans.

The date for the spring Communion was decided, June 13. It is hoped that several of the young people of the church who are engaged in school activities the greater part of the year will be able to attend this service, as well as the resident membership.

Raystown

The Raystown group, although numbering little more than half a hundred, is steadily marching on with its maintenance of an active Woman's Missionary Society, Sunday School, Sisterhood of Mary and Martha, and Senior Christian Endeavor Society.

The concerted manner in which these several organizations are advancing the church as a whole was demonstrated on the first Sunday in March. Then a special service was

held to round up funds to be applied on the church debt. After personal subscriptions amounting to two hundred dollars had been given, the various organizations of the church gave one hundred seventy-five dollars! Of this amount, the W. M. S. contributed \$114; the S. M. M. \$15; the C. E. \$8, the Young Peoples Sunday school class \$20, the Adult class \$5, and the Sunday school as a whole \$15. With a balance of \$335 in the special treasury from the sale of a formerly used church property, the debt of one thousand sixty dollars was cut down to three hundred fifty dollars.

It was a great victory, and a day of great thanksgiving and rejoicing, for this membership is composed of families who toil for their livelihood. The total reported as "raised" was not merely pledged, but paid over, and was at once applied on a note coming due. The church, during the year, has met each general call of the brotherhood generously, and its current expenses regularly.

The Sunday school is holding quarterly Workers' Councils, the W. M. S. and S. M. M. are planning a Mothers' and Daughters' Service for next month, and the C. E., just recently reorganized, is reaching out for more efficient methods and equipment.

Conclusion

In beginning our second year's work on this circuit with this month, the writer has many reasons to be optimistic about the outlook for the next year. This optimism, of course, is based principally upon the activities and attitude of the churches during the past year. When the followers of the Lord have a "mind to work," a disposition to be "Brethren" indeed, and are faithful stewards, great things can be accomplished through him working in and through us! Pray for this section of the Master's vineyard.

W. S. CRICK.

New Enterprise, Pennsylvania.

REPORT OF RECEIPTS FOR HOME MISSIONS FOR THE PERIOD FROM FEBRUARY 15TH TO APRIL 30TH

	Gen'l Fund
Br. Ch., Lost Creek, Ky.,	\$ 14.95
Br. Ch., Mt. Olive, Va.,	5.20
Nat'l C. E. Society,	160.00
Br. Ch. (Maple Grove) Eaton, Ind., ..	14.19
Br. Ch., Roanoke, Va.,	17.60
H. H. Rowsey,	5.00
Mrs. F. L. Brumbaugh,	5.00
S. A. Moore,	5.00
Interest,	3.84
Rev. and Mrs. W. C. Teeter, Dayton, Ohio,	5.00
Br. Ch., Spokane, Wash.,	14.00
M. M. Millinger,	10.00
Adam Arend,	10.00
Elizabeth Bowers,	5.00
O. R. Hantke,	5.00
S. L. Roberts,	5.00
C. G. Lowery,	10.00
Aetna Ins. Co. (for repairs)	50.00
Interest,	2.59
1st Br. Ch., Johnstown, Pa.,	168.85

C. H. Ashman and family,	5.00
Henry D. Blough,	5.00
Benjamin Goughnour,	20.00
G. W. Hildebrand,	10.00
Mrs. Geo. N. Hammers,	5.00
C. J. Heilman,	5.00
Lottie Heilman,	5.00
Thos. H. Kyler,	5.00
Jno. C. Louthier,	5.00
Clarence Miller,	5.00
Mary A. Replogle,	5.00
S. D. Struckman,	5.00
Albert Trent,	5.00
Thos. S. Tilley,	5.00
Harry D. Ringler,	5.00
Loyal Women's Class,	25.00
Sunday School,	40.00
Br. Ch., Sunnyside, Wash.,	\$103.31
Mrs. Frye,	5.00
C. Rowland,	10.00
Hallie Mackey,	5.00
E. A. Rose,	5.00
Elizabeth Beal,	5.00
Donald Beal,	5.00
J. C. Beal,	5.00
Judson L. Gould,	10.00
Naomi Gould,	10.00
D. W. Early and Wife,	5.00
F. A. Chambers,	10.00
F. E. Lacey,	10.00
Floyd Turner,	10.00
W. H. Lyons and Wife,	5.00
John Lommers,	10.00
Mary C. Miller,	10.00
C. D. Mountz and family,	10.00
Minnie Hohenshelt,	5.00
Clayton Speck,	10.00
Bessie Turner,	5.00
Milo Gould, Sunnyside, Wash., ..	10.00
Padgham and family, Sunnyside, Washington,	10.00
Grace Allshouse, Sunnyside, Washington,	10.00
Mrs. Earl Huette, Dayton, O.,	10.00
1st Br. Ch., Los Angeles, Cal.,	30.50

Kentucky Fund

Br. Ch., Lost Creek, Ky.,	\$43.26
John B. Raish & Daughters, Dayton, Va.,	5.00
Ida E. Thompson, Dayton, Va.,	9.00
John W. Thompson, Dayton, Va.,	36.00
E. L. DeVore, Aurelia, Iowa,	50.00
Children's Div., N. Manchester, Ind.	50.13
C. E. Society, Dayton, Ohio,	5.00

WM. A. GEARHART,
Home Mission Secretary.

BETHEL CHURCH, MULVANE, KANSAS

Brethren, we are not dead out here, we are in the fight to the finish for victory over Satan. This is no time to sleep at Bethel. This is a trying year for this church. We may have to cast out some things to lighten the burden. We may have to pull down the sail and cast anchor and wish for the day. But we will stay till the storm breaks.

The church gave us a unanimous call to serve them another year beginning September 1, 1926. This will keep us here for fifteen months.

Our attendance has been below normal, owing to muddy roads. We have had two good Sundays since March first. On one of these we had 75 and on the other, last Sunday, May 2, we had 70 out for morning service. Then it rained all afternoon and we had no evening service. I think the attendance is remarkable considering our handicap.

We have been here a year next Sunday. There was one added to the church. We have had no deaths during the year, so we have had a net gain of one. We had a bank failure to contend with, and it hurt us some; but now we must face the spiritual effect of it.

We have been treated fine by these good people, and we believe they appreciate our efforts. The last Sunday in April the sisters gave us an egg "shower," not of the ancient variety, nor one of the kind calculated to get rid of a preacher, but a crate full of fresh eggs.

We have preached two funerals, assisted at two and baptized one during the year. Our work is nicely organized and is going along very nicely.

Pray for us at Bethel.

H. W. ANDERSON.

ASHLAND COLLEGE FIRST BIG GIFT

Our college has long looked forward to the day when it would be remembered by members of the Brethren church in good substantial gifts, the same as other institutions of learning are receiving. We are encouraged to think that the time has now come and we are looking forward for bigger things and a greater future for our college.

No Academic School is Self Supporting

It is impossible for any College of academic standing to be self supporting. If sufficient tuition were charged to maintain a college, it would be practically impossible for the great mass of students to attend on account of the cost. State institutions are largely supported by the tax money of the State and most every college of any standing is heavily endowed. Ashland College is one of the five colleges in the State of Ohio, out of thirty-five, that has less than \$500,000.00 endowment.

The Purpose of this Campaign

The object of the present MEMORIAL ENDOWMENT CAMPAIGN is to give our college an endowment of \$500,000.00, which will entitle it to first rank among the colleges of our country and make it a standardized school of learning and give it general recognition among the colleges of America.

The First Big Gift of \$20,000.00

This gift comes from the estate of Jesse Eyeman, who lived near Washington Court House, Ohio. Brother Eyeman who died a little over two years ago, in his will made this gift to Ashland College. The money being placed under a trustee-ship and supervised by the Court. It was only recently that legal matters were cleared up and the college given unquestionable right to the gift. The heirs tried to have the will dis-annulled and it was only through the tireless and able efforts of Attorney Orion E. Bowman of Dayton, Ohio, that the will was sustained by the Court.

Honor to Whom Honor is Due

Your Endowment Secretary takes no credit

for this gift. Brother Eyeman was visited by many of our Brethren in the interest of the church and to no one individual is this gift due. To Brother Orion E. Bowman more than any other the church is indebted, for his legal ability and sacrificing efforts to sustain the will, which the Court did. Brother Bowman at his own expense made repeated visits, sacrificing his own practice for days, gave his efforts unstintedly in the interests of the Brethren church. At one of our recent meetings of the Board of Trustees, he presented his bill for legal fees, which amounted to over \$500.00, marked paid and cancelled. GOD GIVE US MORE LAYMEN OF LIKE SPIRIT, who make the Kingdom first in their lives and business.

The Campaign is on and we are off, with a

Good Start

As this gift is an endowment and only recently received, which has been since the present campaign was launched, it will be credited to the present MEMORIAL ENDOWMENT. Which gives us a good start and lots of encouragement.

Something New to Watch

In previous campaigns we have used a thermometer to show the goal and the process made from time to time toward it. To have something a little different, we shall use during this campaign A DIAL, on which the hand will indicate the progress made. When the hand shall have made the circuit we will have reached the \$200,000.00 mark. THIS CAMPAIGN MUST GO OVER. WE CAN PUT IT ACROSS AND WE WILL.

Watch the Endowment page in the Evangelist and pray for its success.

W. S. BELL, Endowment Secretary.

SECOND BRETHREN SERVICE STATION Los Angeles, California

Another dividend has been declared for this station, and is as follows: Since January 1st we have received into the church by baptism 22 and by letter 9. Also 17 are on the waiting list, having made their confession and expect to be baptised soon.

This promises to be another excellent year for the Second Brethren church, and why not? We are living on the mountain top of God's sunshine and feasting on everything in God's Word from milk to the choicest meats.

Dr. Leon Tucker, one of America's leading Bible teachers, and his wonderful troupe of Gospel Messengers recently gave us a wonderful week of songs, music on a dozen different instruments, and highly profitable studies in the Word.

If there should happen to be a modernist preacher in our brotherhood he better stay away from Tucker. He eats them alive.—He defends every word in the Book.

Last week the First church also had the pleasure and profit of a week's visit from Dr. Tucker and his troupe.

In a few weeks we will begin our evangelistic campaign with Dr. Chas. Ashman as the preacher. I know what Ashman can do. I know what Cobb can do. I know what the Second Brethren people can do. You can expect to hear more from us later. What's the

matter with some other church giving us a challenge?

J. C. McBRIDE.

800 W. 48th Street.

NEW TROY, MICHIGAN

Our evangelistic campaign began April 13 and continued until April 29, with Rev. C. C. Grisso as evangelist. The meeting was not up to our expectations, yet due to no fault of the evangelist. He preached the Word with power and in song. But the people did not turn out to the meetings to hear him. As usual some were "too tired," and the weather was "not suitable." "Excuses." There is just one other small church of Methodist Episcopal denomination in this place, besides our own. Of course the school or M. E. church had some kind of entertainment for young people nearly every evening that kept them away; yet our meeting was a success. Ten souls accepted Christ as their Savior. Two were heads of families and eight were of our Sunday school scholars, the hope of the church. So we feel the meeting was a great success.

There was much good done, as some of the members had grown cold and indifferent, but all seem to have taken on new life, for which we praise the Lord.

MRS. IDA PHILLIPS.

A FORTNIGHT AT WEST KITTANNING

How quickly these days passed. Regarding our stay at Kittanning, we can truly say "Tempus fugit." To be yoked up with Christian people in a great work certainly makes one oblivious to the flight of time. However, history is replete with campaigns launched and decisive victories won in less time than two weeks. Dr. Witter will report results.

It was truly a spiritual tonic to work with Dr. Witter and his good wife and the groups of earnest Christians at West Kittanning. Dr. Witter and his wife are in love with their work. They are certainly doing a fine piece of work for the Lord. I esteem it a great privilege to work with a man like Dr. Witter in an evangelistic effort.

West Kittanning is a field pregnant with great possibilities which shall never be realized through a half-time ministry. I am persuaded that the work is handicapped by "scattering" of effort.

It seems to me that we ought to make it possible for Dr. Witter to give his full time to the work at West Kittanning.

I have a feeling that the good Brethren at West Kittanning will purchase a parsonage in the near future. This would be a splendid thing to do.

We were royally entertained in the home of Brother and Sister Ralph Hooks. Thanks to these good people for their kind hospitality.

The West Kittanning people gave further proof of their appreciation by giving a substantial purse to the evangelist for his effort. May God richly bless Dr. Witter, his good wife and the earnest Christian people at West Kittanning.

Pittsburgh and the Endowment

We wish to congratulate the members of the Board of Trustees of Ashland College. You evidenced wisdom in selecting a man of Dr.

Bell's ability to represent the interests of the College in this important campaign. The doctor knows his line. His heart and soul are in the work. With the cooperation of the brotherhood success is assured.

Pardon the egotism, but we do not believe that you made a mistake in selecting the Pittsburgh church in which to open the campaign. The generous response of the Pittsburgh people is substantial proof of her interest in our beloved College. We are glad to be the pastor of a church that acquitted herself so magnificently in the face of so great a challenge.

Thanks for your confidence, also for the honor conferred—giving to the Pittsburgh church priority in the launching of the endowment campaign. Our prayer is that health and wisdom may be given to Dr. Bell that this campaign may be a decisive victory.

A. L. LYNN.

CAMDEN, OHIO

It was our pleasure to spend Mother's Day in the Camden church. Elder N. V. Beery has been the pastor of this church since November 1, 1925. At the morning service the pastor called for an offering to lift the church debt of \$600, and the amount of \$700 was raised. At the close of the service two more received into the church membership. In the evening communion service was held and was well attended. The Camden church is reviving and its prospects are very promising.

CLARENCE GILMER.

The railroad accident record of 1924 brings out the fact that the railroads are twice as safe now as they were ten years ago before organized safety work was begun. The Union Pacific System was awarded a gold medal for the best accident prevention record among American railroads in 1924, and the Chicago Great Western Railroad was awarded a silver medal for second place in a like record.

THE GIFT THAT JESUS WANTS

A missionary was preaching to the Maori tribe of New Zealanders, telling them of the offerings of Christ for them.

Then stood forth a plumed and painted chief, the scarred warrior of many fights, and as his lips quivered, he spoke:

"And did the Son of the Highest suffer this for us men? Then chief would like offer him some poor return for his great love. Would the Son of God like to accept the chief's hunting dog? Swift of foot, and keen of scent, the tribe has not such another and he has been my friend."

But the missionary told him that the Son had no need of such gifts. Thinking he had mistaken the gift, he resumed:

"Yet, perhaps he would accept my well-aimed rifle. Unerring of aim the chief can not replace it."

"No, not that."

For a moment the chief paused; then, as a new thought struck him, suddenly despoiled himself of his striped blanket, he cried with childlike earnestness: "Perhaps he who had nowhere to lay his head will yet accept the chief's blanket."

Touched by love's persistency, the missionary tried to explain to him the real nature

of the Son of God; that it was not gifts, but men's hearts he yearned for.

For a moment a cloud of grief darkened the rough features of the old chief; then, as the true nature of the Son of God slowly dawned upon him, laying aside his blanket and rifle, he clasped his hands, and looking up into the blue sky, his face beaming with joy, he exclaimed:

"Perhaps the Son of the Blessed One will deign to accept the poor old chief himself?"
—Selected.

A Leaf Game

(Continued from page 11)

might be well to start the entire group simultaneously, each with a list of ten or twelve common flowers growing in the vicinity. As soon as any one finds these flowers, he returns to the starter. Prizes may be awarded the winners if desired.

When there is a lagging of interest at a picnic, the flower game will be a welcome one. Such simple flowers as dandelions, white daisies, black-eyed Susans, blue violets, white violets, white clover, red clover, and snow-on-the-mountains may be listed. With these, as the children become more efficient, Queen Anne's lace, Indian Healli, and other flowers that are not so well known may be included.

—C. E. World.

Philadelphia, Pennsylvania.

Notes on the Sunday School Lesson

(Continued from page 10)

seemed to bring back the happier period of their innocent boyhood. Impetuously the injured brother ran to meet him, and in an eager embrace assured him of forgiveness. Esau even offered generously to return Jacob's present, but was prevailed upon to keep it. He urged Jacob to accept an armed escort, but this was firmly refused, perhaps with a lingering suspicion of his brother, but more likely because Jacob now felt God to be sufficient protection.

A Lesson in Reconciliation

Our lesson also illustrates the great truth that, in spite of human folly and sin, there is much of good in all men on which to build genuine reconciliations. Aim to discover the best qualities of your personal enemies, if you have any. Seek to love them, in obedience to Christ. Thus employers and employees should seek a close acquaintance with one another. Thus nations should try to learn the fine qualities of other nations, and should eagerly seize on every opportunity to help other countries in any time of special trial. Esaus and Jacobs need only to see each other as they are, and they will rush into each other's arms. The spirit of Christ, the Prince of Peace, can alone reconcile man to his brother, and "peace on earth" will come only as the Christian spirit is extended among men.

ANNOUNCEMENTS

FAIRHAVEN, OHIO

The regular spring communion service will be held in the Fairhaven church, Saturday

evening, April 5th at 7:30 P. M. All are welcome.
A. D. CASHMAN, Pastor.

HUNTINGTON, INDIANA

The Huntington, Indiana, church is without a pastor, and invites correspondence with ministers who might be able to take up the work here this fall. Address

MRS. LULU PAUL,

727 Olinger Street, Huntington, Indiana.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



Hiding His Talent

Spurgeon once related the following incident. A negro had become convinced through hearing an address by a missionary, that it was his duty to give a tenth of his increase to the Lord. So he divided his fields into ten parts and planted corn, potatoes, etc., in one-tenth for the Lord but took no further care of it. When people passed by they usually expressed surprise that nine-tenths of the field was in perfect condition and one-tenth entirely neglected. Then Zachariah was wont to explain, "That is the Lord's part."

So, said Spurgeon, many do. Their own affairs are attended to with scrupulous care, their whole being is forced into action therein, but in the work of the Lord they are lukewarm and do as Zachariah did with his field. How is the Lord's tenth prospering in your church?

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

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These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

EDUCATIONAL DAY OFFERING

Sunday June 6, 1926

JUST REMEMBER THAT

The problems of Christian Education are as pressing today as ever.

The Christian religion needs trained Leaders as much as ever.

There are no other trustworthy agencies for this purpose but the denominational Christian colleges.

Ashland has this one mission, viz., to emphasize Christianity in Education, to recognize it as the foundation of all learning, and to train ministers for the Church.

The endowment Campaign is now on but it has just started and will take at least two years to finish.

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KEEP IT GOING WHILE ITS GROWING

The condition of Ashland College never showed itself more worthy
of your support

Total enrollment, counting the Summer School, Music, and College, 778 for the year.

Seminary, 46. Graduates this year, long course, 14. More than our proportionate share of the total graduation in this country from seminaries.

Seminary has been enlarged and a new teacher added. This proved to be an excellent step in the right direction.

The future of the College and Seminary is bright, brighter than ever before.

HOW YOUR GIFTS WILL SERVE

All funds gathered on this day are devoted to the deficit on the new building, hence a permanent gain to the Church and her College. Send gifts to

Ashland College, Ashland, Ohio

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JUNE 2,
1926

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

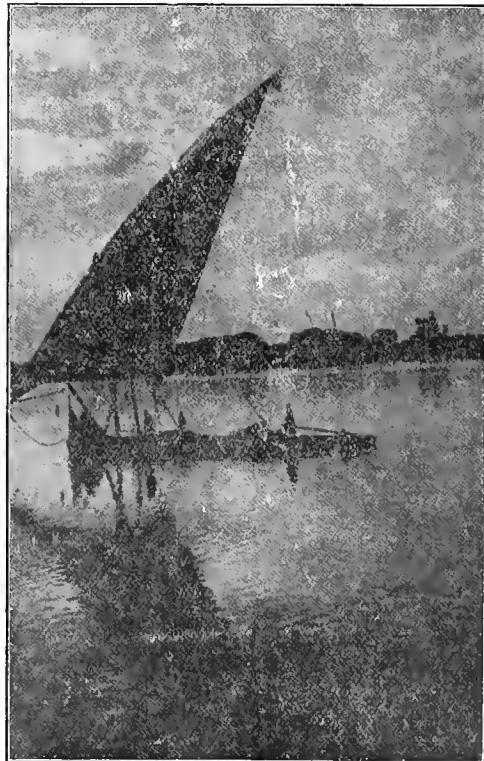


Photo by H. H. Tay

An Egyptian Sunset

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

A Lofty Note on Race Betterment

The problem of race betterment was a subject for consideration of the National Conference of Social Work held at Cleveland, Ohio, where 5,000 representatives of Protestant, Catholic and Jewish social welfare agencies were assembled. A lofty note was sounded by Dr. John A. Ryan of Washington, D. C., when he gave a ringing criticism of the advocacy of birth control and certain wild ideas in the field of eugenics. His criticism was of those who approach the problem from a purely biological point of view, and claim that nine-tenths of crime, insanity and sickness could be eliminated within four generations if those who are mentally and physically under normal were denied the right of marriage, and otherwise subjected to devices to prevent parenthood. He said:

"No social worker who gives due recognition to the spiritual element can approve these brutal proposals. Even if we assume that it is possible to identify all persons whose offspring would be a social liability rather than a social asset, the proposed means of forbidding them an opportunity of marriage and parenthood are immoral.

"A considerable immediate gain would come to society if all the insane, all the hopelessly crippled, all the irredeemable criminals, and all the incurably infirm were put to death. For two reasons this remedy finds few if any advocates.

"The first reason is that it would violate the right to live which these afflicted groups possess in common with their more fortunate fellow beings.

"In the second place, there is grave reason to fear that the disregard of human sympathy involved in this wholesale killing for a social end would bring about a continuous decline in human sympathy and in the sense of human values generally. Human society would revert to the practice of the jungle."

Both of these objections can be urged against certain radical measures of the eugenists, insisted Dr. Ryan. And his objections are valid and unanswerable. Any theory of race improvement that ignores these considerations and fails to take into account the sacredness of personality, the fact that man is not a mere brute, that he is a spiritual being, is too unchristian to be defensible and too impracticable to ever get us anywhere. Undoubtedly there is much room for improvement of the right sort. But that sort does not run in the line of extermination of the weaker and less fortunate, but turns towards improvement through instruction, the correctives and preventives of medical science, the elimination of social and industrial hindrances, and often through conversion and wholesome thinking and living. There can be set no standard of physical fitness to which

an individual must measure up in order to be entitled to the right of life, liberty and the pursuit of happiness, and they who advocate it are harking back to the ideals of savagery.

Dr. Ryan continues:

"The magical circle of fitness can be contracted more and more until it includes only the higher group among the Nordics, or the members of Class A of the army intelligence tests.

"Once give up the spiritual element in man and his essential sacredness and you cannot find a logical place to stop in your subordination and subjection of the supposedly less desirable members of society to the supposed welfare of society as a whole."

Birth control was criticised as also ignoring the spiritual factor in man. Those who plead for a "smaller quantity of children, but a better quality" are thinking of quality only in material terms. Doubtless he would not deny that it is certainly in harmony with Christian thought to insist that parents shall be impressed with their responsibility for the proper care and training of the children whom they bring into the world. They dare not be insensible to the health of their offspring, and those who stand in places of instruction and influence may properly insist on young people living clean lives and thinking pure thought because they have before them the high and sacred privilege of parenthood with its possibilities of bestowal of a heritage of strength and honor or one of weakness and disgrace. If the great laws of life were reverently but plainly taught to children by parents and other teachers who may find proper opportunity, it would undoubtedly have a far-reaching influence upon the quality of life of our young people, and so upon their fitness for parenthood, and there would be more proper caution exercised in the choosing of life companions. "Be not unequally yoked together with unbelievers" applies not merely to theological items of faith but to faith in and regard for laws of health and of heredity. No young person has a right to bring to the one to whom he or she gives troth other than a clean body and a pure mind. Such considerations are fundamental and are in harmony with the spiritual conception of man and the laws of life. But those who think of quality merely in terms of the physical and are unmindful of the moral, or who imagine that the physical should be the determining factor in deciding fitness without regard to the moral are looking upon man merely as an animal with the most perfect animal as their ideal.

If we are to improve the quality of our race we must take into account the moral and spiritual elements as well as the physical. And with that view of the problem, we must look upon such superficial and materialistic suggestions as birth control as being both vicious and unsound. Mr. Ryan said, speaking of birth control:

"It cannot include moral qualities. In all the essentials of character children in artificially restricted families are very liable to be of inferior quality, growing up in an environment which fosters selfishness, laziness, flabbiness of will and inefficiency of intellect.

"They do not have the capacity to overcome obstacles and to endure the unpleasant things of life. They lack the power to do without, lacking which no person is able to achieve anything but mediocrity."

Without the consideration of man's moral and spiritual faculties, no sound policy for the improvement of the stock of the race can be formulated. He cannot be permanently improved by an emphasis on physical characteristics alone, for while we theoretically divide man into physical, mental and spiritual and speak of him in these three phases of his being, yet we know that this is a mere devise of language to serve our convenience, and that all these phases or manifestations of man's life are one being, that man is a unity. It is therefore folly to talk of bettering man's physical condition in a real and permanent way without being concerned about his spiritual well-being. Any one who gives even a casual glance at the work of Jesus can see that he recognized that vital principle. First he forgave the sin of the man borne of four and then healed him of his affliction. A healthy body without a pure mind and soul would be of little permanent value. The healing mission of the church is divinely joined with the strengthening of faith and the forgiveness of sins, as James clearly sets forth in the fifth chapter of his epistle. And that policy is not one arbitrarily set forth, but is determined by the very constitution of things; it is according to the laws of him who created both soul and body. It is not according to the will of God that man's body should be racked with pain and filled with disease and infirmities, but these follow naturally in the wake of sin, but it is foolish to think to rid ourselves of the former while we are

indifferent or unconcerned about the latter. Social work surely comes within the province of the church's task, but social work of permanent value cannot be divorced from religion.

"Humanity's Hope"

President Coolidge in his Memorial Day address at the great amphitheater in the Arlington National Cemetery echoed "humanity's hope for disarmament and peace." He bespoke for America the hope that the Geneva disarmament conference should achieve some "practical results." The President said:

"We believe that other nations ought to join with us in laying aside their suspicions and hatreds sufficiently to agree among themselves upon methods of mutual relief from the necessity of the maintenance of great land and sea forces.

"This cannot be done if we constantly have in mind the resort to war for the redress of wrongs and the enforcement of rights."

He shied at the league as solely an old world instrument and expressed America's desire to exercise patience and sympathy toward Europe in the settlement of her problems, but said,

"But we cannot fail to assert our conviction that they are in great need of further limitation of armaments and our determination to lend them every assistance in the solution of their problems.

"We have entered the conference with the utmost good faith on our part and in the sincere belief that it represents the utmost good faith on their part.

"We want to see the problems that are there presented stripped of all technicalities and met and solved in a way that will secure practical results.

"We stand ready to give our support to every effort that is made in that direction."

Mr. Coolidge did not sidestep the world court issue notwithstanding the fact that three world court senators have been rejected by the voters in the primaries, but came out boldly in its defense as "a method of the adjustment of international differences in accordance with our treaty rights and under the generally accepted rules of international law." But in this connection the President emphasized the fact that the sentiment of the people themselves will dominate whatever machinery may be set up for the promotion of peace, and that on the spirit they possess will depend the degree of peace we shall enjoy. He said:

"In spite of all the treaties we may make and all the tribunals we may establish, unless we maintain a public opinion devoted to peace we cannot escape the ravages of war.

"A determination to do right will be more effective than all our treaties and courts, all our armies and fleets.

"A peaceful people will have peace, but a warlike people cannot escape war."

Those are great sentences and should be broadcast to every home and find lodgment in every heart. Those great metropolitan dailies and prominent politicians and office holders who have set themselves with grim determination against the passing of the old discredited ideals of selfish nationalism, arrogance and grasping imperialism ought to be rebuked by these lofty sentiments.

EDITORIAL REVIEW

Have you ever helped to salvage a human wreck? Brother Porte in his Tract Corner asserts that it pays and points out a way in which all can help in the work.

Brother R. D. Barnard, moderator of the Ohio Conference announces the Ohio ministers' retreat to be held at Ashland, June 10 and 11. Ministers can come for the Commencement exercises and stay for the Ministers' Discussions following. This should prove a very profitable and friendship-cementing occasion.

President Edwin E. Jacobs gives us another installment of interesting news items from the College. He informs us that Dr. Bell will have something interesting to announce concerning the endowment campaign at an early date. So great an undertaking merits your continued interest and prayer.

The program for the Thirty-ninth annual conference of the Maryland-Virginia churches is published in this issue. It is well planned to give both inspiration and to care for the business interests of the district and should receive the hearty cooperation of every church of the district. The conference is to be held at Roanoke, Virginia, June 15 to 17.

We hope our Junior Endeavorers, and young readers who are not members of any society are following Miss Haun regularly in her fascinating stories on the Junior topics. They are also worthy reading by older folks, especially those who are interested in telling stories to children.

We call the attention of the W. M. S. to the June Prayer Calendar, supplied by the Prayer Band Secretary, Mrs. W. O. Nish, of Massillon, Ohio. These prayer calendars have been appearing regularly each month in the "Woman's Outlook", but circumstances preventing this month, use is made of the Evangelist pages. We are glad to give the ladies space, and welcome them at any time.

Brother E. M. Riddle favors our Endeavorers with some most interesting and helpful messages which he secured for a program rendered in his Endeavor society at Bryan, Ohio. We are glad to give the Endeavorers this extra space, and hope they will appreciate it to the extent of giving us a gist of helpful messages and interesting events from various societies from time to time.

Dr. C. F. Yoder gives us a most interesting letter this week concerning the medical situation in the Argentine, and sets forth the need of, and the move on foot to secure, a union evangelical hospital. Mr. Perez, mentioned in his letter, is an interesting personality and his conversion promises to be an asset to the mission cause. Your prayers will help him to show his conversion genuine and to prove faithful in the midst of persecution.

Brother C. R. Koontz, pastor of the church at Carleton, Nebraska, gives us a faithful record of events during the past nine months in his parish, and they have evidently been busy months. The work has been registering progress right along, evidences of which are shown in both physical improvements and in spiritual and numerical growth. Fourteen were added to the church during the pre-Easter services. Such interesting epistles are worth reading and we hope Brother Koontz will favor us more frequently.

Our correspondent from the Pittsburgh church writes with characteristic enthusiasm and loyalty to the local work, and it seems that the Pittsburgh Brethren are in the grip of such enthusiasm, which explains in no small degree the progress the church is realizing. Possibly they have caught the spirit from their eloquent and enthusiastic pastor, who has the full confidence of his people. This church speaks with justifiable pride of the splendid start it gave to the college endowment campaign, of which Dr. Bell is the director.

The Hoosier Brethren will find the Shishewana conference program in this issue, and in view of the feast of good things that it promises there ought to be a very large attendance. The outstanding feature of the program is the series of lectures by Dean J. Allen Miller. Dr. Martin Shively is also one of the out-of-the-district speakers, and is scheduled for two lectures. The date of the conference is July 11 to 25.

You can preserve meats in an ice-box, but not religion; it keeps better in the sunshine.

Christ forgave his enemies, but it keeps the average Christian busy forgiving his friends.

It is a real compliment to a minister to have it said of him that he is identically the same man in the pulpit and in private conversation.

The better a man knows God, the better he will understand his fellowmen and the greater will be his influence among them.

The measure of life is not in months and years, but in how much of abiding worth we are able to crowd into it.

GENERAL ARTICLES

"He Knew What Was in Man"

By A. E. Thomas

This striking statement from the Scripture recorded by St. John sets us to thinking. Perhaps the most interesting thought that attracts us is this. If Christ knew men, how did he act under this terrible burden of knowledge? This is a vital question, for we realize that most of us walk through life more or less in disguise. Who would care to know the intimate secrets of the lives that most closely touch our own?

To pry deeply into each other's lives would be unquestionably to find something that would cause us to wonder whether our friends would still be friends if our whole heart were laid bare. Would love survive the absolute revelation of all that makes up our lives? Let us think over our lives. They are restless, sometimes driven to distraction, because of its petty sins which from time to time have stained our hearts. Realizing then that Christ did know all about men, knew them in every fibre of their being, also conscious that he knows all about us today, let us pause and see how did Christ act under this knowledge of man.

It delights my heart to know that he who knows all about us, in life and among men, gave to us the comforting thought that he who knows us best, knows thoroughly, gives us three great notes—**Love, sympathy and faith.** He who knew all men, had love for them, sympathy for them, and faith in them. Love sympathy and faith are connected with full knowledge of men.

See for a moment our Lord's attitude toward his disciples. He knew them all. There was Judas, who had three years of constant companionship with him. He knew what was in the heart of this one who would betray him. There was never a word of harshness. When he was dismissed from discipleship, it was the verdict of outraged love that still loves him in spite of it. Take Peter, that impulsive yet wonderful man. Christ knew his weakness but yet in spite of his denials the Lord loved Peter and molded him into the great and mighty man of Pentecost. So with all the disciples, in spite of their errors, their mistakes, their slowness of thought, he loved them with a love that was mightier than death. Christ saw their virtues as well as their vices. He saw not certain aspects of man but the whole man as he was, and as he might be when the Grace of God became really effective in his life.

He who knew men had love for them. That leads me to wonder whether or not the harsh verdicts we pass upon each other is not due to a lack of knowledge. There is not a single person that we come in contact with but what is a whole lot better than we suppose him to be, as we should readily see if we knew him better. But the tragedy is that we do not know him and we cannot refrain from speaking of the uncomplimentary things we think we know. We seem to delight in mocking his peculiar traits of character. Having discovered the worst in him we love to parade it to each other. Human nature is full of faults, but we ask, Is it a worthy thing to discover and parade them before the world? Christ who knew all that was in man never failed to love all men. He who saw men most completely loved man most perfectly. Better knowledge of each other would mean more love for each other. There is one remedy for our unwarranted fault-finding of each other, and that is a



ELDER A. E. THOMAS, Evangelist

wider knowledge of humanity. And we should be inspired to this end by remembering that the Savior, who knew the worst was never blind to the best and ever judged men by the best rather than the worst.

Second, note his sympathy. Consider how Jesus acted towards the evil people. Let us note it well. He knew what was in them, and he had sympathy for them, more than for the so-called good people who were cold and bitter in attitude. The unsympathetic Pharisees elicited severe condemnation from his lips because they had contempt for humanity. To see no good in men, to hate them, to see in them no capability for good, to spurn them, to loathe them, that to Jesus was the sin of all sins. And he rebuked those who possessed that attitude. But his attitude toward the despised was that of sympathy. Over the city of Jerusalem, hostile to him, he shed tears, his great loving heart went out for them because he saw them scattered as sheep without a shepherd. The great desire of his heart was to gather them, to protect

them, from the enemy of man. To the dying thief on the cross when he cried unto him to be remembered, he uttered no word of criticism, but only words of sympathy—"Today shalt thou be with me in paradise." And thus it has ever been. Men under the crust of terrible debasement have found in Jesus a great fountain of pity. Dear reader, if there is anything we need today, it is that we may have the eyes of Jesus to see in the worst wretch that ever walked the streets something worth saving. If we should get this vision, we would never grow weary, we would never tire, we would never lose heart, we would keep ever fresh in our pursuits after the lost.

We need not only eyes to see but a great loving heart that believes that in the worst there is a throne, a song, an anthem. All around us these unfortunates are. They need to see Jesus as the one who can untie the knots and straighten out the tangled threads. He can. He will. God give us knowledge of men and then we will have sympathy for them.

Again, Jesus knew humanity as a whole, and the result of his knowledge was faith in man. He was despised and rejected of men, yet he had faith in man. He knew more about the baseness of the hearts of men than anyone else, yet he never lost faith in the possibility of transformation into beauty and perfection when once the grace of God had taken possession of him. He knew what afterwards he inspired one of his own to write—

"Down in the human heart crushed by the tempter, Feelings lie buried that Grace can restore."

His life is the story of betrayal, the scorn of debased man, if anything could cause the faith he had in man to waver, it was the terrible tragedy of Calvary. But Christ died full of hope that out of this terrible scene men would rise to proclaim his gospel of redemption and of grace. And while debased, unregenerated humanity still shows defiance to him, his faith in man has been justified in the lives of myriads of people. It was justified in the life of that swearing, drunken sailor, whose profanity made his neighbors shudder and was vile and wretched, but by faith he saw the stream that flows from Calvary and was wondrously saved.

His name was John Bunyan. Christ's faith in man was justified in the life of that man in England who was helping to sell beer in his brother's saloon, who after proclaiming his faith in the risen Christ became the mighty preacher, George Whitefield. Christ's faith in man was justified when all the blood-washed saints in our churches in all the lands began singing his praises. Thank God for the faith our Lord has in humanity! Some one has said, To know all, is to forgive all. Imperfect knowledge means imperfect understanding.

What a wonderful thought this is, Christ has faith in me. Christ has faith in all. He knows our lives, our temptations, our difficulties. He knows us, loves us, sympathizes with us and greatest of all, has faith in us.

I just wonder how far short we come each day with its

added responsibility and temptation! But in the midst of all our failures it is for us not to give up, but to keep on trying, for he our Master has faith in us. And if Christ has faith in humanity, then he will judge us rightly.

In conclusion then let us resolve as his children that if Christ who knew the worst of men found in the worst of men something that was worthy, something that was lovable, may we not among ourselves resolve that we shall reserve our judgments of others and try to see the best, and like as Christ exercises patience with us, we too shall be patient with each other until we all shall meet him and through his marvellous Grace awake in his likeness.

May God grant it, is our prayer.

North Manchester, Indiana.

Walks and Talks in Holy Places

(Article No. 12)

Experiences in Egypt

By Herbert H. Tay

One of the most impressive "experiences" which one has in Egypt, is the first sight of the land. To awake one morning, and go on deck, just as the sun is rising, and find oneself in the harbor of Alexandria, surrounded by the life and civilization of Egypt, makes an impression which one can realize only by experience. To land in a European country after the trip across the Atlantic, has its thrills. But there the people are only different, in that they speak a different language. They have many of the same customs. They wear the same style of clothes. The buildings are much the same. They have the same religion. But when one lands in Egypt, everything is different. The people are dark skinned. They have a peculiar style of dress. Their language is of an entirely different type than any European language. Their religion is different, and most of the native buildings are different. To look out over a city of dome-roofed houses, with scores of minarets piercing the sky—to see clumps of stately palm trees scattered here and there, makes one think of the Arabian Nights tales—of Aladdin, of Sinbad, and of Ali Babi—and these tales which fascinated us in our childhood, live anew in our memories, as we see the natural setting of the stories. Yes, simply to land in Egypt is an "experience" long to be remembered.

Within the cities of Alexandria and Cairo we did see a great deal of European and American civilization. However, the native life was there also, and these cities which are the largest in Africa, are the meeting place of European and Arabian civilization. We were not particularly interested in the cities, for they partook too much of the character of European cities. Our chief interest was in the country life of the people, for we knew that there we would see native life, where it was least influenced by outside civilization. We had an excellent opportunity to observe country life, while in Cairo. Two young men were there, who had graduated in our class in the Seminary. They had gone to Egypt as missionaries. One day the four of us rented some bicycles, and rode out into the country, where we could see the people in their native state.

We were particularly interested in the methods of farming. The plow used, is very primitive, probably being no better, and in fact, not as good, as the plows that were in use in the time of Joseph and Moses. It consists of a long, crooked, limb from a tree, which is used as a "tongue." Near one end of this is tied another shorter piece of wood at right angles. The plowman holds one end of this cross-piece in his hand, while the other end scratches the ground, as it is drawn by the oxen. The animals principally used for work on the farms, are the "gamoosa," as the natives call them. This word means literally, "cow," but the gamoosa is really a water buffalo. They are all pur-

poes animals however, for they are not only used for work, but also for milk and for meat.

Upon this trip into the country, we saw a man plowing, and I wished to get a picture of him. I asked Mr. Grice, one of the young men who was with me, to ask the man to stand still for a moment, so that I could get the picture. He walked over to the man, and began talking to him. The man stopped, and began talking, and I soon saw that an argument was in progress. After he had talked with the man for some time, Mr. Grice came to me and said, "I think it would be best not to take his picture. He seems unwilling to have it taken, unless we pay him fifty piasters." "Oh, is that all," I replied, "Well, let's go then. I took the picture while you were having the argument."

If the method of plowing is primitive, the method of irrigation is just as antiquated. The principal method of irrigation, is by means of a chain with buckets attached, which is raised by means of a crude wooden windlass. This is usually turned by a water buffalo, though sometimes donkeys or camels are used. In most of Egypt, the water needs to be raised only six or eight feet, since the Nile flows beneath the surface of the ground from the desert on one side, to the desert on the other. But in some cases, the water must be raised all of twenty-five feet. In that case, an implement known as a "shadouf" is used. It consists of a long pole, which is laid across a horizontal bar about six feet high, so that it will rock up and down. On one end of the pole, is a huge ball of mud, which is heavy enough to balance the bucket full of water, which is suspended by a rope from the other end. This implement looks very much like the old-fashioned well sweep, and operates much like the walking-beam of an oil derrick. With these, a man can lift the water from six to eight feet. We saw about fifteen of them in use in a group at Luxor. They were drawing the water from the Nile, for the irrigation of the surrounding country which is about twenty-five feet above the surface of the water. One set of shadoufs would lift the water from the river, and pour it into a ditch about six feet above. It would run into small reservoirs, from which it would be lifted by the next set of shadoufs to another ditch six or seven feet higher. Thus it was lifted from one level to another, until finally it ran out upon the surface of the ground above, and out to the gardens.

The crops that are grown most, are sugar-cane, cotton, and vegetables. We never saw such vegetables in our lives. I suppose some might doubt my veracity if I said we saw cabbages as big as washtubs. So I won't say so. But then, you know, washtubs come in assorted sizes. However that may be, we saw the biggest vegetables, without exception, that we have ever seen in our lives. I don't know whether

it was the variety of the vegetable, or the fertility of the soil that brought such results, but I am inclined to believe it was the latter. The Egyptian today, as in the times of Moses, must have his "Onions and garlic", and we saw plenty of these.

When we were in Egypt they were harvesting the same crop. Sugar cane seems to grow well, the entire length of the valley, and every few miles we would see, towering above the flat-roofed mud houses of the natives, the massive brick walls and smokestack of a sugar factory. The frequent appearance of these modern sugar factories, kept us aware of the fact that we were not completely isolated from the modern world yet. The product of these factories is not quite up to the American or European standard, however. The sugar is quite coarse—more so than coarse sand. Frequently it is molded into cones, weighing about a kilogram each. That was the only form in which we could buy our sugar on the Dead Sea Expedition. The next problem was to reduce it to edible form. This we did, by chopping it with a hatchet—it was almost as hard as a rock—and then pounding it to the consistency of gravel with the hammer.

The natives of Egypt like to eat the cane just as it comes from the field. The vendors on the station platforms, have whole cart-loads of it. It is no unusual sight to see a bundle of cane like a corn shock coming through the car window, into the compartment where you may be sitting. Then the natives will munch that cane, sucking the juice from it, and throwing the stalks on the floor, until by the time you reach your destination, the compartment looks like a stable, and you can hardly climb over the embankment. I have actually seen heaps of cane on the compartment floor, a foot deep.

I shall close this series of articles, by relating an incident that occurred while we were visiting in Cairo. One day we went out to Old Cairo, the portion of the city that was standing two thousand years ago. The principal point of interest there, was a church which the natives call the "Church of Babloon." Many authorities consider this the "Babylon" to which Peter refers in 1 Peter 5:13. Near this church is a small chapel, which is in reality located in a cave in the ground. The natives say that this is the site of the oldest Christian church in the world. It may be that they are right. At any rate, the church which was originally built over this cave, was constructed in the dawn of the Christian era. The Coptic priest, who was in charge of the chapel, told us that it was in this cave that Joseph and Mary, and the infant Jesus hid, when they fled to Egypt to escape the slaughter of the innocents. As a consequence, this cave is supposed to possess peculiar properties for the blessing of infants. But the thing that interested us most, was a basin that was hewn out in a ledge in the solid rock of the cave. It was about two feet long, a foot and a half wide, and slightly over a foot deep. Being interested and inquisitive, we asked the priest what it was. He replied that it was a baptismal font for babies. I was much surprised, and asked if they baptized babies by immersion. "Yes," he replied, "by trine immersion." And I thought, Here is a church, undoubtedly founded in Apostolic times, and perhaps by one of the Apostles himself. They baptize by trine immersion. What stronger proof does one need, of the Apostolic authority for our form of baptism?"

La Verne, California.

The Birmingham Convention

By O. C. Starn, Preble County, Ohio, Delegate to Birmingham

(Concluded from last week)

III. Spirit of the Convention.

The spirit of this convention was far beyond reproach. We shall never forget the opening scene on Monday evening. The place of meeting was the modern Municipal Auditorium with a seating capacity of over 7,000. In this building was gathered a seething mass of humanity with an unmistakable jollity and friendliness, yet with a soberness, confidence and determination to accomplish something. One could easily detect a burning desire to attain unto the higher ideals of life. Certainly there is born in heaven and on the earth new hope and confidence as a result of such meetings. It made one feel that the world has not all gone wrong. There are many knees as yet that have not bowed to Baal, but ready to bow to the Divine Son of God. Not all have fallen away. Among this mass of people were the very best of society, and then think of the thousands of you "bests" that were not privileged to attend. How it encourages and inspires one to go ahead with the tasks that face the Christian people of today. How different from that pessimistic note that there is no hope for the world. Jesus gave his life a ransom for all and let us work as if we believed that to be true. While it is not a probability that everyone will be won to Christ, yet it is not an impossibility.

As the great curtain was lifted a magnificent scene greeted our eyes. First, the beautiful nature scene painted on the draperies and background of the stage. There were the beautiful hills that God created, covered with grass and rocks and shrubbery and trees. Around these hills were the paths which the feet of God's choice creation, man, had made. Here and there the meadows were dotted with lovely flowers which in the inspiration of the moment seemed to breathe words of welcome in the name of their Creator. Then, appearing immediately on the stage were large heavy limbed trees with a wealth of shade for weary travelers.

Secondly, a choir of 300 men and women were seated underneath these trees which together with the already mentioned background made an appearance of a great open air meeting with all of nature as the environment. And what was the opening song? "Show Me the Way to Get Home?" NO. That mighty audience of approximately 5,000 people stood and with the choir reverently sang with bowed heads, "Holy, Holy, Holy, Lord God Almighty." One could feel the throb of inspiration and the power of the Holy Spirit. Did they mean it? Never have we heard singing with more meaning nor devotion.

Very noticeable also was the large white streamer across the front of the stage with large red and blue blocked letters on it bearing the theme of the Convention: "BUILDING TOGETHER A CHRISTIAN CITIZENSHIP." What a spirit of cooperation and fellowship! What a noble purpose! "Co-workers together with God"! This theme was not cast aside but loyally adhered to in every session and form of meeting. Every message was a stirring one delivered not merely to be heard but unto the accomplishment of the purpose of the Convention. We listened to speakers of every large denomination, but no one could tell who was who by the message or attitude. All denominational prejudices were cast aside and homage paid to Christ as the Divine Son of God and the only hope of the world.

Think of the speaking personnel: Dr. Weigle of Yale; Dr. Athearn of Boston; Dr. Harper of Elon College; Dr. Thompson of Chicago; Dr. Mullens of Southern Baptist Theological Seminary; Dr. Poole of Christ Church, London, England; Dr. Vance of Nashville, Tennessee; Dr. W. O. Thompson of Ohio State; Mr. Kraft of Kraft Cheese Co., Chicago; Mr. Colgate of Colgate & Co., New York; Mr. Gamble of Proctor & Gamble, Cincinnati; Mr. Simms of Simms & Co., Limited of Canada; Dr. Webb of Canada; Miss Nann F. Weeks, Miss Mauss, Miss McSkimmon and a host of others. One would need to go to College many days before he would receive the privilege of sitting under

such men and women and listening to their high ideals and noting their noble examples of service and devotion to their task. It was worth one year in college for any one to have been there and listened to all these men and women.

IV. Some Misconceptions.

The Religious Education movement has many enemies. Some think it is an effort of dangerous men and women to re-unite church and state. Some people are certainly wise in their own conceits. It must come largely from those who are afraid that if Christian principles are taught too freely in our public schools and elsewhere they cannot carry on successfully their present evil method of doing business. We do not want the church to dominate the state but we do severely need the principles upon which the church is built to dominate our places of business and legislative and judicial halls. Who will deny the fact that we need a living religion today. The Spirit of Christ should dominate all phases of life, not a part of it. When once this ideal will be accomplished and when all business men of every walk and profession of life have accepted it most of our trouble will have vanished. The Religious Education movement seeks to build up a symmetrical Christian life and only an ignoramus will deny the importance of this. The Sunday type of religion has failed and justly so. Now the demand is for a continual or daily type of religion that can be applied in our mutual relationships. We need more Christ-religion and less individual religion.

Then, a second misconception is that the Religious Education movement is a modernistic movement. We have met several persons since the Convention who were advised not to go because it was modernistic. Here is an instance when ignorance is certainly not bliss. The bliss would be if such persons would seek to gain a bit of knowledge. We declare without hesitancy that we have never been in a convention where there existed a better devotional spirit and where Jesus was more honored as being the Divine Son of God. We know that among the people and speakers present there were all kinds of Theological beliefs. The Religious Education movement does not try to impose any theological dogma on any one. Among the speakers one would find both conservatives and liberals, if they must be called such, just the same as one would find them in any church. No time was spent "chewing theological rags." No one fell into a trance or told their experience. We did dream dreams and see visions—dreams and visions of the all sufficiency of the Savior of the world and of the service we might render him, visions not impossible of accomplishment. One could behold on many faces the grim determination to go home and work out these visions. There was no note of

pessimism nor optimism in the addresses according to the common notion of the terms. But instead a spirit of "go to it." No one felt like sitting down and with folded hands and a sigh exclaim, "It's no use to try, the world is hopelessly lost." Neither did any one feel like exultantly shouting, "God's in his heaven, all's right with the world." No, but in place of either of these attitudes was that certainty that the world is steeped in sin; that we have a tremendous task to tackle; but we have a "captain who never lost a battle" and under him we will put forth dogged efforts to win as much of the world as possible. Who dare deny the expediency of such a spirit? It is the spirit to fight to win in spite of a strong foe. It is the spirit of putting to flight the devil instead of he keeping us on the run; conquering in the name of Jesus who is King or Kings and Lord of lords. If the multitudes of men and women are ever won to Christ it will be through such a spirit.

V. Effects of the Convention.

It is estimated that the 7,000 delegates who were present would represent 24,000,000 Sunday school scholars and 20,000,000 church members. Think of the influence then if all these delegates carry the inspiration and help received back home and put it to useful purpose.

We trust that when in 1930 the next Convention will be held at Toronto, Canada, many may be prompted to go who have any faltering idea as to the nature of this great movement as a result of this Convention of 1926. It is time and money well spent, for no one can attend such a gathering and go away the same person either in amount of inspiration, degree of loyalty to Christ or a world view.

In conclusion let me say that we hope that more Brethren people will become interested in this great movement. We can continue to believe what we choose and use our own methods in teaching and preaching. But for the cooperative value and the help one receives we as a church should heartily support it. The movement is here to stay. Five Brethren were present—Mr. and Mrs. Albert Trent of Johnstown, Pennsylvania; Prof. and Mrs. J. A. Garber of Ashland and the writer. May God richly bless this movement and use it for the building up of his Kingdom. May he also richly bless the Brethren church in her mission to the world and may she find her place and influence in this great united effort to make this world a better example of the coming Kingdom of our Lord. He is coming again some day and may he find us all faithful to our task which he has assigned us.

May we have more Brethren present at the Ohio Council of Religious Education Convention to be held in Tiffin on June 15-18.

Gratis, Ohio.

THE BRETHREN PULPIT

The Man That Went Wrong

By W. I. Duker

TEXT: Then Samuel took a vial of oil and poured it upon the head of Saul and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?—1 Samuel 10-1.

The story opens with a man anointed of God. There can be no story of man's success or progress else it starts this way, what a wonderful change it would make! Men and value. If the activities of all Christian peoples who find themselves busy in the church today would but begin this way, what a wonderful change it would make! men who now go about their tasks in the church with listlessness would be fired with the Spirit of Almighty God. Men who feel that the issues of all Christendom rest upon their shoulders would be led to understand that other men too, have been anointed. Men who are led by their selfish interests to unseemly conduct would bow in humble submission to the God who anointed them. What a wonderful change, we say, would come about if men were but anointed of

God. But necessary as is the anointing of God, yet man must understand that God's anointing does not save him from many errors and possible final disgrace and disaster. Men who have been anointed by God often forget the blessing received and lose the strength and zeal for service. Some of the greatest sinners of Christendom have been men anointed of God. Samuel anointed Saul at the order of God. Saul began his rule with God's blessing. It is true that God had advised against the course taken by the Israelites. It was not his wish that a king should govern his people. But upon their insistence he anointed a king for them. He started Saul right. About this there can be no doubt. God never anointed a man against his will. Saul started right. But soon he began to make mistakes. Soon

he forgot the wish and advise of God and was guided wholly by his own impulses and desires. It shall not be our purpose, Brethren, to mark the steps in this man's downfall in any regular order. We are not interested in that side of the affair. But the sad story of the fall of God's anointed is told with the hope that we may be able to guard against similar mistakes.

MISTAKE NUMEBR ONE. "Cursed be the man that eateth any food until evening, that I may be avenged on my enemies" (1 Sam. 14:24). An unadvised requirement. When a man must use force in righting wrong his heart must not delight in the suffering he necessarily must inflict. When a soul is lost and must of necessity be banished from the presence of God there is sorrow in heaven. God never delights in the suffering of humanity. If the ax must be laid to the root of the tree the husbandman grieves. All too often we take keen delight in the misfortune that comes to others through their sin. We look upon the wayward son or daughter and say, "Didn't I tell you?" Their suffering proves our power of prophecy and in it we glory. Then, too, our impatience and ill-will is kindled as the fight goes on and we find ourselves enjoying the fight not because we are putting down sin but because we are fighting. So it was with our King Saul. He had no sorrow for the unfortunate people who knew not God. Had it been today, our churches would be sending missionaries to the Philistines. They knew not God and so they should have been pitied and not destroyed.

In the enjoyment of Saul in pursuing the Philistines we are reminded of a certain father who while using the old time method of correcting his son, said, "Sonny, it is hurting me worse than it is you. I do not wish to thrash my son." "Then," said the weeping boy, "if you don't like to thrash me, why do you strike so hard?" Evidently some of the impatience of the father had gotten into the boy's back through the rod. A king should wield the rod or national rebuke with infinite kindness.

Saul was so anxious to become avenged on his enemies that he insisted that no one should eat until his anger had abated. But what was the result of this impatience and anger? Well do we recall many of our experiences while a young man upon the farm. Strange how God has us in his school before we realize it. Often while driving our father's team we became angry without just cause. Then we caught up the "lines" and struck out lustily only to have the lines wind about our body and the buckle on the end to sting us unmercifully. We can feel the "sting" yet! So it was with our friend Saul. In his anger he made a hard and fast rule and when the "line" came back, the buckle stung him, but the buckle in this instance was his own son. So, my friends, when we strike out in anger we ourselves are the ones to suffer. Poor Saul! Is your name Saul, my brother?

MISTAKE NUMEBR TWO. The Command of the Lord. "Now go and smite Amalek and utterly destroy all that they have and spare them not" (1 Sam. 15:3). "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings and the lambs, and all that was good, and would not utterly destroy them" (1 Sam. 15:9). When we destroy evil we are not to gain financially in the work. Poor Saul wished to make his fight against the Philistines self-supporting. He reminds us of the minister who so organized his church that it was self-supporting. The members needed not to make their regular contributions. It was a wonderful plan and was the talk of the town. But he met with a sad misfortune. Just as soon as he had it well under way the church died. We are reminded of the old story of the man who taught his horses to go without feeding. He was successful with his experiment but was unfortunate in that as soon as they were well trained they died. So are all self-supporting religious organizations. What was the buckle on the line this time? "Because thou hast rejected the word of the Lord he hath also rejected thee from being king" (1 Sam. 15:26).

MISTAKE NUMBER THREE. The envy of Saul toward David. When you envy a man who can do a given task better than you, you are making a most serious mistake. Saul should have welcomed any one who could have helped him in his kingdom rather than to have allowed envy to creep in and weaken him. Herein lies one of the greatest difficulties of the church. Men are too much like Saul today. Envy is allowed to run its course and destroy the work of God. Saul failed to realize that the kingdom was vastly more important than the king. If David could function in the kingdom Saul would have been a wise king had he sought to use David and given him responsibility and not to have grown envious of him. Men today, in the service of the church say, "Well if they can do it so well, let us see how well they can do it. We will just step back awhile and watch." But we always forget that there is no place to stand when we "step back." All we can do is to take a seat on Satan's grandstand and watch the children of God "carry on." Brethren, one of the most subtle of Satan's purposes is to have an active soldier grow envious and then take a seat on his "grandstand." Poor Saul! By the way, brother, where are you sitting?

MISTAKE NUMBER FOUR. Saul attempting to take the life of David. What is more natural than that we should attempt to take the life of those we hate? Envy, hatred and murder! What a company to run with, when we may have the company of the FATHER, SON AND HOLY GHOST! But like all stories of men who go wrong, the end is coming with surprising rapidity. Mistake number four is hard followed by another.

Our Worship Program

A DEVOTIONAL READING OF ROMANS
(Clip and put in your Bible for convenience)

MONDAY

THE BETTER WAY—Rom. 10:1-13.

The attainment of righteousness by rigid performance of legal enactments is difficult, if not impossible; there is a better way—faith in Jesus Christ as Savior and Lord—a way that is easy and open to all alike.

TUESDAY

UNBELIEF INEXCUSABLE—Rom. 10:14-21.

Everything possible has been done to encourage the Jews to call upon the Lord by faith, but they were rebellious, refusing to be taught, choosing their own way. The Jewish attitude is typical of that of many people today.

WEDNESDAY

THE BELIEVING REMNANT—Rom. 11:1-10.

Though Israel as a whole is rejected because of its unbelief, yet there is a believing remnant that shall be saved. So it has ever been that the masses of the people have been unresponsive to the Gospel appeal, but God is calling unto himself the few who will believe.

THURSDAY

ENGRAFTED BRANCHES—Rom. 11:11-24.

The stock of Israel is consecrated to God and some branches thereof remain true and holy, but some through lack of faith have been cut off and Gentiles grafted on in their stead. But they have nothing wherewith to boast, it is simply because of their faith that they are made partakers of divine righteousness.

FRIDAY

GOD'S ULTIMATE PURPOSE—Rom. 11:25-36.

Now the final purpose of God became clear to the great apostle as the unfolding of a mystery and he sees both Jew and Gentile turning to God through the abundance of divine mercy. How marvelous God's wisdom and how stupendous his forgiving grace!

SATURDAY

CONSECRATION OF SELF—Rom. 12:1, 2.

This brief scripture bears a great and much needed message. As of old God required sacrifices of slaughtered beasts, pure and without blemish, so now he requires our noblest and truest selves, wholly given over to his will.

SUNDAY

SPIRITUAL GIFTS—Rom. 12:3-8.

"Let every Christian be content with his proper place and functions," cultivating a spirit befitting his task, remembering that all are members of the one body, Christ Jesus, and related one to another.—G. S. B.

MISTAKE NUMBER FIVE. Refusing to take advice from his friend and son. Jonathan advised father to deal gently with their common friend, Dávid. When we persistently refuse to listen to the advice of our finest friends we are pretty well along on the road to destruction. When Saul was urged to avoid mistake number five he rushed into a more serious one.

MISTAKE NUMBER SIX. Seeking the advice of a witch when he might have had the counsel of God. One of the sad evidences of our sinfulness is our willingness to be advised by the agents of hell. God knocks at our heart for years and we refuse to hear him. One of the emissaries of hell whispers to us and we rush to do his bidding. God was anxious to advise Saul, in fact he had done so over and over again, and yet Saul went to the witch of Endor! By the way, brother, whose advice are you following?

THE LAST MISTAKE. "THEN SAID SAUL TO HIS ARMOR BEARER, DRAW THY SWORD AND THRUST ME THROUGH THEREWITH, BUT HIS ARMOR BEARER WOULD NOT, FOR HE WAS SORE AFRAID. THEN SAUL TOOK THE SWORD AND FELL UPON IT" (1 Sam. 31:4). Even a common soldier would not lift his hand against the Lord's anointed, but Saul in his last act of his unfortunate life defied the Lord and took that which he could not give—a human life!

Elkhart, Indiana.

OUR DEVOTIONAL

The Overflowing Cup

A Short Devotional by the Late Dr. Jowett

OUR SCRIPTURE

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever (Psalm 23:5, 6). Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: ... For in thee, O Lord, do I hope; thou wilt hear, O my God (Psalm 38:9, 10, 15). My strength faileth because of mine iniquity (Psalm 31:10). In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness (Psalm 31:1). I will take the cup of salvation, and call upon the name of the Lord (Psalm 116:13).

OUR MEDITATION

My cup runneth over! Such is the measure of the bountiful hospitality of God. There is no leanness or meanness in his feasts. His provision is never scanty. His resources never come short of our necessity. Nor are they just level with our needs, leaving no margin of grace. The Divine Host welcomes his guests to overflowing bounty. "In my Father's house there is bread enough and to spare!" My cup runneth over.

This magnificent fulness dwells in every promise of the Lord, and it gives radiant distinction to all the ministries of his love. I look at my sin. It is the biggest thing I know. It is piled up like some gloomy, barren mountain in the landscape of my life. I can do nothing with it. If I set myself the task of removal, it is like yoking my weakness to the removal of a mountain, spadeful by spadeful, a helpless and a hopeless labor. And nobody else can do anything with my sin. My friends can pity me, but their pity does not redeem. They can ease my outer circumstances, but the ease is not the mother of vital peace. The awful fountain remains, and it mocks the finest resources of human friendship. It is the biggest thing I know, and I stand before it as impotent as a broken reed.

I am like the psalmist; "My strength faileth because of my iniquity." But if the good Lord mercifully draws near to my sin, how then? Then my biggest thing is van-

quished by something bigger, even by the wonderful grace of the Most High. "Where sin abounds, grace doth much more abound." It is like some parochial hillock set in the presence of the Himalayas. Nay, that comparison is ill-suited to express the glorious might of the grace of God. I find a better comparison in some sandhill which children have been piling up on the shore throughout a long day; and God's great sea rolls in, wave upon wave, depth beyond depth, and in its majestic advance the hillock crumbles away, and is levelled with the sandy plain. Where the hill abounded, God's vast sea doth much more abound!

Sin finds its master in grace. The big thing can be buried in the bigger thing. And divine grace is the only bigger thing that can ever be found. But the grace is so wonderful and so abounding that our sin is lost in its infinite depths, as an unclean thing can be dropped in mid-Atlantic and buried in the depths of the sea. God's grace does not just measure up to our sin; it rises above it in overmastering grandeur. We are more than conquerors.

And how is it with my common necessities—the care that pinches me, the sorrows that beset me, the lean circumstances which touch and chill me as with fingers of ice? How is it with human grief and pain? They are big things; the only bigger thing is sin. But these are big and far-stretching. They journey with man wherever man travels and wherever he dwells, whether it be among arctic snows or in the burning sun of the tropics. The gloom of sorrow is like the natural darkness, its circuit encircles the globe. And where is the antidote of human suffering and sorrow? Who has the magic touch which can wipe away bitter tears? Where is the physician, with wines and cordials in his wallet, which can remove the heavy stuff that weighs upon the heart? Where do our doctors of sorrows live, the skilled practitioners who can dispel heartache, and chase away the grief that saps the mind? Who deals in the secret virtue that is the master of sorrow? Who has the bigger thing?

Only Christ has the bigger thing. "Our consolations also abound in Christ." I love the fulness of the word "abound." Christ's consolations are not ministries which may or may not be equal to our griefs; they overtop them like great waters. Earth has no sorrow that heaven can not heal. There is no grief standing in insolent pride outside and beyond the consolations of grace. Our sorrows may abound, but Christ's consolations more abound. Thus it is that our sorrow is transfigured, and thus it is that "at midnight Paul and Silas, flogged and bleeding, sang praises unto God, and the prisoners heard them." Our Lord's ministries are always abounding. In his grace our cup runneth over.

OUR PRAYER

O Lord, our Lord, how excellent is thy name in all the earth! Thou art the strength of my life; thou art my joy and song. Thy mercy is my confidence and thine almighty arm is my strength. Of the cup of thy salvation do I drink and rejoice in thee all the day long. May all thy people praise thee for thy goodness and mercy. May they trust in thee and serve thee. Amen.

PRAYER

O Merciful God, be thou now unto me a strong tower of defence, I humbly entreat thee. Give me grace to await thy leisure, and patiently to bear what thou doest unto me, nothing doubtful or mistrusting thy goodness towards me; for thou knowest what is good for me better than I do. Therefore do with me in all things what thou wilt; only arm me, I beseech thee, with thine armor, that I may stand fast; above all things, taking to me the shield of faith, praying always that I may refer myself wholly to thy will, abiding in thy pleasure, and comforting myself in those troubles which it shall please thee to send me, seeing such troubles are profitable for me, and I am assuredly persuaded that all thou doest cannot but be well; and unto thee be all honor and glory. Amen.—Lady Jane Grey (1537-1554.)

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for June 13)

Joseph's Fidelity

Scripture Lesson—Gen. 39:1-23.

Printed Text—Gen. 39:1-6; 19-23.

Devotional Reading—Prov. 4:10-18.

Golden Text—Seest thou a man diligent in his business? he shall stand before kings.—Prov. 22:29.

LESSON LIGHTS

After Jacob had met Esau, and they had parted in peace, he went to Shechem, thence to Bethel, where he had the vision, and finally settled at Hebron, the home of his fathers. Here Joseph grew up till he was 17 years old, a lovely, well trained, godly young man. The ten older brothers were trained in the worldly period of Jacob's life, and among heathen associates, while Joseph was brought up under better influences than his elder brothers in his father's wiser and more religious years.

He was his father's favorite, very likely because of his sweeter disposition, for his older brothers were rough men, more like the modern Bedouin while Joseph was quicker of intellect, handsomer in face, with a winning and pleasant manner, Jacob was not only partial to him, but he showed this in many ways; one of which was in giving him the sort of robe which was worn by the leisure class, the masters, while the brothers must wear the coarse and common robes of the workmen. Then Joseph had dreams of greatness beyond the greatness of his brothers, or even of his father, and in the innocence of his heart told the dreams. In addition, he told his father when he saw evil done by his brothers, probably only because Jacob wished him to, without any personal malice. The jealous brothers therefore hated him, and when at last they saw their chance they sold him into Egypt as a slave—thus putting in motion the strange series of happenings which made the dreams come true.

Favoritism in the Family

"It is wrong in itself. The dull child, not the bright one, the weak, faulty child, not the strong, perfect one, really needs the most praise and encouragement, the most help and favor. Then favoritism usually spoils the child, cultivating pride, self-conceit. Not many of us can stand petting, pampering, and flattery. It is unjust to the others, too, to choose one for special preference and distinction. Once more, favoritism naturally draws upon the favorite the hatred and envy of the others."—J. R. Miller, D.D.

What Egypt Meant to Joseph

Egypt was at this time the most flourishing kingdom the world had ever known. It was cultured in the arts,—in learning, in architecture, printing, writing, weaving, etc. So that when Joseph came from his father's black tent among the beautiful hills and pasture lands of Canaan, and entered into the cultivated city life of Egypt, "it was a bewildering

sight to the shepherd lad, telling him of beauty, wealth, and gaiety, such as he could not have believed possible."

Now all these things were (1) a trial and test of Joseph's character. He grew strong by resisting them, by holding on to the true God, by retaining his purity, like the swan sailing undefiled through the sewers of Paris, like the lotus flower of Egypt keeping its silvery whiteness while resting on muddy waters. He knew about evil, as he had never known before, but by observation, not experience. (2) They broadened his outlook, they enlarged his nature, they furnished him with culture and polish which he would need in Pharaoh's court.

Joseph as a Slave

Joseph as a slave. The chief alleviation of Joseph's bondage came from himself. His spirit was not broken by his unfortunate position, but even as a slave he did his best, "and the Lord made all that he did to prosper in his hand." The result was that he was soon raised to a high position in Potiphar's household, and had general control of all his affairs. Even now, "a slave brought up in the house is admitted to all the family councils; he is allowed to trade, or to engage in any business on his own account; and he may, in fact, do just as he pleases, provided he proves himself a bold fellow, who may be relied upon as ready and able, in case of emergency, to wield a sword in defense of his master."—Kitto. "When his fellow-servants were squandering the golden moments, Joseph was filling them with activities. When they were content with a good surface appearance, he toiled upward to success from carefully laid foundations. ... They often pointed to him with envy, and perhaps said, 'He is a lucky fellow.' They did not think that his luck was his character, and that his character meant God."

Joseph Resisted Temptation

Self-control is one of the most essential elements to a successful life. The power to resist temptation, to say "No" to the appetites of the flesh and to every seducing influence is a great and divinely bestowed gift. Joseph had that power. He resisted temptation (1) by recognizing the fact that it was sin against God, and (2) by recognizing the fact that it was treachery toward his master. To have yielded would have been to lose all he had gained, and blot out his unknown future. It is most striking to see how Joseph, out of pity for his master, refrains from accusing the wicked woman. "More men could be found who could thus have spoken to Potiphar's wife than one who could have kept silence when accused by Potiphar. For his purity you will find his equal, one among a thousand; for his mercy, scarcely one."

When Faithfulness Counts.

When faithfulness counts. It is easy to be faithful to God and duty when all men speak well of us. When the sun is shining, and the path is clear before us, and our bodies are strong and our hearts are singing. When our plans succeed and our dreams come true. Who could not be good, then, without half trying? But it is hard to be true to one's best when our well-meant endeavors meet opposition, sometimes the opposition of those nearest and dearest to us. When sickness comes, or poverty. When we are ridiculed, and slandered, and unjustly accused. When our plans fail, and our hopes seem far from fruition. When all the world is dark, and all the future gloomy. Most lives fall into such conditions, as Joseph's did in the events we are to study; and one of the chief inspirations coming from Joseph's history is the splendid way in which he met his troubles.

CARLETON, NEBRASKA

(Continued from page 15)

Universal Week of Prayer. This was approved and observed with good results.

The first Sunday evening of February, Rev. Longenecker and a group of his young folks of the Bethel Church of the Brethren, were with us and presented the play entitled "Mrs. Ling's Conversion." This is a Missionary Play and makes a strong appeal in behalf of China. Some of the curios and material used in the play came from their own workers in China, thus making it all the more interesting and touching. The play was presented to a full house which responded with a liberal offering, half of which was given to their China Missionary fund and the other half reserved for our own missionary work.

In keeping with the Lenten season appropriate services were held during the month of March. A quiet "round up" was also made with a view to finding new recruits for Christ and the church. As a result of this 14 were baptized the week following Easter.

The next feature of special importance was the presentation of the picture "Lest We Forget", and a stirring address by Hon. Chas. Haffke, Field Secretary of the Anti-Saloon League of Nebraska.

Mothers' Day was observed in a special way. And the following Sunday the graduates of the Carleton High School, with their instructors and friends, came to us for their Baccalaureate service. Last Sunday was the date of our spring Love Feast and Communion service. Next Sunday is Memorial Day and we hope to have a service in keeping with the day.

Upon our bulletin board this week appears this slogan:

"Garments of Righteousness never go out of Style."

Our business is the putting on of these garments. Therefore, pray for us Brethren, that his Name may be exalted.

C. R. KOONTZ.

J. A. GARBER, President
Ashland, Ohio
E. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

An Unusual Program

Brother E. M. Riddle, pastor of our church at Bryan, Ohio, has consented to share with the Endeavorers of the brotherhood some of the interesting features of a very successful Christian Endeavor program rendered in his church. He says: "I was asked sometime ago to lead the C. E. meeting for May 16th and had a very wonderful service on the subject: 'Using the Bible.' The enclosed material was asked for and kindly and graciously sent to me and was read by different Endeavorers during the services that evening."

Every message written in response to his appeal is good and will be an inspiration to our readers.

We hope other Endeavor leaders will be thoughtful enough to share portions of a good program or other interesting feature of their society work with the brotherhood. Also, we pass on a suggestion made by Brother Riddle that societies find it interesting to plan "a California Night, or an Indiana Night, or any other state night in Christian Endeavor, having everything coming from people within that state for one evening." It is an interesting suggestion, and we hope some society will find it profitable. Let us hear of your results from this or other programs.—The Editor.

What Books of the Bible Have You Found Helpful to You as a Business Man?

My favorites run to the New Testament—Matthew, Mark, Luke and John—to the story and Life of Christ. In my humble opinion these books and their early story of "his life" seem to offer much food for thought.

With very best wishes, I am,

Sincerely,
FRED L. BALL,

Of the Park Drop Forge Company of
Cleveland, Ohio.

The Bible as a Life Guide

Dear Brother Riddle:

I understand that you are planning an outstanding meeting of your Christian Endeavorers for the evening of May 16.

I take pleasure in writing this word of greeting to that gathering of young people, and only wish that I might be present in person. We seventy-seven thousand young people in Ohio are too many for any one State President as a parish of visitation, but we are not too many when it comes to the great tasks of cooperation and Christian Service needed all over our great state.

And in order that we may all the more effectively render such service allow me to point out the one central need of our lives. **That is greater devotional development.** We need the Bible with all its spiritual forces.

Read it without previous prejudice. Let it speak its message unto you about Christ and redemption. Let it have the right of way in your heart. Remember it is the Word of God. He is talking to you. It is more important to have him talking to you than even your talking to him, important as that is in the life of all Christians.

I believe that the great secret of tomorrow's progress in the Christian church is a return to the Book. Let our young people of today set the pace and as leaders of tomorrow its central place in the lives of men is assured.

Most Sincerely,

ORRIS H. HAULMAN,
State President of Ohio C. E.

The Bible and Progress

My Dear Endeavor Friends:

If I were going to settle down in a new town, one of the first things I'd do would be to go to the local book store and find out how many Bibles they sell every year. If it were possible I would try to find out from the Post Office, if they had any way of determining it, how many copies of the Bible had come to other people of their community through the mails.

My reason for this action would be that wherever you find the Bible purchased, read and used the most you will find the best type of progress.

North America and South America are cases in point. South America, Catholic and without the Bible is literally centuries behind North America with a great Protestant influence and with the Bible.

Bible salesmen, called colporteurs, usually precede the traveling salesman of modern progress, just like the Missionary precedes the tradesman in all the foreign missionary fields.

What is the conclusion of these? A Bible reader and Biblically informed person actually has a better chance of material success than one who does not know it all. If you don't believe this, investigate the slum section of any big city and you will find it so.

Naturally I send my heartiest personal greetings to you. With best wishes for not only a great meeting tonight but continuously, I am,

Very truly yours,
FRANK L. FREET,
Executive Secretary of Ohio C. E.

The Bible as Literature

If one had to choose between a mastery of the English Bible and a College education, it would be far better to choose the first. So says the Professor of English Literature in one of America's greatest Universities. At first thought this will seem an astonishing assertion, but I believe it can be fully justified. For that person who has mastered the English Bible will have a knowledge of the English

language in its finest form; he will have acquired a penetrating insight into human nature as it really is; he will be conversant with an important field of human history; he will know the most satisfactory of all philosophies and the most exalted of all ethical systems; and above all, he will have become acquainted with the Way of Life as it is revealed in Jesus Christ the Son of God.

ALVA J. McCLAIN,
Professor of Theology in Ashland Seminary.

Bible Commands

There is nothing in God's Word that should strike us as forcibly as these words—"Thus saith the Lord." Christianity is a positive religion. It is a religion of "doing." It is more than a religion, it is a life. And life is made up of actions which must be either positive or negative in their content.

Jesus, when he was about to ascend to the Father, made this statement: "Go ye, therefore, and make disciples of all nations—teaching them to observe all things, whatsoever I HAVE COMMANDED YOU." Therefore we can safely say that the whole propagation of God's Gospel hangs on the obedience to the Bible Commands. When Jesus was asked what one ought to do to inherit eternal life, he made this reply, "Keep the Commandments." At another time he said, "This DO and thou shalt live." The positive aspect is ever present in the words of Jesus.

You will remember that Jesus never abrogated the Old Testament commands, but rather enlarged on them and made them more meaningful. Just read the Sermon on the Mount (Matt. 5, 6, and 7) with this thought in mind, and you will be able to grasp its full meaning.

This thought to close: When Jesus was asked which was the first great commandment he made answer after this fashion,—"Thou shalt love the Lord, thy God with all thy heart, and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Now note his next words: "On these two commandments hang all the law and the prophets." Commands were for obedience and must be kept as a law.

FRED C. VANATOR,
Ohio C. E. Secretary for Brethren Churches,
Canton, Ohio.

The Practical wisdom of the Bible

The Bible contains the most practical wisdom to be found within any book. The purpose of the Bible is to make clear the way of life. As such, it comes to us out of the lives of men and women lived amid the varied circumstances of life. The truth set forth in the Bible finds men and women at greater depths and higher heights than any other book. Thus, the Bible goes back into life. By this means it helps those who respond to its living message to develop a peculiar life like

unto that which is clearly set forth in the Bible itself.

The Bible was not written to teach Geography, nor History, nor Science, nor Philosophy, nor any other subject as such. The Bible presents the best of truth found within any of these fields of human knowledge, but the truth thereof is presented in a practical way, and it impresses one as being applicable to the situation of life in which he finds himself. For this reason men of all walks of life have found within the Bible illumination, instruction and inspiration that have made them commensurate to the heavy responsibilities devolving upon them. This has been generally characteristic of right thinking parents, teachers, business men, lawyers, doctors, and statesmen. Great leaders of thought and human endeavor have freely testified to the immense help which they have received from a knowledge of the Bible. And many of these have confessed with the knowledge acquired in their youth proved of greatest worth.

J. A. GARBER,

Professor of Religious Education in Ashland Seminary and President National C. E. Union.
Ashland, Ohio.

Teaching the Bible, From the Standpoint of a Sunday School Teacher

The Bible is the greatest book in the world. It stands supreme because it tells of supreme men and women. It is a book of books and the Book of books. Each volume is complete in itself. Yet the whole Divine Library is a unity of such a nature that the removal of one book would cause it to be lacking greatly in its wondrous message. It is also the best literature and history that the world has.

As a guide in the life of a Sunday school teacher the Bible stands without a peer. It is truly an "impregnable rock of Holy Scripture." It is the only true story book of a teacher's childhood experience; a fashioner of his vigorous, early manhood; a shepherd's crook of his latter days. It will give him "grace and glory"; lead him beside still waters where green pastures abound; comfort him in hours of distress and bitter agony; and save him eternally.

The greatest teacher of the Bible is the Sunday school teacher. God bless the hundreds of self-sacrificing men and women who, with no abatement of energy and zeal, labor to make Jesus Christ known. Know Jesus Christ as the Word who was, is, and shall be, the only perfect Man and the only perfect God. Love him accordingly. Teach men and women concerning him. Let them hear of his cross, death and resurrection. Says one Sunday school pupil, "I first learned to love my teacher, then I learned to love my teacher's Bible, then I learned to love my teacher's Savior."

Bible School teachers! You remake the world. Go about your task carefully, patiently, readily, and reverently. Glue your mind to God's Book for all else shall fail. Study it to be continually wiser and practice it to be safe. Teach it to wayside pilgrims as the veritable spring of the ages. And your soul,

like the stars of the morning, shall shine in the firmament forever and forever.

M. A. STUCKEY,

Field Secretary for National Sunday School Association.
Louisville, Ohio.

Why Should Every One Have a Knowledge of the Bible to be Educated?

One great man has said, "No one is educated unless he has a knowledge of the Bible."

No matter how much college training one has he would not be educated unless he had made a study of the Bible, for, we are told by great professors of literature that the Bible, the Word of Life, contains not only the highest poetry to be found anywhere in literature, it contains the essence of all religion, the finest historical prose, story-telling, dramatic literature, oratory and essays. It is classed by our best educated men as, "The Greatest English Classic"; is the foundation of Modern English Literature. The practical wisdom expressed in the Book of Proverbs has not been surpassed by any of our modern wise men.

As boys and girls at home we were all very fond of reading, and when our supply of books of fiction were all read and we would be wishing for more mother would say, "Read the Bible if you want a story book, there are true stories in it." True it is, and one should encourage and help the youth to make the right use of the Bible, for he does not realize the wealth of material in the Scriptures.

The Bible is a book which we may look on as touching the soul of the race as a whole. For this reason if for no other we must hope to see the study of the Bible begin to take its place in the study of English literature.

How then could one be educated and not have a knowledge of the Bible when we find in it the highest forms of literature, the fullest satisfaction of our passion for truth, and the only true meaning of the Way, the Truth and the Life.

MRS. ROY BEVER,

Member of the Bryan Church, Residing in Fort Wayne, Indiana.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for June 13)

The Meaning of Our Flag. Proverbs 14:34

"We pledge allegiance to our flag, and to the country for which it stands, one nation, indivisible, with liberty and justice for all." This is our pledge that we take when we salute the flag. Do you know it? Do you know the meaning of those words? They are rather large words, aren't they? We might talk about the meaning of some of them. Pledge means to promise. Allegiance means to be true to or to be faithful to. In other words, this pledge means that we promise to be

true to our beautiful red, white, and blue flag and that we will also be true to our United States, for which the flag stands.

A small boy, named Dick, was standing on the street corner one morning. He had been sent on an errand by his father, but as he was half way to the place to which he was to go, several of his chums met him with the usual signals. Soon they were telling him their latest plans to have a big time. Now Dick did not mean to forget his errand, but he was so interested in the plans for a hike and loads of other fun that he did forget all about his errand. When he did remember that he had work to do he felt very sorry. He did not really want to go on his errand when the rest of the boys were in the midst of having a good time. Dick thought several minutes about matters. Then he decided that he would be loyal to his father and obey him. He told the boys he would see them later and then off he went and soon he had done his errand and was home.

Now it happened that Dick's father went down the other side of the street when Dick was talking to his chums on the street corner. At first, he felt rather angry that Dick was not hurrying on with his job, then he remembered his own boyhood days and how hard it had been for him to work when he wanted to play. When he saw Dick leave the rest of the gang and go on with his work he felt proud of him and when Dick got home, he was glad that he had accomplished his task and gone home for he found the family all making plans for a big outing. My, but he was glad that he had been loyal and true to his father. He felt that it payed to be obedient. Besides the fact that he was glad to find that his folks were planning an outing, Dick found that he felt good inside just because he had done his duty instead of shirking. Did you ever notice how much happier you feel when you have done your duty?

Well, our topic this time is about being loyal to our flag, isn't it? I wonder if you see any relation between the idea of being loyal to our parents and being loyal to our flag. Let's think real hard together and see what relation there is between these two things. When we are loyal and true to our parents, we obey them and do what they want us to do. Likewise when we are loyal to our flag and the country for which it stands, we obey the wishes of our country. Does that sound funny? Do you think that our country has wishes? Well, it is this way. The wishes of our country are written down as laws. There is the constitution of the United States, and there are other laws of our country. These are the things that we must follow if we want to be loyal and true to our flag. Moreover, we can be loyal to our flag by being good and living good clean lives. We are told in our Bible that good people are an honor to any nation.

There are not many wishes or laws of our country that you, as a junior citizen would be apt to break but as you grow older you will be tempted and it would be a good thing to resolve now to be true to your country. There are laws about driving your automobile too fast and endangering the lives of others; there are laws about respecting the

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Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Rio Cuarto, Argentina

In our work in Argentina we have not appealed for hospitals or doctors because these needs are already fairly well supplied. In Rio Cuarto there are thirty-seven titled doctors besides a number of "curanderos" or self educated healers. These latter are however, being eliminated. A recent law does not permit anyone without title and authorization to treat patients or prescribe remedies or even habitually recommend treatments whether he accepts pay or not for his service. This is a law dictated to protect the caste of doctors who by having a monopoly can make their scale of prices and suit their convenience in treating patients. Doctors charge from two to four dollars for a consultation and double that for a visit and if the visit is to the country there is an additional charge of eight dollars for each league (three miles). Few of them will make a visit at night. Maternity cases cost from one hundred dollars up, and surgical operations according to the wealth of the patient.

There are hospitals but few trained nurses, the doctors preferring to do in part the work that nurses do and employ cheap unskilled helpers for the rest. As a result patients often receive poor care in the hospitals, and in the charity hospitals where the attendants are Catholic nuns it is the common complaint that patients who refuse to comply with the Roman rites are neglected and frequently die because of neglect.

Under the letter of the present law a trained nurse would be in danger of prosecution unless working strictly under the direction of an authorized physician. Of these I suppose that there are very few in the country who have experienced conversion and have an interest in the salvation as well as the health of the patient. There is therefore

a great need of Christian physicians in this country and of evangelical hospitals. There is a movement started to provide a union evangelical hospital and it should have the support of all denominations.

In Laboulaye we have a rather remarkable case. A man by the name of Perez, who is scarcely able to read or write, and who until two years ago lived in the country and was known as "el chanchero tuerto" or "one-eyed hog raiser", began to be known as having a gift for discerning the ailments of people and advising them what to do in case help was possible. He was so successful in treating people with simple herbs of the camp that he could no longer attend to his work on account of his visitors, and his wife washed clothing to help to support the family while he attended the sick gratis.

Finally the people healed began to give him gifts of money or produce, chickens, sheep, etc., and these he refused to touch, leaving his wife to attend to the business end of the house. Then they moved to town and patients came to the number of several hundred a day. A year ago when I visited Laboulaye he came to church and became interested in the Gospel and has continued to come, and he and his wife are now candidates for baptism, but Brother Istueta, the pastor, is proving them and teaching them so as to make sure that they are truly converted, for they now have a wide influence.

In the month of March, during the elections, the dominant political party wanted Mr. Perez to help, but he refused to take part and as a result the politicians joined with the doctors to persecute him. He was charged with causing the death of an old drunkard who died, who had gone to Perez but was refused treatment, because he does

not accept anyone whom he believes to be beyond his help.

On this charge he was put in the "calabozo," a room scarcely six feet square, without bed or even chair and for four days was not allowed to leave it and for nine days was kept without permission to speak to any one. Meanwhile they searched his house for drugs and found none. Brother Istueta helped the family in their trouble and through an attorney whose wife had been healed through Perez, secured a transfer of the case to Rio Cuarto. He was brought here a prisoner and presently the daily papers began to publish articles against him, inspired by the opposition. I wrote in reply, exposing the rank injustice done him. The judge here is a friend of mine, having been a fellow professor and he soon left the poor man out on bail. Meanwhile his wife was in our home in a critical condition as she suffered from heart attacks on account of the nervous strain from the trouble. The family of three children was cared for by one of our believers in Laboulaye. Happily all are at home together again, but the case will probably drag along for a year or two.

As a result his conversion to the Gospel has been widely advertised and many new people are inquiring about the Gospel in Laboulaye. He gives out tracts to all who come and has wall texts in the waiting room, and Brother Istueta goes frequently to teach the crowds that are in waiting. As he gives no drugs or prescriptions and receives no pay it will be difficult to convict him of being a lawbreaker, and if he continues to give a faithful testimony to the Gospel and to point people to Jesus as the Savior he can be a valuable helper in this atheistic land. We therefore ask the special prayers of the Brethren at home that God may use this new convert to the salvation of many. C. F. YODER.

NEWS FROM THE FIELD

For the Members of the W. M. S.

PRAYER CALENDAR FOR JUNE

June 1. Pray for the Sickles, enjoying their first furlough at home from South America, and ask definitely for God's supreme blessing to rest upon their itinerating among the churches.

June 2. Pray for Dr. Bell as he conducts the Endowment Campaign for the College.

June 3. Pray for the two new Christian Endeavor Societies,—a Senior society in Huinea Renanco and a Junior society in Rio Cuarto, which have just been organized for work with the young people in South America.

June 4. Pray for the rectoration of Dr. Gribble's health as she rests in France and as she comes to the homeland.

June 5. Pray that both means and workers

may be available to again send out the Bible Coach in South America.

June 6. Pray for Educational Day as it is being observed throughout the churches and ask that the claims of Ashland may be rightly presented.

June 7. Pray for the native workers on the various mission stations who have been called into places of leadership.

June 8. Pray for the missionaries as they attempt to teach and train the native leaders.

June 9. Pray for the great host of young men and women who are leaving their respective colleges to enter into their life-work.

June 10. Pray for Mrs. Jose Anton, wife of our native worker at Buenos Aires, whose birthday occurs today.

Pray for the Editor of our Sunday School Literature, Quinter M. Lyon, whose birthday also is June 10.

June 11. Pray for all the missionaries who are engaged in language study.

June 12. Pray for God's blessing to rest upon all the conventions which will be held this month that the true purpose of all the auxiliaries of the church may be kept before the assemblies.

June 13. Pray for all the organizations of the churches that on this Lord's Day they may carry forth with boldness the message of the church.

June 14. Pray for the established Christian homes on the foreign fields that they may be hill-tops of light to the heathen homes round about them.

June 15. Pray for the new mission station being opened in Africa.

June 16. Pray for our work at both stations in Kentucky.

June 17. Pray for the health of all our missionaries.

June 18. Pray that the members of our W. M. S. shall become both hearers and doers of the Word.

June 19. Pray for the mothers of your community and church that they may be seeking their wisdom and strength from the source of all true wisdom.

June 20. Pray for your pastor as well as all the pastors of your community.

June 21. Pray for the various delegates of our own W. M. S. who may be attending the Winona Summer School of Missions.

June 22. Pray in particular for that school, its faculty and delegates.

June 23. Pray for the Daily Vocational Bible schools as they will be opening in our various churches soon.

June 24. Pray for the mothers of the missionaries who are on the foreign fields.

June 25. Pray for the members of the Home Mission Board.

June 26. Pray for the children of the missionaries.

June 27. Pray for the quickening of the Spirit in the life of the church.

June 28. Pray that the "summer slump" so generally felt in our churches, may not retard the work to which your church has set its hand.

June 29. Pray that God's blessing may rest upon the promotion of the Tract work.

June 30. Pray for strength to live your own life as would become a Christian woman.

MRS. W. O. NISH,
Prayer Band Secretary.

NEWS OF THE COLLEGE

May Day celebration was set for Wednesday of last week and a good many visitors from out of town came but the weather was so bad that it was postponed until Thursday when we had a beautiful day and a good crowd. The event went off as planned and reflected credit upon the College. Miss Helen Price, of Nappanee, Indiana, was crowned May queen. Many out of town guests were here to enjoy the event.

Dr. Bell stopped off here on his way home from South Bend, where he filled the pulpit for Dr. Beahler who was here last Sunday for the dedication of the new church, which will doubtless be reported elsewhere. Dr. Bell is making commendable progress and has met with good response wherever he has gone. Our goal is to have every church give at least something more than it did in the former campaign. Some have more than doubled their former gifts.

It is sometimes asked if the College will ever get done with asking for gifts. The answer to this just now is that we have no choice at this time. Organizations over which we have no control compel us to make this canvass. The city and local canvass will be arranged for soon.

The Girls' Glee Club of Ashland High School, about 40 in number, recently sang at our chapel. I dare say it was the greatest number of Ashland High School students ever in the Chapel at any one time.

Commencements such as Graduate recitals are being given as per the schedule printed in the last number of the Evangelist.

The Junior-Senior Banquet was held last Thursday in the basement of the new church, the W. M. S. serving it. The room with its new kitchen, etc., affords an ideal place for such events.

The Girls of the Y. W. C. A. held the annual May supper on the campus last Thursday. The money is used to send delegates to the conference at Lake Geneva. Very helpful and important.

Summer school promises to be about as big as we are able to care for considering our capacity.

The campus is looking fine and I wish all the friends of the school could see it now.

Do not forget the Alumni Banquet in the new church Tuesday, June 8. All alumni reading this are invited.

John Miller, son of Dean and Mrs. J. A. Miller, who graduates here this June, has received an appointment at Ohio State University as assistant in Zoology for the coming year where he will do graduate work in that field.

EDWIN E. JACOBS, President.

THE FIRST BRETHREN CHURCH OF PITTSBURGH

Although it has been but some six weeks since the Pittsburgh Church has been heard from through the columns of the "Evangelist", several things of import have transpired in the interim.

Our last report conveyed the information that, at the Easter morning service, the church had called two additional Deacons in the persons of Brother Harry Schultz and Brother Clyde A. Garland. On Sunday morning, April 18th, these two brethren, amidst a very, very impressive and dignified service, were ordained. The charge was delivered by our own pastor, Rev. Lynn, and in the ordination service he was assisted by Elder W. G. Gans and Rev. W. S. Bell, the latter being in Pittsburgh on that day in the opening of the campaign for the Ashland College Endowment Fund.

On Sunday evening, April 25th, the Lord permitted us to once again gather around his tables and engage in the holy ordinances of Communion. The service was carried out with the impressiveness and dignity that usually attends such an occasion. There were 111 individuals at the tables, and to 7 sick and "shut-in" members was administered communion in the afternoon, making a total of 118 members participating in the service, which is a rather goodly number and probably some in excess of the number who have engaged in the Communion service for several Communion past. We were privileged to have with us at the Communion, Dr. Bell, who had hurriedly returned from Kittanning, and who, in fact, did not arrive until the ordinance of feet-washing was under way. Dr. Bell, as stated earlier in this report, had been at the Pittsburgh church the preceding Sunday in the interest of the Ashland College Endowment Fund, and when he returned to Pittsburgh for the Communion service, it indeed gave us a great deal of happiness to have our pastor announce to Dr. Bell at that service that the members of the Pittsburgh church had subscribed \$5,000.00 to the cam-

paign. In passing, it is, of course, not proper for us to say too much along this line; nevertheless, we are pointing with justifiable pride to the loyalty the Pittsburgh church has for old Ashland, realizing the wonderful work she is doing throughout the brotherhood in training young men and women, and further realizing that such work cannot be made possible and that the College cannot hope to maintain the high standard required of her, without the financial and moral support of the brotherhood. The pastor and officers are happy to know that the Pittsburgh Brethren have done their bit toward helping Ashland to maintain that standard.

The early part of this month we loaned our pastor to the work at West Kittanning to conduct a two weeks evangelistic campaign. Rev. M. A. Witter, the pastor at West Kittanning, came to Pittsburgh and preached for us the two Sundays Rev. Lynn was in West Kittanning. Rev. Witter delivered an interesting Mothers' Day sermon on that day. The campaign at West Kittanning could very properly be classified as successful. The first Sunday, about 17 boys, nearly the entire class of boys of ages 10 to 14, responded. The field is a hard one to work. Most of the boys came from homes having no religious atmosphere whatsoever, which is true of the large part of the community. However, this "business of religion", if we may be pleased to call it such, should lead us into these hard fields, so that the indifferent ones might be led to know the way of salvation.

On Sunday, May 16th, Wayne Brokaw, the infant son of Mr. and Mrs. Harry Brokaw, (the mother being the former Miss Mary Altman) was blessed; on Sunday, May 23rd, Ira Carl Lang, the infant son of Mr. and Mrs. Karl W. Lang, received the blessing. Mrs. Lang will be remembered as the former Miss Eleanor Wilcox, an active church and Sunday school worker, and the daughter of Ira C. Wilcox, one of our deacons.

On Thursday, May 20th, the Women's Missionary Society held another supper. This supper, while not as largely attended as the one on Washington's Birthday, netted the Society a considerable sum of money, somewhat over 100 suppers being served. The proceeds of the supper are to be used for the same purpose as that for which the proceeds of the other supper were used; namely, the purchase of a carpet to make our church home the more attractive. The church is badly in need of a new carpet for the main auditorium, and the ladies are to be congratulated and commended most heartily for the very fine efforts they have been exerting to accomplish that end.

Under the able teaching of Rev. Lynn, the attendance at the prayer meetings has been good.

The attendance at the morning church services is very good, generally speaking, while the attendance at the evening services is only fair. From the reports that come to us, this is true in all the churches, both large and small, throughout the city; in fact, we are inclined to believe that, in proportion to the membership, our attendance is higher than at some of the larger churches. Rev. Lynn's fine delivery still remains upon the same high plane of quality. It seems impossible to stay

his power of oratorical ability, even if we had any desire so to do. The fine preaching of Rev. Lynn, together with the beautiful music rendered by our efficient choir, combine to attract to our Sunday evening services those who might otherwise be disinterested, which is the experience of other churches.

No little credit is due our own noble choir for the very fine music they render from Sunday to Sunday. Our choir is enjoying success never heretofore attained. The choir is under the able directorship of Mr. John MacCrum. He is well qualified to perform the duties of choir director, as he is a thorough musician. The choir is planning to have a musicale on Sunday evening, June 6th.

MARY A. McMASTER,
Assistant Recording Secretary.

CARLETON, NEBRASKA

Having been reminded of Carleton's dues to this section of The Brethren Evangelist, I submit the following as a partial report of the past nine months:

Carleton continues to have its share of the "regular", "usual services." Some churchmen claim that it is the "usual service" that kills attendance and interest, while variety and special services win and hold the audience. I do not mention this to criticize the above statement, but rather to point out that here, as I imagine is true elsewhere, much time is spent in the valley, rather than all mountain top experiences. In fact I am not too sure but that the figure as we use it has become reversed and the valley experience becomes the more profitable. Because in our regular services an effort is made to have the spirit of worship paramount. The congregation assembles, not to hear a sermon, or special music, though these are present, but primarily, to worship God, in prayer, song, and the study of his Holy Word.

Along with our regular services we average about two special features per month. When it is convenient we share with and receive the cooperation of the Methodist brethren across the street. (For a number of years these two congregations have held union services on Sunday evening. One night the service is in the Methodist church, the next it is in the Brethren church). We likewise share and cooperate with them.

The following items are gleaned rather hurriedly from our record:

Last August while upon my vacation and attending our National Conference, the doors of our church were closed to the public for worship, and the building repaired, redecorated and varnished inside, and painted outside.

September was spent preparing for the rededication and re-opening service, and the passing on to the membership and various organizations the good news gleaned at National Conference.

October found us observing Promotion Day. At this time about 60 children were promoted. A delegation of 10 motored to Beaver City for the purpose of attending the Midwest Conference which convened there. This was a real treat for the writer, because it gave him an opportunity to push on westward and become acquainted with more of

like faith. The following week Rev. M. A. Stuckey spent two nights and a day with us. His sojourn with us was both profitable and enjoyable. We covet his return.

During the month of November preparations were made for a real "western winter." Now that the mercury has reached the 90 mark, I feel that I can safely say that the winter is over, and that it was very mild, at least in this part of the state. But nevertheless, our fall visitation was made, Love Feast and Communion services held, and a Union Thanksgiving service. Some places folks are too busy with their work, or preparations for a "big dinner" to render thanks unto Jehovah. But it is to be said to the credit of the citizens of Carleton and vicinity that they assembled to the tune of a house full, and thanked God for his goodness to them. The service being union, the offering lifted was given to the Near East Relief work. The month was closed and December opened by motoring over to Falls City and attending the silver wedding anniversary of Rev. and Mrs. A. B. Cover. This afforded us a peep into the Falls City Brethren church. We were accompanied on this trip by Mr. and Mrs. J. M. Miller. It is needless for me to say that it was a pleasant trip.

Golden Rule day was observed next in order. Plans and preparations for the Christmas season were then laid and worked out. Several of the teachers had Christmas parties for their classes and on Christmas eve the Sunday school as a whole presented a very impressive White Gift service. The last evening of the old year and the first few minutes of the new year were spent by a goodly number assembled in a Watch Night service. From the standpoint of numbers the meeting may not be considered such a wonderful success, but when it comes to the fun, music and meditation of the closing moments of the old year and our passage into the new, all are agreed.

Having entered upon the first day of the new year thus, we closed it with our annual business meeting. The reports of the various organizations were read and approved. The majority of them showed progress and a healthy condition. Among the recommendations of the pastor, was the observance of the

(Continued on page 10)

SHIPSHEWANA CONFERENCE PROGRAMME

July 11-25, 1926

Sunday, July 11

10:00 Bible School Hour.

Superintendent Goshen School

11:00 Worship with Sermon.

Rev. Harley Stuckman

2:30 Musical Program, Nappanee Church and Male Quartette, from Church of the Brethren, Goshen, Ind.

7:30 Worship with Bible Lecture.

Dean J. Allen Miller, D.D.

Monday, July 12

9:00 Devotions and Bible Study. Dr. Miller

7:30 Worship with Bible Lecture.

Dr. Miller

Tuesday, July 13

9:00 Devotions and Bible Study. Dr. Miller

7:30 Worship with Bible Study.

Dr. Miller

Wednesday, July 14

9:00 Devotions and Bible Study. Dr. Miller

7:30 Worship with Bible Study.

Dr. Miller

Thursday, July 15

9:00 Devotions and Bible Study. Dr. Miller

7:30 Worship with Bible Study.

Dr. Miller

Friday, July 16

9:00 Devotions and Bible Study. Dr. Miller

7:30 Worship with Bible Study.

Dr. Miller

Saturday, July 17

9:00 Devotions and Bible Study. Dr. Miller

Sunday, July 18

7:30 Worship with Bible Study.

Dr. Miller

10:00 Bible School Hour.

Superintendent Elkhart School

11:00 Worship with Sermon.

Rev. W. I. Duker

2:30 Worship with Sermon.

Rev. Martin Shively, D.D.

7:30 Worship with Bible Lecture.

Rev. Martin Shively, D.D.

Monday and Tuesday program given over to the Sunday school and Christian Endeavor societies. Program to be sent in at an early date.

Wednesday, July 21

9:00 Devotions and Bible Study.

7:30 Shishewana Night.

Thursday, July 22

9:00 Devotions with Bible Study.

7:30 Worship with Sermon.

Rev. Frank Coleman

Friday, July 23

9:00 Devotions with Bible Study.

7:30 Worship with Bible Lecture.

Rev. George W. Rench, D.D.

Saturday, July 24

7:30 Worship with Bible Lecture.

Rev. George W. Rench, D.D.

9:00 Devotions with Bible Study.

Sunday, July 25

10:00 Bible School Hour.

Superintendent Nappanee School

11:00 Worship with Sermon.

Rev. S. M. Whetstone

2:30 Program by First Mennonite Church, Berne, Indiana.

7:30 Pageant—Goshen, Nappanee and Elkhart Churches.

NOTE NO. 1.—Since this program was arranged it has been learned that Dean Miller intends to devote some of the time allotted to him to lectures on his trip to Egypt and the Holy Land.

NOTE NO. 2.—The music of the conference will be in charge of Harley Zumbaugh of Tiosa, Indiana.

Program Committee,

W. I. DUKER.

H. F. STUCKMAN,

DR. DELBERT PRICE.

We have read of radio telephone conversations being carried on with Europe from the Atlantic Coast, but now comes the news of a twenty-minute conversation taking place between Rugby, England, and Chicago, Ill., and so distinct that the participants could easily recognize the voices of each other. The time may not be far distant when space shall be entirely annihilated as far as communication is concerned.

Junior Notes

(Continued from page 12)

rights of others and many things of this kind that we can resolve to follow.

Our flag stands for our country which we love. We want to love and honor our flag and our country. Therefore we want to be good citizens of our United States; we want to obey her wishes as we find them written in her laws and we want to live good lives so that we will be an honor to our land in this way.

Bible References

- M., June 7 Justice. Romans 13:1, 4.
 T., June 8 Freedom. Acts 22:27, 28.
 W., June 9 Friendship. Lev. 19:33, 34.
 T., June 10 Unity. Psalm 122:3-9.
 F., June 11 Integrity. 2 Cor. 13:7.
 S., June 12 Patriotism. Psalm 137:4-6.

Ashland, Ohio.

PROGRAM THIRTY-NINTH ANNUAL CONFERENCE OF THE BRETHREN CHURCHES

In the Maryland-Virginia District, Held at
 the First Brethren Church, Roanoke,
 Virginia, June 15-17, 1926

SLOGAN: Let us go up and possess the land.
PLATFORM: The Bible from cover to cover.

Tuesday Afternoon

- 2:00 Devotions. John Thompson.
 Address of Welcome. H. H. Rowsey
 Response by Delegates. One from each
 church.
 Organization
 Election of Officers
 Appointment of Committees
 Address—"The Greatest Enemies of
 the Church and How to Meet Them".
 G. A. Copp

Tuesday Evening

- 7:30 Devotions. J. M. Bowman.
 Moderator's Address. G. C. Carpenter
 Special Music
 Stereopticon Lecture—"Palestine".
 Homer Kent

Wednesday Forenoon

- 8:45 Devotions. Arthur Snyder
 9:00 Sunday School Hour
 Address (15 mins.) Miss Mary Pence
 Address (15 Mins.) J. I. Hall
 Discussion led by J. E. Patterson.
 10:00 Address—"The Type of Preaching
 Most Needed". Thoburn C. Lyon
 Discussion led by J. M. Tombaugh
 Address—"The Pastor and His Min-
 istry Among the Young People" (15
 mins.). Herbert H. Rowsey
 Discussion led by J. S. Bowman
 11:00 District Missions
 Reports by District Mission Board
 Officers (20 mins.)
 Mission Address (20 mins.)
 E. L. Miller

Discussion led by G. W. Chambers

Wednesday Afternoon

- 1:30 Devotions. J. E. Patterson
 1:45 Business Session
 Minutes; District Missions; Confer-
 ence Location; Election of Boards of
 Property, Ministerial Aid; National

Executive Committee, College Trus-
 tees, etc.

- 2:45 Lecture. Dr. W. S. Bell, Endowment
 (Secretary of Ashland College)
 3:30 Departmental Conferences
 W. M. S. and S. M. M. Mrs. F. L.
 Brumbaugh
 Ministers

"The Pastor's Responsibility for
 District and General Work"
 "Is the Pastor also an Elder?"
 Discussion led by Brethren Weimer,
 Tombaugh, Shaffer, Fogle and
 Swartz.

Wednesday Evening

- 7:00 Devotions. Miss Mary Pence
 Address—"The Church as it Faces
 the Challenge of a Changing World"
 (20 mins.) Paul Yoder
 Address—"Evangelism, It's Impor-
 tance" (20 mins.) Freeman Ankrum
 8:00 Stereopticon Lecture. Dr. W. S. Bell

Thursday Forenoon

- 8:30 Devotions. J. W. Leedy
 Business Session
 Statistician's Report; Committees;
 Treasurer's Report, etc.
 Address—"The Bible and Our Public
 Schools". (15 mins.) Clark C. Copp
 Discussion led by Paul Yoder and E.
 L. Miller
 10:30 Departmental Conferences
 W. M. S. and S. M. M. Mrs. F. L.
 Brumbaugh
 Ministers and Laymen
 "What Should the Minister Read?"
 Discussion led by Freeman Ankrum
 and T. C. Lyon

Thursday Afternoon

- Elective—Fellowship, Recreation, Sight-seeing
Thursday Evening
 7:30 Devotions. J. M. Tombaugh
 Stereopticon Lecture—"Palestine".
 Homer Kent

Conference Officers

- Moderator G. C. Carpenter
 Vice Moderator E. L. Miller
 Secretary Clark C. Copp

District Mission Board

- J. M. Tombaugh and Samuel Hounshell, 1926;
 G. Harry Haun and Geo. A. Copp, 1927; G. C.
 Carpenter, 1928.

ANNOUNCEMENTS

THIRD CHURCH, PHILADELPHIA

The pastorate of the Third Brethren
 Church, Philadelphia, Pa., will be vacated
 September 1. Pastors seeking a location
 please communicate with Louis S. Kolb,
 Chairman of Committee, 3502 N. Water St.,
 Philadelphia, Pennsylvania.

NOTICE—OHIO MINISTERS

The Ohio Ministers' retreat is scheduled for
 Ashland, Ohio, June 10-11, 1926. The first
 session will be at 1:30 P. M., Thursday, June
 10th. The sessions will continue throughout
 Thursday and until noon Friday. This meet-
 ing was planned for in accordance with the
 action taken at State Conference last fall.
 Every Ohio preacher and his wife is supposed

to attend. The subjects for discussion are
 all vital ones, suggested by the Ohio Minis-
 ters themselves. Entertainment will be ar-
 ranged for. R. D. BARNARD,
 Moderator.

TRACT PROMOTION
CORNER

Propagate the Gospel
 By Use of the Printed Page



Salvage

A Boston plumber once bought a wreck for
 a few hundred dollars. It was a steamer
 which two wrecking companies had tried in
 vain to float. With a gang of men whom he
 hired, this plumber at last got the vessel off
 the rocks and into a nearby harbor. Then
 he spent considerable money in repairing the
 ship; but on the outbreak of the war, when
 vessels were in great demand, he sold his
 "wreck" for \$197,000.

Many a hopeless human wreck has been
 abandoned in similar fashion by his friends,
 but has fortunately come under the consider-
 ation of some Christian worker and has been
 pulled off the rocks and refitted for the
 storms of life and has proven to be im-
 mensely valuable. Salvage pays. Perhaps
 you know a non-Christian neighbor whom you
 think cannot be reached. Select a good tract
 and ask him to read it. There is at least
 enough curiosity in the average person to
 read a short message, and like Zacchaeus who
 climbed a tree because he was curious to see
 Jesus, a glorious conversion may follow. Just
 try it.

R. F. PORTE,

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Re-
 vision? (16 pp.) by G. W. Rench, per
 dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament
 Ordinance, (16 pp.) by J. L. Kimmel, per
 dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.)
 by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's
 Supper, (6 pp.) by Rench, per 100, 45
 cents.

Doctrinal Statements, (52 pp.) by Miller, per
 dozen 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J.
 M. Tombaugh, 25 cents postpaid.

These are well written doctrinal tracts,
 concise and to the point. Every Brethren
 church should have a liberal supply for dis-
 tribution among prospective members and
 also among many who are already members
 of the church, but who have no clear idea of
 the peculiar doctrinal teaching of the Breth-
 ren.

THE BRETHREN PUBLISHING CO.,
 Ashland, Ohio.

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The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THIS BEAUTIFUL NEW SANCTUARY
Is the Home of the First Brethren Church
of Ashland, Ohio

Dr. Charles A. Bame, Pastor

(See Description in News Department)

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EDITORIAL

Preparing for Evangelism

A statement was recently released by the Committee on Evangelism of the Ohio Council of Churches that nearly two-thirds of the people of Ohio are outside the membership of the churches. That is a challenging statement, almost depressing, if true, and our observation suggests no reason for doubting it. Many religious leaders are pessimistic about ever being able to effectively carry the Gospel to this great mass of people, except through united effort. Consequently effort is being made to enlist all Evangelical Protestant churches in a great interdenominational evangelistic movement in 1927, for the purpose of planning which a conference on evangelism is to be held at Columbus, June 28 and 29.

It is not likely that the situation with regard to the proportion of the unchurched folks is any more serious in Ohio than throughout the country. In fact, we imagine the figures are fairly representative of the general situation, especially in view of the proportionately small number of people in any community who attend church or show any interest in its welfare. Such a situation is serious enough to demand the earnest attention of all Christian people. And any move to bring about a concerted effort and to stir every church to do its best, whether individually or in cooperation with others, is highly commendable. And it is not too early to begin planning in all our churches an intensive and far-reaching evangelistic campaign.

But along with such planning—and, in fact, more important,—there should go earnest prayer for revival and real effort to prepare our churches to yearn for and to work for the salvation of lost souls. Nothing is more important than prayer as a forerunner to evangelism. It is indeed the first essential to any religious endeavor, for before man can accomplish, the Spirit of God must be implored and his empowerment, guidance and convicting office enlisted. And by prayer the people of God must themselves be prepared for the blessing of heaven. All this is saying nothing new; everybody knows it and many are saying it. But it is so vital and absolutely essential that it needs forever to be continually re-stated and re-enforced.

The urgency of prayer as a preparation for a great sweep of evangelism is being set forth by more than the religious press and preachers. The Toronto Globe in an editorial utterance early in the year said:

"Prayer is the secret of revival. Prayer asks God to do for us what we cannot do for ourselves. There has never been any great Christian revival in history that was not preceded and brought to pass by the prayers of Christians. A lukewarm church cannot win converts—it has nothing attractive to offer. But when any local church or group of Christians is on fire with love for its Savior and Lord, and is demonstrating in daily walk his supernatural life and the 'fruit of the Spirit,' there will be plenty of onlookers who will desire all this for themselves."

And the need of a great religious revival is beyond question. It is needed for the sake of the churches themselves. They must save their own lives; they must combat the spirit of indifference that tends continually to settle upon them; they must keep virile and vital and spiritual. They must ever keep keenly aware of the fact that they are commissioned to save the lost and to preach the Gospel to every life. The compassion of the Master for the multitudes distressed and scattered as sheep having no shepherd must be continually re-incarnated in the lives of his disciples. The love of souls must be kept real and vital; the flood of evangelism must be ever flowing; men in the grip of sin must be released and brought into a vitalizing touch with the Gospel. And to this end revivals must needs be conducted.

Moreover there is a need of a great sweeping tide of evangelism because of the saving influence of such a movement on the social, business and civic life of our nation. Every one who reads knows how weak the social pulse is today. Business has its defaulters and grafters. Industry is surcharged with selfishness; much of capital is still inhuman, and labor is often bitter and unreasonable. Politics is commercialized; bribery sits in high places, and lawlessness is unafraid. In every line men's consciences have been outraged and their ears have become deaf to the appeal of righteousness. And it is becoming more and more evident that we are sadly in need of a genuine revival of religion, religion that not merely makes a man shout and sing, but changes his life and affects his every relation. That is what we are being told is wrong with us by men in high station almost every day. No diagnosis could be truer and no cure more urgent.

One of the best known of New England mercantile firms is the Wm. Filene's Sons Company of Boston, as well known in the east as the Marshall Field and Company is in the west. In a letter made public a few months ago and signed by Edward A. Filene, president of the company, is found the following statement, which strikingly parallels the sentiment that Roger Babson is so frequently preaching:

"I have a growing conviction that . . . there is need for a nationwide religious revival, if the church is to regain in this generation a position of effective leadership in the public mind. In theory, I have always been opposed to, or at least doubted the efficacy of religious revivals. But when I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check these forces . . ."

Truly, religion is no longer considered an ethereal something, unworkable in our work-a-day world, and the spirit of revival no longer a mere bubbling-up of the emotions. The spirit and teachings of Jesus are proving the saving salt of every situation and the regenerating power of every life, and to extend their influence in the lives of men is the most practical and genuine service. Let us not lose faith in the place and power of evangelism, nor fail to make the most of it for lack of prayer and planning.

The Rights of Religious Minorities

One of the outstanding dangers accompanying the boiling of the political pot of Europe is that some minority group shall be denied religious liberty, which is such a highly prized legacy in this noble land of ours. The strong arm of the Catholic church is ever extended to snatch away such liberty, where conditions favor such a policy. There is a growing American interest in the protection of the religious rights of the various small racial or sectional groups, and this interest finds expression in an organization known as the American Committee on the Rights of Religious Minorities, of which Dr. Arthur J. Brown is chairman. This committee has no official authority to correct abuses; it merely seeks to accomplish results by appealing to public sentiment. It does not concern itself with the nationalistic aspirations of any minority group, but limits itself strictly to effort in behalf of their religious privileges. It is very impartial in

its expressed purpose, but the fact is, if it is to really accomplish the work to which it is set, and prove itself true to its name, it must often appeal for sentiment against the encroachments of Roman Catholicism.

Such an expressed purpose is entirely worthy, and the steadily increasing number of nationally prominent men to ally themselves with this movement bespeaks a growing interest in the distressed condition of the small, unfortunate and often suffering groups of the Old World. Dr. Brown said in a recent report:

"The failure of the United States to enter the League of Nations does not mean that Americans are not interested in the problems of the old world. Although outside the League, the American people have shown a strong interest in the sufferings of people impoverished by the Great War and have contributed millions of dollars toward European and Asiatic charities. It is unthinkable that Americans should be deaf to the cause of common humanity merely because their government has not joined an international organization, and it is equally unthinkable that their government should regard such activities with disfavor."

EDITORIAL REVIEW

"A Tract a Day," suggests Brother Porte. What an influence we would wield, if in all sincerity every one of us made an effort to pass some truth on to some one every day!

Ohio Endeavorers have their attention called to the state convention at Columbus, June 22-25. Prof. J. A. Garber urges attendance and Brother H. M. Oberholtzer of Columbus assures them of a jolly time at the Brethren rally.

From Clay City, Indiana, we learn that Brother Victor Leatherman is closing his work there with the close of August and that this splendid little church is in the quest of a pastor. Brother Leatherman has evidently made for himself a large place in the life of this community and church and the church is said to be in good condition.

Brother and Sister W. R. Deeter recently visited and conducted a two-weeks' meeting at Udell, Iowa, a former pastorate of theirs, and their services were greatly appreciated. Brother Deeter is pastor of the church at Portis, Kansas, where he is doing a constructive piece of work.

Brother George E. Cone, pastor of the Milledgeville, Illinois, congregation, informs us that his church has been suffering severely during recent months from the loss of members by death. Such a situation ought to constitute a challenge to those who remain in that church or any other church to fill up the ranks that the army of the Lord may not be weakened, but may go forward with undiminished vigor and power against the forces of evil.

Brethren people who are in the habit of attending General Conference at Winona Lake, Indiana, will welcome the information that this religious center is being made safe from a health standpoint by carrying out the recommendations of the Indiana State Board of Health with reference to the permanent sanitation of the grounds, according to a statement over the signature of the State Health Commissioner, Dr. W. F. King, in this issue of The Evangelist. This ought to mean a still larger attendance at our conference, as well as an increased patronage of the numerous other notable events scheduled for Winona Lake.

"Rev. Charles W. Rush went to his death through a terrible accident at Fort Scott, Kansas, where he was pastor of the Church of the Brethren," we learn through the Long Beach, California, church bulletin. "Brother Rush's clothing was caught in the belt of a big rock crusher, causing him to be whisked into the machinery and twisted around a line shaft during 100 or 200 revolutions, before the machinery was stopped on account of the same, and he was discovered with his clothing torn to shreds, and practically every bone in his body broken." We join in extending sincerest sympathy to his loved ones. He was a former member of the Long Beach church and was there ordained to the ministry.

Brother H. E. Eppley writes of the closing of his five-year pastorate in Huntington, Indiana, and it seems that it must have been a rather pleasant experience, judging by the numerous expressions of respect and good will he and his good wife received. Of course the parting with friends is never a joyous occasion, but Brother and

Sister Eppley had occasion to rejoice in the assurance that their stay and work in Huntington were abundantly appreciated. Brother Eppley announces that he will devote himself to evangelistic song directing during the coming year, beginning this fall, and he is now inviting engagements. He is to be addressed at Winona Lake, Indiana.

President Jacobs in his College News mentions the very inspiring and popular commencement address of Bishop W. F. McDowell before the Ashland College graduating class, but he fails to make reference to the excellent baccalaureate sermon, which was delivered by the president of the institution, Dr. Jacobs himself. We are privileged to pass on to our readers a digest of it in this issue. Two features of this commencement impressed us as having special significance: first, the large graduating class, largest in the history of the institution, and of such size as to indicate that Ashland College is no longer a really small college, and second, the manifest loyalty and enthusiasm on the part of the alumni, which bespeaks a future support that will guarantee a continued growth and increasing usefulness on the part of the institution.

The many friends of Brother H. V. Wall will regret to learn the sad news that reached the Evangelist office through the medium of the Long Beach church bulletin of his stricken condition. The item reads as follows:

Dr. H. V. Wall was suddenly stricken with a stroke of apoplexy during the night following last Monday evening. The sorrow and deep sympathy felt for Brother and Sister Wall has been felt at every service this past week. On Wednesday, Evangelist Ashman and the pastor anointed Brother Wall and since that moment the pastor at least, has had assurance that God will, in his own way, restore our brother to health, serious as this trouble is. The value of Brother Wall to our work is hard to estimate. It almost looks to us as if Satan has made his first attempt to discourage and defeat us as we set forth on the enlarged program for the work here. But, though Satan is mighty, our God is all-mighty. God can bury his workmen, if need be, and yet carry on his work. God makes no mistakes. His will, whatever that may be, be done. In the meantime, let prayer ascend mightily for our Brother Wall.

Dr. W. S. Bell, Endowment Campaign Secretary, makes report of the College Trustees pledge to the amount of \$6,000 and only a portion of them have as yet been canvassed. This puts the dial hand around to \$26,000, and from what we are hearing, Brother Bell is expecting to keep the hand going around at a very encouraging speed. Remember, this is your work, and you can help in other ways equally as necessary and effective as the giving of money, one of which is the giving of your heart in prayer to God daily that he may bless this most vital undertaking of our church. If it is a good work, it is of God and God must be implored to find friends for his cause. And prayer must surely be going up, for friends are being found, and they will be found in increasing number and with deepening consecration. One of the trustees whom God is blessing in a material way, remarked in a private conversation that he was in business for the Lord and that his purpose was to help finance the church. We have faith that God is going to raise up more and more of that kind of substantial friends for Ashland College, and that their future is destined to grow continually brighter because of them.

Dr. Charles A. Bame reports the dedication of the new church at Ashland, Ohio, where he is the able minister, and where he has done much to inspire the people to the accomplishment of this great work. Dedication day was a great event in the history of the Ashland church, the culmination of much struggle and numerous undertakings, the realization of a great hope, the meeting of a long-felt need and the answer to many a prayer. It ought to be, and doubtless is, the beginning of a new day for this church, which is more strategically located than any other church in the brotherhood, by reason of its being at the center of Brethren activities. It is a beautiful, substantial, commodious structure, such as the south side of Ashland has need of, and it has come into being as the result of hard work and sacrifice on the part of local membership, though its service to the student body gives it a claim on any possible support on the part of the brotherhood. Dedication day was also a great day because of what we heard and saw—Dr. Beachler's convincing and moving sermon of the morning and his masterful conduct of the money-raising campaign through the day, the scholarly and reassuring sermon of Dean Miller in the evening, the numerous musical features, the splendid fellowship of the afternoon and other contributing factors,—these made it a day long to be remembered.

GENERAL ARTICLES

The Challenge of the Hour to the Brethren Fraternities

Watchman, What of the night? Isaiah 21:11

By Freeman Ankrum

In this account related by the prophet, there is symbolized an oracle concerning Edom. Reference is being made to a time when the Edomites were endangered. As the people of the threatened city questioned the prophet, he gave them enigmatic answers implying that while the immediate future may look bright, danger and calamity are impending. Although it is a far cry from Isaiah's day to the present century, the question asked by the citizens of the city of the watchman on the wall is a timely question, even more so than when the events occurred, which are referred to in this chapter of the prophecy.

America has had over two hundred years of Tunkerism and there have been some valiant watchmen who have paced the lengths of the walls separating the church from the world. Ever and anon their cries have rung out upon the air, announcing the approach of the enemy. There may come from time to time the thought to those who are vitally interested in our beloved fraternity that our forefathers may have patrolled the walls in vain, and that the thread of descent has been broken with no one to take up the cry. They who took the word of God, no man writing their creed, gave to the world the thought, that anything more is too much and anything less is not enough. Have we strayed or been led away from the principles of our fathers? If we have not, are we not drifting in the great backwash of the world's immorality? What of the prayerful watchfulness and sacrifices of the man we all respect and revere.—Alexander Mack? What of others among whom we mention Becker, Libe and Saur?

They counted the cost and it was a cost of home, native land, the scenes of youth and the burial grounds of their fathers, all and in all like unto the leaving of Abraham for a land he knew not. Persecuted and threatened with even severer afflictions in the land of their nativity, exiles crossing the Atlantic with its passage of death that they might make other homes in the New World where they could have for themselves and their children religious liberty. Who can say that there was not behind many a cabin wall along the Wissahickon, at White Oak or Ephrata or many other places that might be mentioned, sad hearts yearning and longing for the green fields along the banks of the Eider? With the voice of the wind moaning through the pines and the leafless trees of the forests, the drifting snows on the cabin floors, and surrounded by the Indian and the animals of the wilderness, can you blame them when in fancy they walked again by Eider's crystal stream, breathing again the pure air of the mountains, meeting their friends and once again happy in the old home? Perhaps the crashing of an age old oak in the forest would bring them from their reverie and they would sturdily face the fact that they had come to endure all this that they might serve the Lord in his own appointed way. The snows have drifted for more than a hundred years over the rounded mounds where kind



ELDER FREEMAN ANKRUM
Sixth Lineal Descendant of Alexander Mack, Founder of Tunkerism.

hands placed them, but the cause they loved so well, and for which they sacrificed so much still lives. The challenge today to us who stand in their places, is that we might acceptably and efficiently hold up the cause of Apostolic Christianity. We have espoused the cause for which our forefathers suffered so much and for which Christ died and may God help us that we may not prove false.

Personally, as one yet young and who happens to be a direct descendant of Alexander Mack the founder of Tunkerism, there comes a feeling that we cannot as members of the various Tunker fraternities efficiently and acceptably hold up the cause that our forefathers planted upon the shores of America unless we unite our forces, husband our resources and mutually strengthen one another. America has finally in a number of instances accepted those principles which our forefathers advocated, such as anti-slavery, Prohibition and even at the present time is not as hostile to the idea of non-resistance as in former years. Can we as churches and as different fraternities, who differ only in a small percentage afford to be less charitable than

those forces who have outwardly and persistently refused nationally to advocate or honor those principles for which we stand? Can we afford to sacrifice national or even world wide attainments because of a few minor differences?

Perhaps there has never been a time when there was needed as much as now the union of all forces who have in common the defending of the Old Book, and the upholding of the Lord Jesus Christ and his advocated teachings. The world is afire, and, as Nero of old, instead of manning the hose, or mounting the walls, we call for the instruments of music and proceed to make merry in the face of heart-rending tragedy. We need men today who will pace the walls and in answer to the questioner within the camps tell him the truth and not alone what may please his ears. All too many times have the watchmen left the walls unprotected while they have consorted with those whom it is their duty to watch over and protect. Today is not a day when we can safely leave the citadel of our city unprotected. The enemy has used every subterfuge to undermine our choicest possession, the Bible, and has today endangered the Christian nations of the globe until men in high position are throwing up their hands in admission that if calamity is averted the Christian people must do it. While the watchers were dozing the enemies of light entered the churches and at many places have caused their capitulation.

Instead of a blood red Gospel there is a bloodless, fraternal, social Gospel. The Sacrificing blood of Christ is forgotten in the idea of "The Brotherhood of Man." To some, religion has become a mockery or a cloak to put on at appropriate occasions, it is a mere covering, not a cleansing and transforming power that drives the individual out into the highways and byways seeking those who have not experienced its touch. The Devil has assumed the cloak of

the angel of light and deceived the very elect. Surely the time has come when we should think of the words given us by our beloved founder, Mack: "If in your associations you should come in contact with men who appear more holy than John, with more fiery zeal than Elias, more wonderfully miraculous than Moses, more mild, meek, humble, and spiritual than Christ and his Apostles, but do not walk in the doctrine of Christ, our crucified Redeemer, as it is recorded in the New Testament, and desire to lead you away from keeping the simple commandments of the Lord, Christ Jesus, you may be assured in your heart that they are false prophets and deceitful workers. Close your ears against their pernicious teaching."

Surely the author of the above words must have felt the inspiration of a higher power when he gave us those words two hundred years ago, which are so timely and so applicable to this modern age. With our state penal institutions crowded as they have never been before, and crime rampant on every hand until life and property are not safe anywhere, we have men pacing the walls and crying out that the day is growing brighter, the clouds are slowly disappearing and eventually the darkness will have been entirely dissipated. This day when the pews are but thinly populated and the coffers of the church contain little or nothing, while the seats in the places of amusement are full and the treasures of these institutions are running over. Apparently the day has come when the criminal element controls the majority. Legal favoritism has been mentioned so often that it has come to be taken as a fact. Homes have become mere cafeterias, handy places to sleep and storehouses for clothing.

Surely in the face of all the threatened catastrophe at the present time there should be the strengthening of every place in the walls and the union of every force of like faith. The moral signs are already at hand indicating that the day is already far advanced and will not be of much longer duration. There is no time to be lost, the burden has become heavier with the nearing of the end, the watchmen must increase their pace, strain their vision and shout loudly from their places of vantage to the hastening, restless throng.

The challenge of the hour to Tunker fraternities is the challenge to march shoulder to shoulder, on common ground against the oncoming destroyer of the fundamentals of Christ. The hosts of evil may differ on many things but

they are united and inseparable on one purpose and that is to destroy the Divine Son of God. Temporal differences should not be allowed to be made permanent. Time itself has covered with flowers of forgetfulness many non-essential differences. The great fundamentals and they alone remain. I may be pardoned for thinking and also for stating that the Tunker fraternities are the custodians of the world's needs. As far as any limited knowledge is concerned no other can hand to seekers after the Lord Jesus Christ the New Testament and tell them that its contents constitute our creed. No, by uniting under one common head we cannot save the world, that cannot be done. What can be done is to pluck from the quicksands of death two where one has been saved before. The challenge is to us to pace the walls and cry out to the world in a language and manner that will be unmistakable, the dangers of the hour. As long as the gaps are left in the walls the watchmen cannot make their rounds. Surely God who has blessed both could look with more favor and added blessings when the ranks that have been broken present a solid front to the enemy. We of ourselves can do nothing, he can do everything.

"Got any rivers you think uncrossable?
Got any mountains you can't tunnel through?
He specializes in things thought impossible;
He does the things others cannot do."

While we chase and have chased our favorite phantoms, the name of Christ our Lord has been dishonored and his glory trailed in the mire, men and women have thrown up their hands in sinful hopelessness and discouragement and have sunk to rise no more. Who knows how much of this may be laid at our door? The world, the Book, and the Divine Son of God himself challenges us to arm in arm, side by side confront the foe, ere the evening come, and the battle be over. Then and then only will we be able to accomplish and realize how fully Matthew 28: 19, 20, Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and LO I AM WITH YOU ALWAYS EVEN UNTO THE END OF THE WORLD.

Oak Hill, West Virginia.

A Christian Giver's Decalogue

1. First give your own self unto the Lord (2 Cor. 8:5).
2. Inasmuch as God "giveth to all life, and breath and all things," and "in him we live, and move, and have our being" (Acts 17:25, 28), therefore recognize God's ownership of all your life, body, mind, will, affections, substance; and acknowledge your stewardship by sharing with him the benefits derived from all.
3. As 'a faithful and wise steward' (Luke 12:42), and in view of God's "Unspeakable Gift" (2 Cor. 9:15), invest every capacity and power of life governed by the meaning, opportunity, richness and hope which God's gift imparts to life.
4. Stand without fear on this promise: "God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work" (2 Cor. 9:8).
5. Give, but "not grudgingly, or of necessity, for God loveth a cheerful giver" (2 Cor. 8:7).
6. "Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. 3:10).
7. "Upon the first day of the week let every one of

you lay by him in store as God has prospered him" (1 Cor. 16:2).

8. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it" (Prov. 3:27).

9. "Offer unto God thanksgiving; and pay thy vows unto the most High" (Ps. 50:14).

10. "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty * * *" (Prov. 3:9-10).

P. S.—Obedience to this decalogue will meet every need of the Kingdom.—Arranged by the Rev. J. W. Heininger in "The Christian Conservator."

REFLECTING THE ETERNAL

When the great Bunsen lay dying, he looked up into the face of his wife, who was bending lovingly over him, and said, "In thy face I have seen the Eternal." What a portrait of a Christian comforter that is, and of the beautiful ministry of comfort in our lives. It is the face of God seen in our face, as we bend above the fainting lives of our falling and fallen brothers. It is not merely a telling or a giving of something; it is an unveiling, a disclosure, an enabling; it is the impulse of the Divine pressing through all that we are, and making our friend feel what George Eliot once called "the touch like baptism."—The Continent.

Some Brethren Church Leaders of Yesterday, as I Knew Them

V. Elder P. J. Brown

By Martin Shively, D.D.

Among the men whose voices were easily heard above the roar of the ecclesiastical tempest of forty years ago, none occupied a more conspicuous and worthy place, than the subject of this sketch. From the standpoint of those niceties of speech, which distinguish men in public address, he might not have been accounted a great orator; but he was a splendid thinker, and when he spoke, he always had something to say, and he said it so convincingly and fearlessly, that folks were compelled to hear. Those whose cause he championed, heard him with delight, and most of those whom he opposed, were cowed into silence. His English was faultless, but it was unembellished. That he could use an embellished style of speech, was beautifully demonstrated in his masterly address at the Dayton convention, June 6, 1883 where he sounded the key-note of the organization which was there effected,—an address built round this declaration,—“Our creed is the Bible, the perfect law of liberty, interpreted in the light of common sense, and the best scholarship. Other creeds have we none, and will accept none, though we be called rebels, scismatics and fanatics.” The circumstances under which this utterance was made, after years of controversy, resulting finally in division, made it thrill every hearer to the point of ecstasy. And in the days following, never a crisis developed when he did not have a message full of wisdom, cheer and hope. He could not endure shams, and he had an almost uncanny gift in discerning them. And in his philippics against them he could be as merciless as death. His membership in the church militant, was a militant membership, for he knew what he believed, and why, and was absolutely without fear in the defense of his position.

Brother Brown was born in Somerset County, Pennsylvania, one of the summit counties in that rather mountainous state. Like the hills which are there everywhere in evidence, it has produced a splendid group of rugged men, not a few of whom held distinguished positions in the early Brethren ministry. In fact the communities adjacent to Myersdale and Berlin, have produced an unusually large group of the stalwarts of other days, and they are not without men of the same type in this day. These are sections made up, largely of folks whom we call the Pennsylvania Dutch, steady and high minded people. Brother Brown was one of these, and his speech betrayed his descent even to the end of his life. He was a man of middle height, well built, with muscles of iron. The hard work of his early life, contributed largely to the development of this powerful physique, and stood him in good stead in heavy drain which his later years brought. He studied dentistry as a young man, and until the end of his life, he served mankind in this field, as well as in the ministry. In the old days, when it was, by many people, thought to be a sin to pay a preacher for the services he rendered, he carried his dentists tools with him, and extracted the bad teeth of his stingy Brethren, and made false teeth to take the place of those which he had removed,—a service for which they were quite willing to pay, and thus he made a living for himself and his family. His tools were primitive enough, for he carried a pocket vulcanizer, which I warned him once would blow up, but which never did, and his dental work was quite as good as his sermons, and no higher compliment could be paid to

it. When his forceps gripped a painful tooth, that tooth gave no more trouble, because it came out of its setting, no matter how firmly established.

Brother Brown came to Wayne County, Ohio, in 1864, settling at Congress, where he lived until the end of his life. He had lived also in West Virginia, coming to Congress from there, though I know not when he had left his native hills in the Keystone state. He was ordained to the eldership in 1879, and grew rapidly into prominence in the denomination, which was then known as the German Baptist Brethren, having served as a member of the Standing Committee, the highest position attainable in that body. Both he and Brother Keifer were members of the Fairhaven congregation, serving as pastor there at various times, but in a large way, he was pastor of the entire brotherhood until the infirmities of advancing age made retirement imperative. Here he lived until the Lord whom he had so faithfully served, called him home to the rest which remaineth for the people of God.

I met Brother Brown first, in 1886, while I was a student in Ashland College, of which he was then a trustee. I saw and heard him first in action, at the first conference of the Brethren church, held in Ashland in 1887. No man could have been more kind or helpful to a young preacher, than he was to me, and a friendship grew up between us, which never waned until he was called home. His letters, of which I received many, were always helpful and encouraging, the last one having been written only a short time before his death, and which is still in my desk, gave evidence of a mind as clear, and interests as varied, as that of a man many years his junior. He is held in grateful and loving remembrance by all who knew him, and as I stood by his grave in the Fairhaven cemetery not long ago, bare of head and bowed in heart, there passed in swift review before me, the heroic life he had lived and the splendid service he had given, and I thought of the devout wish of the Psalmist, who must also have been thinking of a life worth while, when he said, “Let me die the death of the righteous, and let my last days be like his.”

There were giants in those days, and P. J. Brown was by no means the least of these.

Ashland, Ohio.

WHY?

We have saved the soul of the man that killed.
We have turned to shrieve the thief,
We have worked and prayed, and have seen them made
And gave him our belief;
But for her that fell have we fashioned hell,
With a faith all stern and just.
It was so of old; and no man has told
What our Lord wrote in the dust.

For the men who thieved, and who killed and lied,
Who have slain the woman's soul,
We have worked and prayed, and have seen them made
All clean and pure and whole;
But we drive her out with a righteous shout
In our Pharisaic trust.
So the man goes free; but we did not see
What our Lord wrote in the dust.

—Wilbur D. Nesbit.



ELDER P. J. BROWN
A Pioneer Brethren Preacher

The American Idols

By Floyd Tabor

(*"Bachelor's Oration" at Ashland College Commencement Exercises*)

Man is by nature an idol worshipper. We think we have passed the stage of idolatry. But in a very true sense every race, every nation, and every individual has an idol or a number of idols which it worships. And the United States of America is not exempt. We have our national idols, and worship them with just as zealous devotion as the humblest African savage bestows upon his images of wood and stone.

Edgar Allen Poe pointed to one American idol when he said, "The Roman soldiers used to worship their standards. The Roman standard happened to be an eagle. The American standard is just one-tenth of an eagle—a dollar. But we make all even by worshipping it with a tenfold devotion." The statement is made so often as to become a truism—that the great mass of Americans measure success in terms of the dollar mark. When we pass the fiftieth milestone, and are nearing the end of the road, if you are riding a Rolls Royce, while I am trudging along on foot, your life is a success, and mine is a failure. We worship success, and we worship the dollar which brings success. This attitude has made us the richest nation on earth, and has made us proud of that fact. It has made us known the world over as a nation of money-grabbers and millionaires. A French text book commonly read by children in the schools of France contains this significant statement concerning the classification of railroad passengers: "Public officials, millionaires, and Americans ride first class." Not only in France, but in every nation under heaven, we are noted very largely for the fact that we worship at the shrine of the almighty dollar.

A second idol which calls forth the adoration of the American people is pleasure. Our annual offerings to the Goddess of Pleasure run into figures which stagger us and mean nothing to us because of their very bigness. They are half as large as the crushing war indemnity exacted by the allies from Germany, and which she demands two generations' time to pay. They would support every mission station in the world for over fifty years. A small portion of of these offerings has built up within a few years the next to the largest industry in the United States, the moving picture business. No matter how penurious we may be in our offerings to the God we worship on Sunday, we make up for it in our lavish worship of the Goddess of Pleasure during the other six days...

But I have in mind another American idol whose worship is more deep seated than either of those I have mentioned. This idol does not demand such ostentatious display in its worship as the other two, and so is more easily overlooked. For that reason it is far more dangerous than they. Its method of seducing its victims is so insidious that few of its worshippers realize their plight or would recognize their idol if they heard his name. Nevertheless he wields a mighty influence over his followers, and nearly every one of us is in his train. He is the great American idol of speed.

His power is felt ceaselessly in industry. The wailing word of every factory in the land rings out—Hurry, hurry, hurry—rush, rush, rush,—speed, speed, speed. Even though your back is aching, your health is breaking, your arm is quaking, still the cry is dinned into your ears—speed, speed, more speed. It is shouted by every official, from the manager to the lowest straw boss. It is roared by the machinery, as it heartlessly grinds and crushes and mangles its past victims and reaches out its clutches for new ones, crying with a fiendish laugh—speed, speed, more speed.

And this idol of industry has made his sway felt in every department of our lives. Even in our school system he wields a mighty scepter. From the time a child begins in the kindergarten he is hurried and rushed and crowded. If he shows enough intelligence to grasp the work

of his own class, he is skipped into the next grade, and has to redouble his speed to catch up. He is urged to rush through high school in three years instead of four. And by the time he gets to college he is so used to speed that he falls naturally into the hurry and scurry and bustle of college activities. And by the time he leaves college he is so thoroughly imbued with the habits of perpetual activity and speed that they continue throughout his life. And the sad part of it all is that in our hurry and scurry and rush to get through life as rapidly as possible and do as many things as possible, we never take time to think. A college should be a place where young men and women learn to think. But instead it is a place where they are too busy to think. And if by his own volition, without any encouragement, some student does take it upon himself to spend some time in quiet, constructive thinking, and if by some miracle he is able to find a quiet place in which to do it, he is immediately sought out by a dozen organizations and activities, and tormented beyond measure, until in desperation he leaves his thinking, and jumps into the activities with his fellow-students. The thinking goes undone. The thinker is undeveloped. And the world goes on, still waiting in vain for leaders who can think.

If we are to produce men of renown, men of prowess, men who can do things worth while, men who will lead this old battle scarred world into a new era of justice and peace and righteousness and happiness, we must produce men who can think. Every great forward step in the world's history has been directed by a man or a group of men who took time away from the hurry and scurry and bustle of life, just to think.

We like to picture the apostle Paul, ceaselessly active, travelling up and down the highways and byways of the old Roman empire, and by his journeys transforming that empire and making a new world. We forget that before he made those journeys fraught with so much moment for the history of mankind, he spent three years in the desert, just thinking. And those three years made the apostle Paul the power that he afterward became.

We like to see Martin Luther nailing his theses on the door; we like to see him stand defiantly for his convictions in the Diet of Worms; but we forget that before those theses and before the Diet of Worms, he spent years secluded in a monastery, just thinking—thinking his way through the problems that confronted him, and reaching the convictions that have shaken the world.

If we are to produce men like Paul, men like Luther, men worthy to stand among the great of all time, men who will leave their impress on the world, we must produce not only men of activity, but also men of thinking. Thinking without activity is fruitless; but activity without thinking is vicious. And we are in very grave danger of committing the latter sin. Let us break down this giant idol of speed and activity that has such a death grip on us, let us break away from the ceaseless round of activities, and let us take time away from the world to think. And then we will be the ushers of a new age. Then we will make our activities count for good. Then we will be worthy of the name of college graduates.

Ashland, Ohio.

A convert in Uganda it is said was asked if he would undertake a certain task. He replied, "It is not for me to choose my work. Tell me what to do; I am ready to obey." How gladdened would the heart of many a minister be if his converts and workers in the church were thus ready for the work at hand; yea the heart of God would be made to rejoice.—Editorial in Herald of Light.

THE BRETHREN PULPIT

Some Unique Features of Christianity in Its Inception and Spread

By Edwin E. Jacobs, Ph.D.

(*Baccalaureate Sermon at the late Ashland College Commencement*)

TEXT: That I may know him—Philippians 3:10

On such an occasion as this, there are many questions which might rightly claim our attention, but it occurs to the speaker that the Christian college should not pass by such an opportunity to stress some fundamentals of Christianity. Hence the theme. I make no apology for the selection of this theme, notwithstanding the College has many interests other than religion.

1. It is well to note in the outset that Christianity was unique in that it went forward by what became a really new art, viz., preaching. Under its compelling urgency, this art spread until the preachers of the Gospel became the world's foremost orators. But what is vastly more important, is the underlying reason for preaching. Did not Socrates and Plato sit under some favorite plum tree, or on the porch of some customary temple, or at some familiar gate and WAIT for the youth of their day to come to them? Why not so now? For two reasons, first, the message was urgent. It could not wait. Secondly, the messenger was on fire. He could not wait. He had seen a great light and was so overwhelmed by the story of the Good News that out of that abounding new experience, he was compelled to seek out those whom he wished to hear it.

Now, I see no reason why all you graduates should not individually and severally contribute towards the Christianizing of the forces of our American life. Art graduates, 17; Science, 4; Education, 25; Seminary, 14; Music, 9; Oratory, 2—all of you are under peculiar obligations each in your own way, to assist in helping men to come to know him.

2. Christianity is unique in point of time for its inception. It did not just happen. Jesus can not be regarded as the produce of his time and hence be either explained or explained away. It is sometimes said that he came upon the scene when Rome was tottering and when Judaism was decadent and that he was fired by the oppression and corruption of his day, and he doubtless was, but that alone did not bring him forth as a preacher of righteousness. He was not an opportunist as the founders of many so-called religions have been. He did not awake one day to find himself in the possession of a programme, which when put into operation would make him both comfortable and famous, as many modern religionists have done.

Nor do his geographical surroundings possess elements sufficient to explain his advent. He lived near the sea, we are told, and must have seen the great Roman galleys of war go by on their way to world conquest. He lived near the trade routes and must have seen the eastern men going west and the restless western men going east. He might have even seen the blond Nordics from far away northern Europe. He must have been moved by the same spirit that later made Columbus turn his visionary gaze past the gates of Hercules. He lived in a semi-tropical climate and so on.

As if he lacked completeness and had to have completeness added! As if he needed some external thing to set him off and finish him up! As if he could be set down categorically, thus, 1. Jew; 2. Oriental; 3. Carpenter; 4. Galilean; 5. Teacher. In that rather stimulating little book, "The Man Nobody Knows", this element of his character is JUST THE ONE THAT IS NOW ALREADY BEST KNOWN AND MAGNIFIED. There is small need to stress the externalities of Jesus but there is need that one should come to know him in that transcendental, spiritual, and inner sense. That is the Jesus which nobody knows, if there is such an unknown personage. He is often called the Carpenter of Galilee, but there have been thousands of car-

penters before and since that day. And, furthermore, what is a carpenter with adz, and square, and plane, when the world is on fire? Teacher? Yes, the world's greatest and yet there have been teachers.—Plato, Arnold, Mann, Hall, all possessing those qualities of heart which make them the teachers of not only their age but every age. And what is a teacher, with rule of thumb and books when men are lost to every high sense?

Christianity is unique in its very inception in that its founder came, not by will of man, but out of the great plan of God so that the world through him might be brought unto himself and be saved.

3. It takes the history of the whole compass of his majestic life to give anything like a reasonable account of his mission, his conception, birth, life, death, resurrection, and ascension. This is unquestioned. The Roman Catholic church even goes back to the conception of his mother, she must be without sin and his father must be God. His virgin birth is clearly set forth in the Gospel of Matthew. He must be divine. He must possess deity from the very beginning.

Our Worship Program

A DEVOTIONAL READING OF ROMANS
(Clip and put in your Bible for convenience)

MONDAY

CONTROLLING PRINCIPLES—Rom. 12:9-21.

The apostle here pours forth directions for the moral and spiritual life that cannot be superseded anywhere; they are vital and of permanent value and will solve all difficulties, because they are founded on love.

TUESDAY

OBEEDIENCE TO RULERS—Rom. 13:1-7.

Civil power has divine sanction and it must be obeyed. It exists to promote the well-being of all, to punish the wicked, not the good, and so it has no terrors for those who render obedience, which is the Christian's duty.

WEDNESDAY

BROTHERLY LOVE—Rom. 13:8-10.

There is one principle which must control all our relations toward men, love. In any of the affairs of life here is to be found the root of all proper regulations.

THURSDAY

A MOTIVE FOR CHRISTIAN CONDUCT—Rom. 13:11-14.

The day of our final salvation is near, we are warned. We must therefore cast off our evil ways, gird ourselves with the armor of light and shun sin and self-indulgence.

FRIDAY

RESPECT ANOTHER'S SCRUPLES—Rom. 14:1-6.

Those who have grasped a fuller meaning of the Christian faith should be considerate of those who may be unduly scrupulous regarding particular practices. Neither should they be censorious.

SATURDAY

OUR LIVES INTER-RELATED—Rom. 14:8-13.

We must be concerned about and considerate of one another, because our lives are so inter-related, and Christ who is Lord of all, will hold us accountable.

SUNDAY

PEACE AND UPBUILDING—Rom. 14:14-23.

Our conduct and indulgence in unimportant matters should be determined not by personal inclinations alone, but by consideration of peace and the greatest mutual building up in character.—G. S. B.

He does not achieve dignity, whatever that may mean, as we may do, to use a popular expression. The Christian believers have held for a long period of years to his pre-existence, which belief the Bible account sets forth.

And then, there is his death. Why did he die? 1. Because he had offended the Roman government. 2. Because the Jews wanted him out of their way. 3. Because he thought that if men would not yield to the persuasions of his innocent life, they would to that of his death. "Greater love hath no man than this, that a man lay down his life for his friends." 4. He died like a martyr, as Lincoln did. Yet, this death can not be explained by any of these. His death, to the believer, was essential for the salvation of mankind and so the cross becomes the center of Christianity.

But his death is not enough, he must arise, be glorified, and reign. He must ever live so that the Christian prayer becomes a thing of reality and power. The Master himself taught men to pray, and the whole Christian fabric is built upon the fact that Jesus was and is the Eternal Son.

The Class of 1926 has the distinction of being the first to graduate from this fine new church building. Others will sit where you now sit and hear words more precious than mine have been this afternoon. But, young people, the world will drag on and life will be as unhappy as now, prospects will be no brighter, and vantage points no higher, unless you each do your duty. College people are under peculiar obligations to the long historic past but none the less so to the future.

Let us so live and achieve that when sunset and evening star call we may go forward in heroic mood, with faith undaunted, and with a life behind us that has been victorious through Jesus Christ our Lord.

Ashland, Ohio.

Ten Ways to Spoil a Good Sermon

For Laymen Only

1. Hesitate about going to church, and then decide to go "as a matter of duty." This makes us feel like martyrs or "pillars of the church," either of which diverts our attention from our real spiritual needs.

2. Be peeved because somebody else got to church on time and "took our regular pew." And while we are doing this we might also feel indignant because a late-comer has to tramp all over our feet in getting past us to a vacant seat.

3. Feel disgusted because the hymn book in this (not **our**) pew is wabby. Also refuse to sing because the hymns are too high or too low for our voices. If we cannot get the proper kick out of those things, we can try being disturbed by Sister A. "screeching out of tune" and Brother B. "bellowing like a bull."

4. Be critical of the way the choir sings—and dresses. Remark to our companions, "I'll vote for black gowns instead of bare arms," and then add this postscript, "That anthem's as old as the hills, and still they can't sing it." The finest effect can be secured by blaming the preacher for having "that kind of a choir."

5. Let the minister do all the praying—by no means pray for ourselves, not even a tiny little prayer! Usually this leads us to see that the minister never prays for us—he always prays for himself and a few intimate friends. By this time we are sure there will be nothing in the sermon for us.

6. Right at this point begin to wish we had gone to another church—that one with the "popular" minister. At the same time we may also wonder about "lining up" with those who think we ought to get a new minister.

7. As the minister begins to preach, settle down to watch for statements that "hit" those we do not like. Just to make the game more interesting, also watch for evidences of "modernism" or "fundamentalism." And then if that does not speed up matters enough, watch for evi-

dences that he is preaching to himself and family as much as to anybody else, if not more so.

8. Pay a great deal of attention to the minister's grammar, mannerisms, dress, and mistakes in pronunciation. We might also wish that he had a better voice and didn't wear those "big black-tired" spectacles.

9. Never once remember that we are not the only persons in the congregation, and that the minister cannot devote all the time to what suits us. Anyway, what right has he to say so many things that cause people we dislike to nod their heads in approval if they don't actually say "Amen" right out loud!

10. Suddenly remember that we would have been better off at home reading Dr. Pennyword's syndicated tabloid in the Sunday paper, or fishing around on the radio for a pleasing voice and a "snappy choir."

If we do all of the foregoing, or any five of them, we will find ourselves looking at our watches regularly along about the "secondly," and wondering how much longer the Old Wind-Bag will hold out. And when it is all over we will go home entirely unconscious of the fact that what was "dry as dust" to us was a message of encouragement and renewed hope to some others who came to the Lord's House that day in a spirit of humble piety. But why worry about that! Conference is only five months off, and **then** we may get a new preacher. Wonder if the flivver's tires are all "up?"—Frank Wade Smith in Western Christian Advocate.

The Redemptive Passion

Probably never in Christian history was there a larger body of secondary devotion and secondary relation to Jesus Christ than at this hour. It is not all meant to be secondary, but no relation or devotion to him can be primary that lacks the redemptive quality. We cannot get a Christian civilization except by way of spiritual redemption. "If we aim at reform or civilization, we shall fail. If we aim at redemption, we shall win." Jesus never got away from the primary position. He had not two centers for his life. And just as I can see no other level for life than Jesus's level, so I can see no other center for life than Jesus's center. We can never stand in true relation to him except by standing all the time where he stands—at the redemptive center of life and personality.

This purpose of redemption is what gave unity to his life, that set its key, determined its direction, created its spirit, and made it all of one piece. This gave direction to his earthly life as it began and kept it going steadily ahead to its end. This redemptive passion kept his whole life together in an evenly balanced, unbroken unity. This keeps it one through the centuries. What he was yesterday he is today and will be forever. The redemptive passion of Christ did not begin at Nazareth and end at Calvary. From before the foundations until this hour the Redeemer works. He was tempted over and over to become a reformer, a wonder worker, a superior teacher, but he kept on the high level and at the true center through it all, the redemptive level and the redemptive center. And there is no other way.—Bishop William Frazer McDowell, "The Interpretation of Life," in the Christian Century.

WAITING HIS TIME

So, then, ye who cannot do things ye would, ye spirits in prison, ye much-hindered and disappointed souls, ye men and women of struggle and sorrow, scattered in every congregation and outside of all, earth does not exhaust your chance. Your redemption from these cosmic bonds draweth nigh. Sometime and somewhere ye shall find your opportunity. O rest in the Lord and wait patiently for him; and he shall give thee thy heart's desire; and bring forth thy righteousness as the light, and thy judgment as the noonday.—John Hunter.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for June 27)

Review: What We Have Learned from the Book of Genesis

Devotional Reading—Hebrews 11:4-22.

Golden Text—We know that to them that love God all things work together for good, even to them that are called according to his purpose.—Rom. 8:28.

The Quarter's Lessons Outlined (From Illustrated Quarterly)

A PAGEANT OF OLD TESTAMENT HISTORY

Many events are now being shown in moving pictures, where they are seen enacted before the eyes of the audience with the vividness of reality as they actually took place.

With something of the same vividness and reality the events and the persons we have been studying this Quarter should pass in review before us, so that we may see all the events and persons as parts of one great movement, and thus make a lasting impression on our memories and characters.

There will thus pass before us:

I. The Procession of Events from the beginning of creation to the elevation of Joseph.

Time. Unknown ages in the past to about 1700 years B. C., when we have the beginnings of a more definite chronology.

Place. The vast universe, the making of this world: Babylonia, Egypt and Palestine.

II. The Portraits of the Chief Persons with the places where each event occurred, and each person lived.

In reviewing these we should recall

1. What each teaches us concerning God our Father.

2. What each shows us concerning the progress and training of man.

3. What light shines from them on our path; what principles are revealed or exemplified that may guide us in our duties, what comfort or help we may gain for our daily needs.

THE PREPARATION OF A HOME FOR MAN

The scene of God's marvelous works of Creation.

The scene of God's wonderful Redeeming Love in Jesus Christ.

THE CREATION OF MAN TO LIVE IN THIS HOME

The forming his body from dust. The creation of his soul breathed into his body. The creation of Eve. Their first home, their work and dominion.

THE BEGINNING OF MAN'S EDUCATION
The story of the temptation, and the yielding to it of Adam and Eve.

The necessity of tests of obedience in moral education.

RESULTS OF THIS FIRST EXPERIMENT
What was the result to Adam and Eve?

Why was it best that they should not remain in the Garden?

The story of Cain and Abel.

THE NEW BEGINNING

Noah and his sons, the three great races of men.

THE BEGINNINGS OF THE HEBREW NATION

1. Abraham, the Hero of Faith; born in Ur of the Chaldees.

To what did God call him? Why was it an act of heroism and faith to go? To what country was he sent?

What great promises did God give him? (Gen. 12:1-3; 12:7; 13:14-17; 15:1-5; 15:6; 15:18; 17:1-10; 17:19; 21:12; 22:16-18). What

The Teacher

Lord, who am I to teach the way
To little children day by day
So prone myself to go astray?

I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging still behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on thee.

—Leslie Pickney Hill.

faith did it require to believe in the far distant realization of these promises?

Tell the story of Abraham's only recorded war against far greater numbers. Tell the story that proved that Abraham was a man of peace, and that he was unselfish.

Tell the story of Abraham's failure in faith when he went down into Egypt. Tell the story of his prayer for Sodom. Tell the story of his offering to sacrifice Isaac, and how it came out. Why did it require the largest faith possible? (Heb. 11:19).

In view of these facts:

What were the chief characteristics of Abraham? Was he worthy to be the ancestor of the Jewish nation? Has there been any better? Can you see a growth, progress, in his life?

2. Lot, Who Ran a Risk and Lost; the son of Abraham's older brother.

Tell the story of Lot. His choosing the best pastures instead of offering them to his

Uncle Abraham. Pitching his tent toward Sodom. Dwelling in Sodom. Destruction of Sodom.

A character sketch of Lot.

3. Isaac the Peaceable; the son of Abraham and Sarah; the son of the promise.

The story of his marriage to Rebekah. The difference between their characters. The childless home. The coming of the twins. A character sketch of Isaac.

4. Esau, the Waster.

What was the best thing Esau possessed? Why and for what did he sell it? Was it a fair bargain? Would God's purpose have been carried out if Esau had kept the birthright? Should he have sold it even so? What birthrights are sold today?

A character sketch of Esau.

5. Jacob the Shrewd.

Why did he buy the birthright from Esau? Did Jacob know that he was best fitted for the birthright? The story of how Jacob and his mother obtained the birthright. Doing right in a wrong way.

The story of the dream-ladder to heaven. Was this the means of Jacob's conversion? Can you see a change in his life afterwards?

Jacob at the home of Laban. Jacob as a business man: was he too clever and shrewd?

Jacob wrestling with the angel at Peniel. Jacob and Esau reconciled. Jacob's new name. Character sketch of Jacob.

6. The Twelve Sons of Jacob.

Where were they born? Who were their mothers? Name the twelve tribes; the twelve sons became the twelve tribes.

What was the character of the sons (omitting Joseph)? Can you trace any reason for their character in (1) their mothers; (2) their birthplaces; (3) Jacob's character?

7. Joseph the Faithful.

The character of Joseph as contrasted with his older brothers. What advantages did he have over the others? Joseph the favorite son and its influence.

Was he wise to tell his dreams? How and when were they fulfilled?

Was it his duty to report to his father the wrongdoings of his brothers?

Tell the story of his being sold as a slave. To whom? What was his religious character as a slave? The tragedy of his father. Show God's providence in this bitter experience.

Joseph in prison and what came of it. Show the steps by which he came to be ruler over Egypt next to Pharaoh.

Joseph as ruler of Egypt. Is there a trace of Jacob's shrewdness here? The conditions of feeding the people, were they too hard? Compare with famine experience in our day.

Joseph and his brothers. What could Joseph have done if he had wished for revenge? The reasons for his harshness. Would it have been wise to forgive them at once if their characters had not changed? What proved the change in their characters?

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

An Example of Missionary Endeavor

A remarkable instance of missionary enthusiasm and efficiency was reported in the Christian Endeavor World some months ago. It is so inspiring and exemplary that we pass it on for the benefit of our Endeavorers. It is the missionary committee of the Emmanuel Presbyterian church of New York, and it is said to have been so active that it was necessary to give over a whole meeting to a report of its activities.

This church is located in the most densely populated district in New York, 500,000 people living within the square mile of which the church is a centre, 97 per cent of them Jewish. It is a missionary enterprise of the First Presbyterian church of New York City; and as there is no necessity to contribute to the church expenses, the Christian Endeavor society turned their attention to missionary giving as an outlet for their desire to give for their Master.

In 1923 the members raised among themselves \$80 which was used to pay a year's tuition for two Chinese girls who wished to study to become missionaries in their own country. Last year a fair was held to raise \$100 for another year's tuition. The result far exceeded the expectations, as the sum of \$500 was raised. This was used in several ways. The tuition for the complete course was set aside for the two girls until needed; and the balance of \$200 was given to Concord Hospital, Shanghai, China; Ganado Mission School, Ganado, Arizona; Sheldon Jackson School, Sitka, Alaska; and to the Near East Relief. Contributions were also made to the Church Deacons' Fund, the Christian Endeavor Fresh Air Fund, and to the Southern Manhattan District union.

The missionary committee also reported sending a case of 425 Bibles and hymnals and other case of religious literature and magazines to the State prison-camp, Atlanta, Georgia. They also paid for the cost of sending 268 books to the Hospital Book Society of New York City. The society has taken a special interest in the Sheldon Jackson school at Sitka, Alaska. Their third annual gift last Christmas consisted of 183 toys.

Miss S. Begloff, the chairman of the missionary committee, writes, "The spirit of giving is one of the outstanding features of the Emmanuel Christian Endeavor Society, and its members have enjoyed the work so much that they hope and trust they will always be able to give their gifts in his name and for the advancement of his work on earth."

Something New

Keep your society bright and fresh. To do this, it is not necessary to make a fetish of novelty, but merely to do a little planning ahead. For instance, the prayer meeting committee may easily manage it so that each meeting of the entire year will incorporate just one new plan. Some topics suggest the

plan without further search. One calls for a question-box, another for an outdoor meeting, another for a joint meeting with the Juniors and Intermediates, another for a patriotic meeting, and so on. You will save your novel plans for meetings that do not carry the stamp of freshness in their topics.

And remember: only one novelty to a meeting. It may be a leaderless meeting. It may be a meeting all of prayers, or all of illustrations, or all of quotations with comments, or all of one-minute essays, or all of answers to questions. Changing the position of the chairs is a sufficient novelty. Introducing a society quartette is ample change. A ten-minute speech by some bright outsider will make a notable meeting. A reversed meeting, with the benediction at the beginning and the leader's talk and opening prayer at the close, will be remembered.

Christian Endeavor has developed a multitude of these ideas—far more than fifty-two of them. And as you use them one year, note how each one works, and pass your experience along to next year's prayer meeting committee. The same programme of novelties may be used with entire effectiveness year after year.

A. R. W. in C. E. World.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for June 27)

Radio Messages from Japan Micah 6:6-8

Hello, Junior Christian Endeavorers of America:

When I was talking to our missionary teacher, the other day, she told me that I might talk to you today over the radio. I think it is nice that we boys and girls in other countries can talk to you Christian boys and girls in America. My teacher told me that you had received these radio talks from quite a number of the children of the world in different countries. I think that is wonderful, don't you?

My name is Meno Kiwari. I am nine years old. I have been here in the Mission school since I was a very small boy. I was too small when I first came here to realize what a blessing it was that I could grow up under Christian training. Would you like to hear the story of my coming into this wonderfully kind place?

Years ago when I was only about three years old, my father and mother and I lived in a small hut far away from the cities, near one of the mountains of Japan. We were very poor. Mother and father worked whenever they could find any work to make enough money to get us food and clothing. One day

when father was in a little village several miles from our home, there was a man who came to the village and talked to the people. This man seemed to be very kind and very wise, for father saw him helping some people who were sick.

Do you know that when people are sick, over here and they have the doctors of our land try to help them, they nearly always get worse instead of better? There was one man who had cut his foot and had gotten dirt in it so that it became poisoned. He called for a Japanese doctor and what do you think that doctor did? He kept sticking the sick man with red hot needles to let out the evil spirit as he called it. When the kind man that father saw came to town, he put medicine on the cut foot and he got it all clean, then he bandaged it up. Soon it was better and the poor man could walk again. Another thing that father saw the kind, visiting man do, was to help a little child who had a fever. The Japanese doctor had been making this child worse by the treatments that he was giving. The kind doctor cooled the child's fevered body and gave the parents some medicine so that soon it was all right too. Can you imagine how surprised my father was to see anyone who could do such wonderful things as that? We did not know that there was anyone in the world who could really make sick people well again.

After seeing all these things, father was naturally interested in hearing the message that the missionary, for that is what this kind man was, told. There was a great crowd gathered around as the wonderful words about Jesus were told. When the wonderful message was finished, many people promised to love Jesus and to live better lives for him. Father was among those who were converted. When he came home and told mother and me, mother wanted to hear the missionary too. I was too small to know much about all these things at the time. Mother did not get to hear the wonderful words of the preacher for when we went to the village the next day the preacher had left and was preaching at some other place. Father taught me to say, "I love Jesus," and he and mother learned to pray but they could not read the little Bible that father had gotten, for neither of them knew how to read.

One day about a year after all of this happened, I got very sick. Father and mother loved me very much and they did not know what to do for me. They did not want to have the Japanese doctor for father said the Japanese doctor did not know what to do for sick people. Several days passed by and I kept getting worse. Finally father and mother talked and talked together and decided to take me to the missionary doctor. It was a very long trip. We traveled for days. Father cooled my head and helped to keep me as comfortable as he could by the methods that he had seen used in the little village with the sick child there. Finally we arrived and the

(Continued on page 15)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio

Tales of Tribal Customs. No. III

By Dr. Florence N. Gribble

Chapter I

A Witch Doctor's Conversion

Rabolo (bananas), the chief, sat in his village. It was a time of peace, a period of welcome sensation even to the warlike African from the strenuous activities of war.

Around him played some of his numerous children, for Rabolo had many wives. His enemies, the Balendu, a warlike tribe living near his border had often been defeated by him in battle. Rabolo thought contemptuously of the Balendu. They were a mixture of the Nile Negro with those from the Western Sudan, the land of the setting sun, and had not indeed the strength and virility of his own race. The rules of tribal warfare gave him two-thirds of the spoils and every time his men returned victorious from battle with the captured wives of the victims they had slain, only one-third of them were allotted to other men, and these were divided among those only who had proved themselves to be heroes.

He watched the children as they played with crude sticks and stones, the African counterpart of the English game of hockey. Katalanu (ants) was the most skillful of all. He was proud of Katalanu who after his own death and that of the eldest of his brothers, would succeed him in the chieftainship. Obim was not half so clever. He watched him in his awkward play with his ape-like motions, "He was well named," he said, as he thought ruefully of the Balendu mother who had died shortly after his birth, died from homesickness, no doubt, for her own people and her own husband.

Opiera (back) was the son of an Aluru woman. "'Twas worth while," he thought as he watched him, "worth while to pay the dowry demanded even from a chief like himself for women of his own tribe. For he was proud of Opiera's strength and skill. There was little Aeinge (arm). He would be selling her now soon to old Omindian, the witch doctor. True Omindian had many wives and Aeinge was but a child, but Omindian had sufficient cattle to pay well for her. In fact some of these cattle were already in Rabolo's herds for among the Aluru wives are frequently bought on the installment plan.

Aeinge loved Obongo (cloth) but not by her own choice nor by his would she be given in marriage, but by her father.

Omindian was a cruel man, this witch doctor, but always, so Rabolo soliloquized, it pays to have a witch doctor for a son-in-law. When the child of Olei (the axe) his enemy, had died and Olei had accused his daughter Atero (the arrow) married to Unona (the eat), of witchcraft, how much it would have meant to have had Omindian for a son-in-law then! For when Atero had to pass through the poison ordeal if Omindian had been his son-in-law then, he might have given

Atero something innocuous instead of that dread poison which had terminated her life. And when Oiyi (the crocodile) his second son had suffered from that dread disease, the yaws, Omindian might, had he been his son-in-law then have given him some healing balm, instead of isolating him in that little hut near the road, with only water and "bel" porridge to eat, until he died, not from the disease only, from which one may recover, but from starvation and confinement. An astringent might have been given for Oyobo's (the buffalo's colitis) and a gruel for the inertia of Osogo (the bone) instead of handling the cases in exactly the opposite manner, if Omindian had been his son-in-law then.

And that green paste which he had daubed on the ulcers of Otumu (the breast) ah well, it would pay to make friends, if possible with so dangerous and deadly a foe, even though little Aeinge must be sacrificed.

For in Africa a witch doctor has great power. Absolutely in league with the demons and other powers of darkness, administering his concoctions of dangerous poisons, or of innocuous herbs, indiscriminately, according to avarice or hatred, and not according to the needs of the patient, small wonder that the great chiefs like Rabolo, whose powers and prowess are merely physical, and who are not in league as is the wizard with the occult, should desire to form an alliance with him.

Rabolo shuddered as he thought of the ordeal through which he might have to pass if the poisoning of Aremo (blood) was found to have been by his own hand. He must make Omindian his friend, and as speedily as possible a member of his family. Else who would stop the ordeal gourd with its crushed mimosa for him, Rabolo, that it might not leak on his own guilty hand and remove the mimosa for the one who should have been previously chosen to bear his guilt? He roused himself and looked around him once more. The children had ceased playing. Each was now busy about his or her own village duties. Aeinge and Alatin (the child) the only two remaining unmarried daughters of Rabolo, were busy bringing eleusine grain for the making of beer, from the small thatched granary built of interlaced twigs, infilled with mud.

Aeinge was about nine years of age. Alatin was only five and would probably not be betrothed for two years to come. As they had no younger brothers, Rabolo himself would receive the marriage price of both, it being the customs for the sons to receive the marriage price of elder sisters. Aeinge would bring him a good price. Her skin was very dark, a mark of special beauty among the Nilotic negroes, who are the darkest of all the dark skinned races of Africa. Her hands and feet were exceptionally small, and

she bore the usual tribal characteristics of an especially long fore-arm with rather more than the usual grace. Her abundant hair now hung loosely about her face in marked contrast to the numerous plaits of the married women. Already her lips had been pierced and a stone pencil inserted through each. She wore no clothing whatever, not even the tail of string which she would don after her marriage and which would be her badge of servitude. Alatin was her counterpart in many ways, possessing however less of beauty and grace. The two girls slept in a separate hut under the professed care of old Akama (body) although chastity even among young girls was a thing unknown. Aeinge had been betrothed at seven. She would be married at ten. Meanwhile she continued to serve her father, and even now as we have seen, was engaged in the preparation of the beer made when honey was not in season from the eleusine grain, and consumed indiscriminately by both sexes, each sex, however, drinking separately. The village was surrounded by a dense thorn hedge, just inside of which was a stockade of stout poles, supposed to be a protection from marauders without.

Missions to Lepers

At the annual meeting of the American Mission to Lepers in January the reports of officers and addresses of missionaries indicated a high degree of devotion to and general interest in the work of cleansing lepers in the Master's name. This was well brought out by the Treasurer, Mr. Fleming H. Revell, who called special attention to the economical management of the Mission's funds, which makes it possible for the Mission to own and manage, in conjunction with the British Society, seventy hospitals and asylums, besides aiding in special ways many others, and all this on the very limited income of less than \$200,000 annually. The receipts for the year 1925 were \$169,729, a gain of \$23,000 over those of 1924.

Dr. H. A. Lichtwardt, of the American Presbyterian Hospital in Meshed, Persia, told about a group of 120 lepers who live in extreme poverty and neglect about two miles from his hospital. These lepers lack the initiative to come two miles to the hospital for treatment, so he proposes to go to them with both medicine and the comfort of Christian teaching. "We have health and strength and clothing and food," he said in conclusion, "we have a message of salvation which comes through knowing Jesus Christ, and these people are living in misery and degradation, having none of these things. We must give them the light and the life and the hope that comes through actual physical cure and through knowing the Christ, the Great Healer."

Dr. Donald Forman, of Naini, India, told how the leper colony there has been rid of epidemics of hookworm and malaria, which retard the beneficial effect of the treatment.

(Continued on page 16)

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

A LEADERSHIP THAT LEADS

The church is indebted in a large measure for the management, plans and directing of its educational work to THE BOARD OF COLLEGE TRUSTEES. This Board is composed of thirty-five members, three of whom represent the City of Ashland, Ohio. These men are chosen by the District Conferences and represent our churches from different parts of the United States: They are elected for three years and meet annually in Ashland, Ohio, in transacting the business of the College, the selecting of teachers, passing on diplomas granted and outlining the general policy of the institution.

The members of the Board are carefully selected and include men of high standing in the business and professional world. For example in the legal profession we have Judge F. O. Switzer of Indiana, an Alumnus of Ashland College, and Attorney Orion E. Bowman of Ohio, who is President of the Board, also Ray Emmert of Iowa, a successful attorney of Des Moines. Among leading business men, we have E. L. Kilhefner, Frank Lichty, George T. Ronk, Henry V. Wall, A. C. Hendrickson, E. E. Lichty, William Shaffer, Glenn Locke, E. J. Worst and A. R. Bemenderfer. This list of men include oil operators, bank directors, manufacturers, builders etc. We have one banker, Frank Clapper of Louisville, Ohio. Also a director and Superintendent of Schools, Professor J. H. Young of Sylvania, Ohio. In the list are men of high standing in the agricultural districts, such as C. Rowland, Samuel P. Hoover, E. F. Miller, Ingvall Johnson and D. W. Early. Representing the ministry and church policy are such men as A. B. Cover, G. C. Carpenter, L. S. Bauman, R. R. Teeter, C. C. Haun, W. C. Benshoff, J. Wesley Platt, J. C. Beal, H. F. Stackman, Charles H. Ashman and W. S. Bell.

The city of Ashland which has in the last few years taken special interest in the College and gave \$50,000.00 toward the erection of the new Library Building, who with the county of Ashland is planning to put on a big Financial Campaign this fall to duplicate our church Endowment Campaign; is represented by three trustees, who are elected annually, the men now serving are the representative business men of Ashland—J. L. Clark, P. A. Myers and George Hildebrand. Edwin E. Jacobs, president of Ashland College is an ex-officio Member of the Board.

The service given by the members of the Board is a service of love, for they receive no financial compensation and besides pay their own traveling expenses. These men have the interest of Ashland College on their hearts and are doing their best to make it one of the leading colleges in America.

In planning THE ENDOWMENT CAMPAIGN TO MAKE ASHLAND A STANDARDIZED COLLEGE, they are leading the way, less than half the members of the Board have been solicited and at the present time

they have contributed \$6,000.00 to the MEMORIAL ENDOWMENT CAMPAIGN. Among these gifts we have a few of \$1,000.00 and have every reason to believe that the gifts of the Board of Trustees will go over \$10,000.00. THE BOARD OF TRUSTEES MOVES THE HAND ON THE DIAL THIS WEEK \$6,000.00 NEARER THE GOAL—LET EVERY MAN AND WOMAN STAND WITH THESE MEN AND HELP PUT THIS CAMPAIGN OVER.

W. S. BELL.

NEWS OF THE COLLEGE

Commencement passed off as scheduled. Bishop McDowell of Washington, D. C., gave the class address in the new church. All other commencement events were held in the College Chapel except the Baccalaureate services.

The Annual Alumni Banquet was a brilliant affair. It was the first held here for a period of years and was well attended, over 140 being present. This gave an opportunity for those to attend who can not get to Conference. So I think that two such events, one here in June and one at Winona in September solves the problem.

The graduating exercises were well attended and the young people did well. The class was seated on the platform and numbered an even 80. The usual orations, etc., were given and the usual degrees conferred. No honorary degrees were voted this year.

The Summer School opened Monday, the enrollment will be reported later.

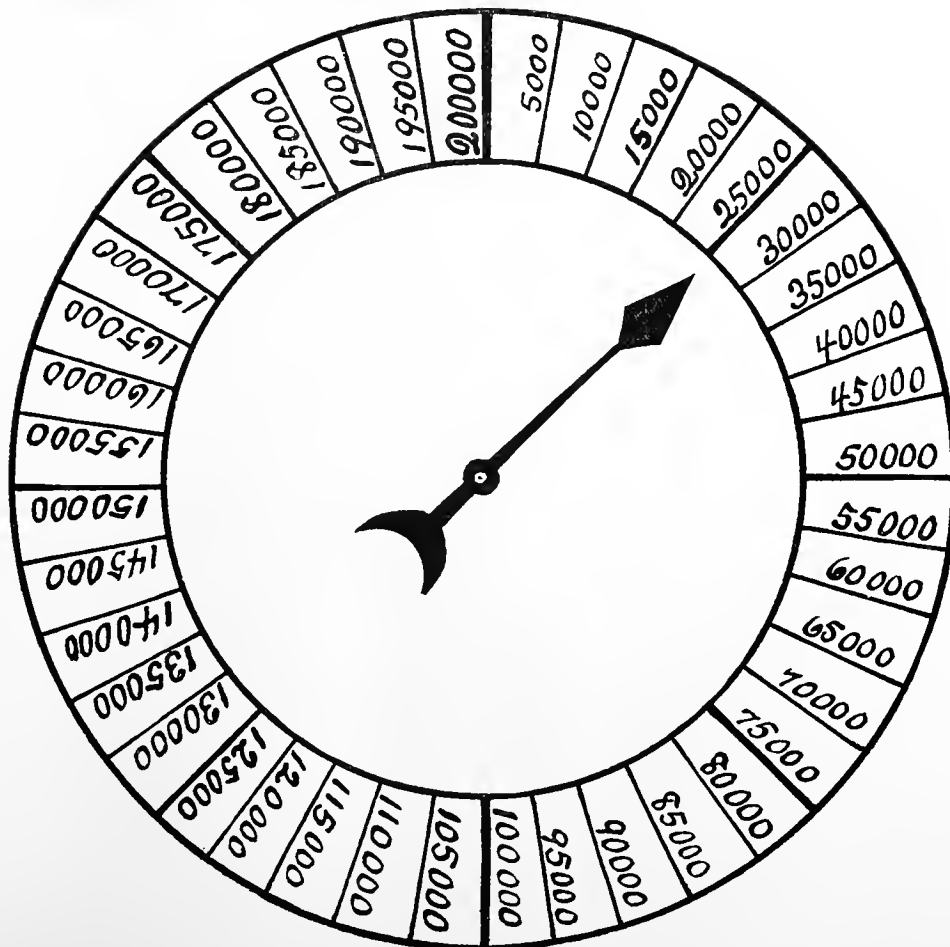
There were the usual number of parents and friends in attendance. When the students had gone the Hill for a few days seemed lonely. Then Summer school started and all is activity again.

Practically all of the graduates have definite plans for the coming year and those who desired to teach have places. We could have placed even more men than we had, as men who are familiar with athletics are always in demand.

EDWIN E. JACOBS.

AFTER FORTY YEARS

After forty years of waiting, longing and praying, the Ashland Brethren church has a church building. It was dedicated to the Lord for service and worship, May 23rd, 1926. Dr. Wm. H. Beachler was the main man of the day and did his part in his usual effective way. Arriving professedly tired, he did the work of the day without any sign of fatigue, selling church investments in three services and ending strong in his final and successful appeal for the last thousand of the day in the evening service on five dollar pledges and gifts. He preached the first sermon of the day. His subject was, "The Church as an Investment." In the afternoon service, addresses were delivered by the President of the City Ministerial Association, Rev. Newton Moore, and a leading citizen, Mr. Harry Hess, nephew of the late Dr. Hess, giver of



generous sums to the College in the recent past. In the evening, Dr. J. Allen Miller just back from a three-months' tour of Europe, Egypt and Palestine, preached the sermon.

Splendid music by the Choir, the Men's Glee Club and the Girls' Glee Club, Miss Coons on the harp, and The Chater Trio on their violins, all made the day replete with joy and gladness. And the people had a mind to give. While we came \$20,000 dollars from the goal of having the entire cost pledged, we were well pleased that we had come that near. Three-year pledges were taken for \$18,000. This we think, is quite commendable for this small kroup of less than 200 active members and doubly so when you remember that this church is composed so largely of people who have been giving to Ashland College every year—ah, every few weeks—for all their lives. A pipe-organ not yet installed is the gift of public-spirited citizens of our city; its total cost will be some five thousand dollars and is an added blessing that this church did not expect to have for years to come. One thousand dollars was the gift of another of Ashland's richest men.

Next Sunday we shall have baptism in our baptistry. We hope and expect that this shall be often repeated and the beginning of greater things in Ashland Brethren history.

History of the Congregation

The First Brethren Church of Ashland, as now constituted, and as formally incorporated in the state of Ohio on October 30, 1917, is the successor to the German Baptist Brethren which was organized in Ashland by Elder S. Z. Sharp in 1879. Passing through the reconstruction period of that time the local church was left without any particular oversight after March, 1883 until the reorganization later in the same year.

In the early years of the church there were times when no special minister was designated as pastor, but the preaching was done by different ministers who were members of the local congregation.

For more than forty years the congregation worshiped in the chapel of Founder's Hall, Ashland College, and much of the preaching was done by either the president of the college or by one of the members of the faculty.

was accepted and once more plans were drawn and the beautiful and commodious church now standing on this tract of land was begun in September, 1925.

Brief Description

The architecture of the church is Gothic, executed in red rug brick with chocolate mortar trimmed in art stone.

The main auditorium has a seating capacity of more than 300 with a possible increase to 750 by opening the gallery and Sunday school rooms at the rear. These rooms have been assigned to the Beginners, Primary, and Intermediate departments of the Sunday school; three departmental rooms below, and four above.

The auditorium, a rectangular structure 50 x 80 feet was placed lengthwise to the street that future additions might easily be made without marring the present building. Two approaches were thus made possible; one in the main tower to the pulpit and choir rooms; the main entrance admits to the Sunday school rooms, the main auditorium, and by stairs to the gallery and basement.

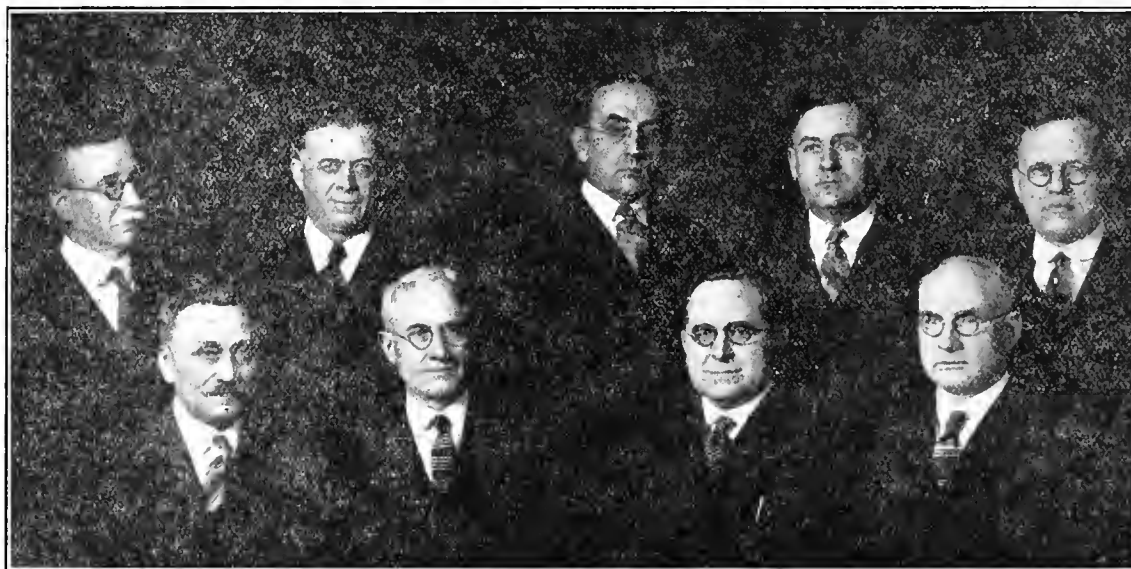
At the front of the church is the pulpit, a part of which is the organ console and just behind, and above one step, is the choir with entrance rooms on either side. These rooms will also be used for robing rooms during baptism, for between them is the baptistry, a beautiful and commodious cement pool with facilities for warming the water and changing the depth.

Above the baptistry and to the rear of the choir is the organ loft and through four ample openings will pour forth the colorful tones of the fine organ. To the left of the baptistry is another splendid room which may be utilized for a study, office or small class room. Another good room is located in the tower above which is the bell donated by a friend of the congregation.

The entire floor of the main auditorium is covered with velvet carpet underlaid with a deep padding so that complete silence can be maintained in the seating of the congregation.

The windows are an example of beauty and harmony, in blue and amber, designed especially for this structure and architecture. The finish of the main auditorium is in red gum, stained to a dark mahogany color with all furniture stained to match. The entire furnishings of the auditorium interior were presented by the ladies of the church.

Few basements can compare with the one in this church. Located on the side of a hill, the east side of it is entirely above ground. The floor is of maple over cement. The walls are all treated against water and dampness, and the entire room is fit for any service which may be demanded of it. A ladies' rest-



BUILDING COMMITTEE

BACK ROW:—Dr. J. Allen Miller, Dr. Charles A. Bame, Pastor, Dr. Edwin E. Jacobs, R. A. Hazen, J. E. Stookey

FRONT ROW:—Mayor B. Frank Zercher, J. L. Hamilton, Dr. R. R. Teeter, Chairman, Andrew Miller, Secretary-Treasurer.

A few small gifts came from brethren not members of Ashland's Brethren church, but none that made much of a dent in the total. For these small gifts we offer our thanks; but we feel that we have a right to other gifts from Brethren who have money from many places. Nothing is planned in this church that does not include students and gifts here will mean blessings to them in the crucial time of their lives when a splendid service and a good going church will mean much.

Last night, we hold our Communion Service on Memorial Day evening so that the students could avail themselves of this service, since they would miss it at home. We are sure we have a claim here; we hope others will see it that way and help.

About fifteen years ago a lot was secured on Main street and plans were drawn for a church building, when it was decided by the congregation that the time was not ripe for the building and the plan was abandoned. About eight years ago another lot was secured on a residence street, but near the center of the city, and plans were again drawn for a more pretentious church than had been formerly planned, but war prices for all construction work at that time caused the building program to be again postponed. However, in March, 1925, Brother E. L. Kilhefner purchased a tract of ground with a frontage of 151 feet and a depth of 210 feet, one and one-half blocks from the College, which he offered to the church as a gift if they would proceed to erect a house of worship thereon. The gift

room and toilet are at one end of the basement and a toilet for the men at the other end. A commodious kitchen well equipped by the ladies of the church will supply the necessities of the church along social lines and together with the big basement auditorium, will provide for the functions which this church has heretofore been denied. Well lighted and ventilated, no group will find a better meeting-place than this for almost any proper church function. The heating system of vacuum vapor already well tried and tested, have proven most satisfactory. A huge fan in connection with the forced-air ventilating system will provide a continuous circulation and change the air every few minutes.

To Reep and Spreng, architects of our city, and Mr. Howard C. Reep, designer; To Snyder Brothers, Contractors, of Carey, Ohio, and Mr. Grover C. Snyder, who personally supervised the construction; to the Building Committee, whose picture and names appear elsewhere, who spared neither pains nor time to perfect, complete and economically to construct this building; the church and people of the city of Ashland owe a debt of gratitude.

Many splendid comments are heard from our citizens about the beauty and symmetry of our church. It is located in a good neighborhood, far away from any other church and needs but a unified, consecrated, faithful, working membership, to make its mark of growth, numerically and spiritually and become the power in our city that this fine group of people ought to command. Pray for us that we may measure up to the demands of our opportunity. Help us if the Lord leads you to do so.

CHARLES A. BAME, Pastor.

CLAY CITY, INDIANA

Our little church again faces the proposition of securing a pastor.

Brother Leatherman has been with us for about three years. He has been a splendid preacher for us. During his pastorate here he has not only become beloved by the people of the church but through his church work and his interest in, and support of the general community uplift, he has won the good will and highest respect of the public generally.

In fact, it seems that just at the time when conditions have become most favorable for him to do the greatest good, he is called to a larger church where we trust he will, if possible, be of greater service to the Master.

During his stay with us the church has not only had a reasonable growth in numbers but it has likewise increased spiritually, having been fed on the real food of the gospel.

Though we are sorry to see him leave we are glad of the fact that he leaves the church in a good, healthful, growing condition. The fullest harmony prevails among us and we trust the Spirit will direct in filling the position made vacant by his departure. He is to leave us September first.

We are sure it is the desire of our whole people that the Master's will may guide us and that he may send us such a servant as will be able to do his will and bring the greatest glory to his name in this portion of his vineyard. MARTIN R. GOSHORN.

HUNTINGTON—FIVE YEARS

The writer moved to Huntington, Indiana, five years ago April first. On February fourteenth his resignation was read and on May sixteenth the work was formerly closed. Many problems were faced during this period. There were some steps in a forward direction and which should tend to make the work at Huntington stronger and mean much for future building. It is the conviction of the writer, without going into details, that the Huntington church is in as good condition to go forward and build substantially as it has been at any time in its history. May it ever go forward in the work of the Master.

Community Farewell

During the entire five years we lived in the same community. On Friday, May seventh, the writer and his wife went down to the business district to do some shopping. When we returned we found the house full of neighbors, the dining room table had been drawn to its full capacity and was stacked with "cats," in the kitchen the ladies were preparing more "cats", and the welcome we received to our own home when we opened the door was "surprise." And it was indeed a surprise. Not a hint of the plans had reached our ears. A wonderful dinner was served in a short time and a jolly time indulged in by all present.

Ministerial Farewell

On the following Tuesday evening the ministers of the city and their wives prepared and gave a farewell dinner in our honor. An unusually large attendance greeted us and a most delightful dinner was served. After the dinner, speeches of a complimentary nature and mixed with well wishes were made by all present. It was a very pleasant manner to retire from the vice-presidency of the association and to bid farewell to fellow pastors.

Church Farewell

On Monday evening following next under the pretense that we were to eat supper with one of the families of the church we were again surprised. This time we were allowed to get to the home. After a short time had passed we were told we must attend a special board meeting at the church. When we arrived we found the basement filled with tables and loaded with good things to eat. The church was there almost 100 per cent. Only a few were missing. Everybody seemed to be trying to do their best to give us a happy farewell. After every one had shared the sumptuous supper we were informed that we had to sing. Of course any one who has ever gone through something like this will know we could not sing much. However, after we had tried, a mysterious package made its appearance and was given to us. In it was a handsome and very valuable present. After a little more visiting all went to the church auditorium where solos, duets, quartets, readings, and mass singing were enjoyed. It was an evening not soon to be forgotten. Thank you, Huntington, we will not soon forget. May the Master of all abundantly bless and prosper you.

Future Program

We are now located at Winona Lake in the Jackson cottage on the Island. Our address will be L. B. 266. We will be here during

the entire summer and will have charge of the motor boats. Work will be taken in the Rodeheaver school of music to further prepare for the work of song directing. Beginning at the close of the National Conference I will be engaged in this work. Any church wishing a song director during the coming season should arrange for dates at once. This early announcement is made to give Brethren churches first opportunity. H. E. EPPLEY.

UDELL, IOWA

Rev. Deeter of Portis, Kansas closed a two weeks' meeting at the Udell Brethren church on Sunday, May 16, 1926, with three services and a basket dinner on that day. He was accompanied here by his good wife who helped with the song service.

The people of Udell and vicinity were indeed very glad to have Rev. Deeter and wife with them again even though their time was limited.

They visited in many homes while here and had invitations to more homes than they could visit, as their stay was limited. It was a very busy season of the year for the farmers, but the attendance was good and the interest also was very good.

There were no additions to the church during the services but the members were very much strengthened and we feel that the church and community was helped very much by the meetings.

Rev. Deeter was pastor of the Udell Brethren church several years ago and the members and friends are always glad to have him and his good wife in the community whenever they can be here.

Communion services were held at the church on the last Friday evening during the meetings. The attendance was very good and the services were enjoyed very much by all present.

The church extends their best wishes to Brother and Sister Deeter in their good work.

ORA A. POWELL.

Junior Notes

(Continued from page 11)

missionary doctor put me to bed and in a few weeks I was well again. Father and mother kept learning about Jesus and how Jesus loves all persons. They decided that they wanted me to become educated so that I could preach about Jesus. That is why I am staying in the Mission school. When I have been taught how to preach, I am going back to the part of Japan where I used to live and my parents and I are going to teach people to be Christians and live better lives.

- M., June 21 Blessing, not cursing. Num. 22:12.
- T., June 22 New life in Japan. Joel 2:28-32.
- W., June 23 New goals for Japan. 2 Peter 1:5-7.
- T., June 24 Great hope for Japan. Rev. 21:22-27.
- F., June 25 Good people in Japan. Acts 10:1, 2, 34.
- S., June 26 Our duty. Acts 10:32. Le Raysville, Pennsylvania.

IN THE SHADOW

GRUMP—Jessie V. Grump, daughter of George and Mary King, was born at Paw, Indiana, September 15th, 1872 and departed this life Sunday afternoon, May 16th, 1926, aged 53 years, 8 months and one day.

September 21st, 1890, she was united in marriage with Henry Grump and for thirty-six years they shared their joys and sorrows of life together.

July 26th, 1903, she gave her heart to God, and united with the Brethren church at Roann, to which she has ever been true. To know her was to love her, for she was a kind and unselfish neighbor and friend, always ready to lend a helping hand in the time of need. But God called her and she answered the call, leaving behind the faithful husband, a loving mother and many relatives and friends. The father and three sisters preceded Jessie in death many years ago and our thoughts today are of that yonder home where if we faint not we shall meet our loved ones face to face.

The funeral services were held at the Roann Brethren church, the pastor, O. C. Lemert, officiating. The sympathy of the Brethren and friends of this district are extended to the bereaved family.

O. C. LEMERT.

GYGER—Sarah Ann Gyger was born in Lawrence County, Indiana, February 24, 1852, and died at her home in Milledgeville, Illinois, June 2, 1926, aged 74 years, 3 months and 8 days.

In 1861 at the age of 12 years she found her Lord and was converted but because of parental opposition was not baptized until on February 8, 1870, when she united with the Baptist church. On January 27, 1909, she united with the Brethren church of Milledgeville, Illinois, and has remained a consistent Christian to the time of her departure.

December 7, 1871 she was united in marriage to Jacob B. Hart. Six children were born to them, two having preceded her to the other world, also the husband died February 2, 1916.

She leaves to mourn her departure the four children: John S. Hart of Chicago, Illinois; Arthur L. Hart of Milledgeville, Illinois; Mary E. Burns of Sterling, Illinois, and Nelly M. Dunkleberger of Milledgeville, Illinois; also the niece, Grace Short Morley of Sterling, Illinois, these with their children.

She was a woman of kind disposition and her house was ever open to any of her relatives and friends. Services held from residence of the deceased by the undersigned.

GEO. E. CONE.

KERR—Daniel Kerr, a highly respected citizen of Jackson Township, Cambria and a faithful member of Munday's Corner Brethren church for many years, died very suddenly at his home on April 21, 1926. Brother Kerr was in his usual health and had been at church and Sunday school the last Sunday of his life. Brother Kerr was a man of many good qualities, a kind and affectionate husband and father, one of our most regular attendants at all church services. He is most sadly missed in the community, church and home. In 1878 he was married to Miss Josephine Davis, and would have celebrated his golden wedding shortly. He leaves to mourn their loss nine children, four boys and five girls, all members of the Brethren church.

Funeral services were conducted by his pastor, assisted by Brother George Jones, then of Conemaugh, a warm friend of the Kerr folks in the Munday's Corner church and were very largely attended showing the esteem and respect in which Brother Kerr was held. He is survived by his faithful companion, Sister Kerr, who feels her loss very keenly. May the dear Father comfort this sad family and keep them till they all meet on the Other Shore.

J. L. BOWMAN.

OUSLEY—Claude Lee Ousley, son of Grant and Elizabeth Ousley, was born in Brocton, Illinois, July 23, 1890, and departed this life May 9, 1926, aged 35 years, 9 months and 16 days.

He came to Kansas in early boyhood with his parents. He was married to Anna Sarah Stull at Hutchinson, Kansas, on October 12, 1910. To this union were born four children, Ethel, now 14 years old, Ruby, 11 years old, Ida, 8 years old and Maxine, 7 years old. He leaves his beloved wife and four daughters, one full brother, Clayton Ousley of Arlington, Kansas, and three full sisters, Mrs. Myrtle Stull and Mrs. John Clark of Arlington, Kansas, Mrs. Oddis Oldfield of Wichita, Kansas, two half brothers, three half sisters and other more distant relatives and a host of friends, to mourn his passing.

Claude united with the Brethren church of Mulvane, Bethel congregation, and was baptized January 28, 1924 by Elder Thos. F. Howell. He was a good neighbor in all times of need. He was a good citizen and well liked by his neighbors. He was a kind husband and loving father.

Funeral service conducted by his pastor, H. W. Anderson, in the Arlington M. E. church, assisted by Rev. Alexander, and the body laid to rest in the Arlington cemetery.

H. W. ANDERSON.

MISSIONS TO LEPERS

(Continued from page 12)

for leprosy. Some improvement and a few cures can be credited to the chaulmoogra oil treatment, but he has high hopes that within the next decade an even more effective remedy may be discovered with which to combat the leprosy menace.

The leper situation in Europe was described by Dr. J. E. Abbott, traveling director of the Mission, who spent the summer investigating leper conditions in eight European countries. On the whole he found few lepers except those coming from colonial possessions of the various countries.

ANNOUNCEMENTS

ON TO COLUMBUS

A personal letter from Brother H. M. Oberholzer, pastor of our church at Columbus, has this reassuring word:

"We are going forward with the plans for our part in the Christian Endeavor Convention. We plan to have the denominational rally in the Brethren church, refreshments to be served by our local society."

This assurance of a good time with Brethren Endeavorers in the Capital city implies an invitation to all Ohio Brethren Endeavorers. The date for the Convention is June 22-25. And the denominational rally is scheduled for the afternoon of the last day, which is Friday.

On to Columbus, ye Brethren Endeavorers of Ohio!

J. A. GARBER.

NOTICE

Beginning at the close of the National Conference I will be open to calls for evangelistic song directing. My entire time will be devoted to this work during the winter season. Any church desiring a song director for a meeting may write me at the address below. All inquiries answered immediately.

H. E. EPPLEY,

L. B. 266, Winona Lake, Indiana.

OAK HILL, WEST VIRGINIA

The Oak Hill Brethren church will hold their Spring Communion service Sunday evening, June twentieth at seven-thirty. The usual invitation is extended to those who care to take part in the service.

FREEMAN ANKRUM, Pastor.

HEALTH CONDITION AT WINONA

June 1, 1926

Dr. Wm. F. King, State Health Commissioner, visited Winona June first and made the following written report:

"Together with Mr. Lewis S. Finch, Sanitary Engineer, and Mr. I. L. Miller, State Food and Drug Commissioner, I have made a visit of inspection to Winona Lake.

"The recommendations made by the State Board of Health in reference to the permanent sanitation of the grounds at Winona Lake are being carried out both by the officials of the Town of Winona Lake and the Winona Assembly and Bible Conference.

"The water supply has been tested in the Laboratory of the State Board of Health for eight months past at regular intervals and

has been found satisfactory in every instance. There has not been a single case of Typhoid Fever since July last at Winona Lake.

"The Town Board is carrying out plans for complete purification and disposal of all sewage. A Sanitary Officer is in charge of all matters pertaining to sanitation. All milk sold on the grounds is completely pasteurized, and every possible precaution for safeguarding the public health is being carried out.

"Both the officials of the town of Winona Lake and of the Winona Assembly and Bible Conference are to be congratulated and commended for their interest in the welfare of those who will attend the Winona activities the coming season."

WILLIAM F. KING, M. D.,

State Health Commissioner.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Priced Page



A Tract a Day

B. Wayne Travis

"Put a tract a day in the Devil's way,

You'll trip him every time.

Don't be afraid, or slow to upbraid

His work in every clime."

"Preach God's Word where it can be heard.

With the Spirit's earnest aid.

Our work is to tell how to save men from Hell;

And we must not let our witness fade."

Contributed to the Tract Corner by Rev. Dyoll Belote, Johnstown, Pa.

R. F. PORTE.

Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rench, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

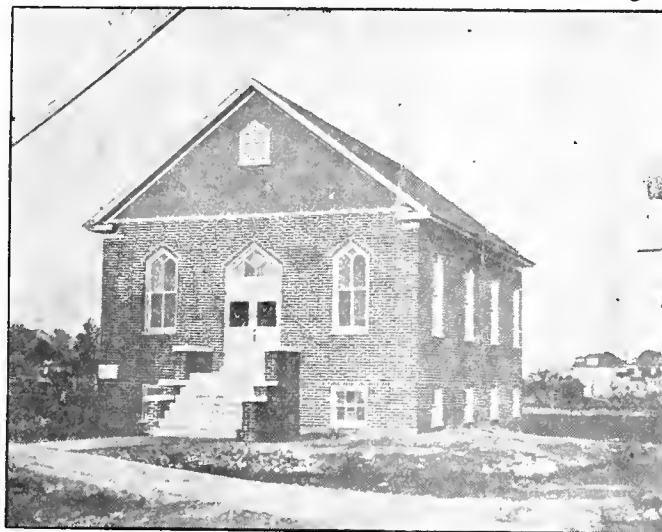
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JUNE 23,
1926

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE NEW MISSION CHAPEL
at Winchester, Virginia
Dedicated May 23, 1926

(See Dr. Carpenter's Article in News Department)

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
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EDITORIAL

Shall the Preacher Lead or Follow?

In this question, we are concerned not so much with organization and method as with ideals and conduct. In religious organization the preacher very naturally carries a consciousness and assumes the rights of leadership, and there is little disposition to question his right or to deny him the privilege. But far more important is leadership in setting standards of thought and conduct, in determining what shall be considered right and proper, what an asset and what a liability, what shall be looked upon with approbation and what with disfavor. Who or what shall be the deciding factors in these things? To whom shall be allowed the leadership? Whose by right is the leadership and the responsibility? Is not the minister first and above all responsible for becoming the moulding, determining influence in giving quality and conscience to a community or group? Or shall he allow it to be exercised by other personalities or forces who are less sensitive to the divine will and way? (And perhaps it should be said that it is not so much the prerogatives of an office as the rights of a spiritual leadership that we would defend and emphasize. And it is to be granted that such leadership may be found among the laity as well as among the ministry, but it is only fair to expect more uniformity of high spiritual grasp among the ministry because of their training and set purpose). It will make a vast difference on the church, on the community and on the minister himself, as to whether or not he exercises such a leadership.

The Evangelist believes the minister is the logical leader for setting moral and spiritual standards, and by virtue of his position, is divinely responsible for so doing. The minister ought to make himself such a positive and outstanding influence by every right and sensible method in the lives of the people with whom he mingles that they will look to him for guidance as naturally as a pupil looks to his teacher for the solution of his problems in school. He ought to assume the task of directing, fashioning and censoring the ideals and conduct of his group with such aggressiveness and force of leadership, and withal such wisdom, and tact, that no standard that has met his reproach can be adopted without suffering a sense of public disapproval, and no untoward movement can be set going without reckoning with his censure.

Such positive, aggressive leadership was exercised by the great prophets of God in Ancient Israel. Those stalwart men stood on their watch-towers to spy out the signs of the times and to interpret them to the people so as to guide them in the right way and to help them to avoid all danger. Such was the mission of the rugged prophet

Elijah, who was gripped with the conviction that he was divinely commissioned to the task of measuring and censuring the conduct of his people. There dawned upon his consciousness the great idea that man does not live by bread alone, nor nations by sheer force, and Israel, he conceived, was to be the bearer of this idea. She was not to be a common nation, following after the ways of her neighbors, but was to become a righteous and a pure people. With holy zeal he sought to keep his people in line with that ideal, and when the king was guilty of gross injustice and a crime against a poor peasant, he rebuked him, and when the people were corrupting the worship of Jehovah by joining in the worship of Baal, he chided them for their duplicity and challenged them to return to the true God. Amos, under the spell of a divinely imposed responsibility for attempting to turn the hearts of the people in right paths, appeared suddenly in Israel where they were gathered in festival mirth, and with holy gravity proclaimed his stern message, which drowned their merry-making and silenced their festive songs. Micah, acting as conscience for his people, stirring up their minds to the things that were wicked and displeasing to God, said, "I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and unto Israel his sin."

Surely the consecrated messengers of God today ought to stand as leaders and moulders of the thought and life of the people, and so they are, if they are true to their high calling, and so they ought to regard themselves, and to be regarded and respected. They will not stand forth in their respective communities in the solitary grandeur of the pioneer prophets of the Old Testament, because they are too near us and too human, but they should be to us indeed as men of God whose lives witness for him, whose activities and influence manifest his spirit, and whose words proclaim his truth.

But, if perchance the preacher shall not be able to determine the accepted standards, if after his most aggressive and wisely exercised influence he seems unable to stem the tide of spiritual indifference and moral laxity, if men, instead of following his leadership, ignore his efforts, turn a deaf ear to his plea for spirituality and ridicule the high principles by which he would have them govern their conduct as too utopian, what then? Shall he relinquish his leadership, cease striving to bring others up to his high plane and fall in line with the popular wish and way? Shall he compromise his ideals and give approval to a lower standard of acceptable conduct and possibly partake of the lesser things himself, sufficient at least to avoid the stigma of being narrow and puritanical and old-fashioned? Or shall he, and should he, take his stand boldly and determinedly for what is truly Christian and persist in trying to bring people up to his way of thinking and living, even though with little apparent success? Should he throw himself against the current, be faithful and true to the light that is his and do his utmost to stem the tide, though he fail, or should he, and would it be wiser, when he sees the crowd is unwilling to follow him and accept his lofty ways, to turn and follow the crowd on lower paths, rather than be deserted and become unpopular, and perhaps be ridiculed and even persecuted?

It is no uncommon temptation, nor is it easy always to face, and yet there is little doubt as to the right or wrong course of action. He who is truly a man of God cannot long halt between two such opinions. For him to whom the divine presence is a great reality, there is no alternative to the right way. Under the clear light of duty there appears no choice, and the preacher ought to be in possession of that light, or if he has it not, ought to make its possession the supreme aim of his life. "If he lacks wisdom, let him ask of God who giveth to all men liberally and upbraideth not" (James 1:5). "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:6). If he is weak and feels the strain of the temptation, let him remember that the great apostle to the Gentiles felt the strain of a similar temptation and he says, "At my first answer no man stood with me, but all men forsook me; . . . Notwithstanding the Lord stood with me and strengthened me" (2 Tim. 4:16, 17). And from the Lord will come the assurance as it came to Paul, that "My grace is sufficient for thee" (2 Cor. 12:9). And being "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:11), he will be able to stand alone if necessary, or to suffer persecution for Christ's sake, "that he might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). He who is a servant of the Lord, must remember that his stewardship is unto the Lord, that he must

obey God rather than man, and that there has been made no provision for altering the standards. If he neutralizes his message, how shall it be the saving salt to the earth? If he hides his light under the measure of expediency, how shall men be directed to the purifying light of the Gospel? Indeed he dare not compromise his stand, nor turn from his leadership to become a follower of the crowd. He must be a creator, and not a creature of accepted standards.

If this way be hard, have courage and confidence, for time will vindicate the right. The world may not follow you now, but it will bless you later. It may stone the prophets today but tomorrow it will honor them. It may turn a deaf ear to your present pleadings and may follow in the way of the popular, but in a little while it will be cursing the forces that opposed you. The popular ways and movements are seldom of abiding worth; they satisfy but for a moment. William J. May has said, "There is a seed of the eternal in the good and true, which makes them indestructible, and some germ of decay at the heart of every false and evil thing which makes its popularity as the flower of the grass." The fads and fancies of men are soon gone, and those who major in them are soon forgotten. But they who persist in the championship of the good and true, who stand upon their right to leadership in moral and spiritual standards and who refuse to compromise or to become followers in the lower walks of men are doing a work that will abide through all the fickleness and changing currents of men, and their names will be honored with their deeds. Let there be no relinquishing of leadership, nor lowering of standards. Call men to the heights and hold steadfast. Such service, after it has undergone all the fiercest and fiery tests of time, will remain to the joy of the soul and the glory of God.

A Ten-Point Indictment of the Movie

When Congressman Upshaw appeared before the House Education Committee some time ago to plead for his bill for federal regulation of the movies, he went against a stone wall of opposition, and it seems that he made about as much impression on the committee as a fly on an elephant's hide. There is no interest more strongly financed and none more thoroughly organized than the movie trust and none, unless it be the daily press, exercises such a widespread and powerful influence on public opinion. We glory in Mr. Upshaw's courage, but it will require long and hard work, and the united effort of every Christian people throughout the land to finally bring about the regulation that is necessary, if the morals of our young people, the sanctity of the home, the spirituality of the church and the vitality of our national life are to be safe-guarded. But all such efforts, though isolated and comparatively ineffective, are to be commended for the little dent they do make. And possibly the dent made by Mr. Upshaw was not as inconsequential as might have been thought, in view of the wide circulation that has been given his indictment against the movie industry. He indicted twenty-five per cent of the movies on the following ten points:

1. Long drawn-out kisses.
2. Insidious and lascivious embraces.
3. The shocking, voluptuous absence of clothing.
4. The unholy sexual appeal.
5. Bedroom scenes as the ante-chamber of immorality.
6. Swapping wives as a social habit.
7. Making heroines of harlots and heroes of libertines.
8. Sodom modernized on American soil.
9. Gilding of sin by the "scofflaw."
10. Drinking of illicit liquor.

It is likely that many will think Mr. Upshaw has been very generous in putting his percentage as low as twenty-five. It would seem that the pictures that do not come under the condemnation of some of these points are a small minority.

EDITORIAL REVIEW

Are you lifting your bit? See Brother R. F. Porte's Tract Promotion Corner. He suggests how to do it.

You are favored this week with another of Dr. Florence N. Gribble's interesting and informing stories of African customs. We are greatly indebted to her for this service. And the missionary appeal of these articles ought to stir our hearts.

A two-fold report comes to us from Whittier, California, where Brother A. V. Kimmell and his good people were led in an evangelistic campaign by Brother Charles H. Ashman, of Johnstown, Pennsylvania. Notwithstanding the fact that Whittier is said to be a hard field for revival work, twenty-one confessions were received. These two brethren evidently proved congenial yoke-fellows. Brother Kimmell speaks highly of Brother Ashman as an evangelist and the latter's portrayal of the condition of the work at Whittier speaks highly of the ability of the pastor as a servant of God to these people.

Our correspondent from Sunnyside, Washington, reports a unique Easter service that was conducted on a mountain top nearby, a union affair in which the Brethren church participated. As a result of a union Passion Week service conducted in cooperation with the Church of the Brethren, eight souls were added to our church at that place, making sixteen additions during the year. That the foreign mission interest runs high is evidenced by the magnanimous gift of \$1438.34 which that church made. The leadership of Dr. J. C. Beal, the pastor, is being blessed of the Lord, and the church has recognized it and has retained him for another year of service.

Dr. W. S. Bell, Endowment Campaign Secretary, tells the Evangelist readers of the splendid gift of the student body and faculty, and it is certainly one worthy of our commendation. Never before has a graduating class undertaken such a challenging task as that to which the class of 1926 has set itself. These graduates, as is usually the case, are not loaded with money, it will mean real sacrifice for them to pay their pledges as the payments come due periodically, but we dare to believe they will make good, that there will be as small or smaller shrinkage in fact, than in a like amount from any church in the brotherhood. The faculty also has done a very noteworthy thing. Surely these who are most vitally interested and on whom the burden falls the heaviest, have by their gifts issued a challenge to the brotherhood. This \$11,848.50 added to the \$26,000 previously reported puts the dial hand around to \$37,848.50.

Dr. G. C. Carpenter tells us of the dedication of a new church at Winchester, Virginia, a growing mission promoted by the Maryland-Virginia District Mission Board. It is the first unit of a plan for an adequate church plant which they hope to complete as the needs and funds dictate. The mission is said to be situated in a very promising section of the city and those in charge seem to be enthusiastic about the future of the work. Our Brethren of the Maryland-Virginia district are to be congratulated not only for this particular accomplishment, but also for the growing missionary zeal and vision which caused them to take up this point and to center their efforts upon it. This district possesses some of the finest prospects of any district with which we are acquainted, and with the aggressive policy and wise leadership such as has been more and more manifest in recent years, we may look for some real church extension in this part of the brotherhood.

Some folks join with the Psalmist in declaring "In thee O Lord do I put my trust," and then retire and worry half the night away, as if they feared the Lord could not quite be depended on.

A noted English preacher complainingly asks: "Why do church-going people confine themselves so largely to denunciation of bad plays, and show so little appreciation of those that are really good?" Perhaps it is because they are given so little chance at the really good plays; they are seldom offered on the local market.

The British Weekly says: "We are not at the moment raising the question of the rights or the wrongs of the Amendment to the Constitution of the United States which secured Prohibition. We are only saying that Prohibition rests upon such a body of religious and passionate conviction, that no body in American politics will touch it for years or forever."

To improve the use of the dramatic method of religious education in the churches, the Committee on Drama of the Federal Council of Churches announced recently the establishment of its third summer school and the publication of the second volume of religious dramas.

The School of Religious Drama will be held in affiliation with the summer school of Auburn Theological Seminary from July 12 to July 30.

The writing of religious drama and the organization and directing of pageants will be special features.

GENERAL ARTICLES

Personal Liberty

By W. I. Duker



ELDER W. I. DUKER
Pastor Brethren Church, Elkhart, Indiana, and Public School Principal at Goshen, Indiana

There can be no question but that the interests of the church are associated closely with the government of the land under which the church exists. We are asked to pray for our men holding prominent places in the civil government of our country. The church is aided or retarded in its work as the government aids or retards the moral issues of the day. The government's purpose is to aid us morally, the church's great purpose is to aid us spiritually. The work of the church should have as one of its "by products" the moral issues of the day. So the two great agencies work together.

The most unfortunate thing that we have to combat, or rather one of the unfortunate things, arises from a "catch phrase" that seems to be taken from some fundamental principle of government and becomes universal in its use. We seldom stop to analyze, or to seriously consider any saying that is common. Some one has said, "Let me write a nation's songs and I care not who writes its laws." With equal positiveness may we say, "Let me give a nation its slogan and I care not who writes its laws." A catch phrase, made so by its similarity to some important saying or law, soon may become the slogan of a people, in spite of the fact that it may be altogether false in its conclusions. For example, some one long ago said that "Honesty is the best policy." This saying became a household motto. It is unquestionably true. But, put just as it has been, men governed by its evident truth have remained honest for policy's sake. And the man that is honest because it is the best policy surely has missed the greatest benefit of honesty.

This bit of reasoning, or perhaps you would prefer to have me say, "this bit of preface", leads us to one of the most common errors with which we battle today. The slogan of "Personal Liberty" is the most mis-leading of all slogans good or bad. When the colonies were considering their separation with their mother England, the only question before the people was "representation." It was not a question of personal liberty. It was not the thought of our leaders that our personal liberty was at stake. All we were asking was that in the affairs of law and enforcement we were to be represented. In fact the question of law enforcement as practiced by English authority was just a bit under criticism at that time. We were not entering the terrible struggle that our personal liberties might be safeguarded. We repeat—the only real question at that time was the question of "representation."

Patrick Henry, in his famous speech was asking for freedom from England. He might have said, "Give me liberty from English rule, or give me death." The question of personal liberty was as far from his mind as was any other irrelevant question. America was not intended to be the home where unbridled license was to supplant law and order. Were Washington or any other of the early fathers to return today they would be among the first to decry our present idea of "Personal Liberty."

All of the great issues today that have their ramifications in the moral questions of the hour are related in some way with this thought of "personal liberty." Every time that from pulpit or pen, comes some warning that relates

to the conduct of the individual, some one is sure to insist that this is the "land of the brave and the home of the free." We have allowed this sly propaganda to be poured in upon us until we are actually being led to believe that America is the home of unbridled license. In fact, we have often failed to secure that measure of support necessary from our pews because there seems to be a feeling that we are attempting to interfere with man's freedom. Many of our lads who fought in the last great war now insist that after they fought to establish and perpetuate our freedom on the high seas they have returned to find that same freedom refused them back home. We have always held the highest esteem and respect for those who have been compelled through a sense of patriotism or compulsion of law to serve their country in the "field," in fact, we too have given a brother in this struggle. But we can never grant that any man or set of men may be privileged to speak with authority while defining the "freedom of America," unless they hold fast to the principles upon which America was founded. What America needs today is not more freedom from law but more respect for law. It is only by respect for law that the Americans bought with the blood of our forefathers and maintained

by the blood of our sons and brothers can long endure.

Let us go just a bit deeper in the "workableness" of this proposed liberty.

Suppose that in the home where all good Americans should be trained, personal liberty should be practiced. The child should be allowed to do as it pleases in matters that have to do with this individual conduct. When called in the morning, "personal liberty" insisted upon a few hours of sleep. When asked to assist in the cares of the home, "personal liberty" pleads to be excused because he much prefers to busy himself with tasks more to his liking. Again, he prefers his brother's coat to his own and delighted with the rule of the home which is pronounced in the "absence of rule" he secures the coat and goes happily on his way. The absurdity of the whole affair is evident.

Or again, how would this rule of "personal liberty" work in the school? We have always prided ourselves that the school of our land was the truest type of American democracy. Not in its class room government but as it is related to those who may enter. One lad decides that he does not care to enter. Another that a late entrance will please him better. After he has entered he decides that school is not what he had hoped it to be and so he leaves the "democracy." Already the absurdity of the whole proceedings prevents the necessity for further illustration.

But, some of us may say, "Surely you will admit that America was settled by men and women who came here to find religious liberty. America is the land where a man may worship his God as it may please his own conscience. Or if he happens to have no belief there is no one to say to him nay." Yes this is all true. In it we place no little pride. America is the land of religious liberty. But let us analyze religious liberty. Does this mean that anything you wish to do being actuated by a religious conviction is permissible? Not at all! Some few years ago a people said

that it was their conviction that a man might have two wives at the same time. The law of America was not slow in asserting its mandate. Polygamy was outlawed in spite of religious conviction. Suppose that you had a religious conviction that property should be held in common and should quote Scripture in defence of your position. Would it be wise to risk taking a part of your neighbor's wealth to make the distribution equitable? Religious liberty is dominated by the rights of the individual, not of the one who wishes to practice this said liberty but rather by the one upon whom it works a hardship.

We are in a fight today as we have always been. It is the old Garden experience. If Cain wishes to take his brother's life, has he not the right? Was he his brother's keeper? Sometime ago a group of ministers in convention had gathered out upon the lawn for a brief rest and recreation. An old gentleman passed that way. He paused and asked permission to "get into" the group. Permission was gladly granted. It was quite evident by his appearance and language that he was not a "minister." After a few words of greeting the old gentleman said, "Well, gentlemen, one thing is sure. I am responsible for my soul and you are responsible for your soul. No one is responsible for another's conduct." Brethren, if this old gentleman was correct there is no excuse for a minister. If we are not responsible for the souls of others we had better engage in some profession that will bring in more rapidly the comforts needed for our families. We are using this incident because it is so typically true of the attitude of the many who insist upon personal liberty. Each man for himself and the rights of others becoming subservient to his wishes.

There is no such thing as "personal liberty." A recent writer had this illusion, "Over the crest of the hill the Promised Land stretches away to the far horizon smiling in eternal sunshine." The picture is all nonsense. Long ago Plato

said that he drove two horses. One white and tractable, the other black and fractious. Jesus said that two masters sought man's allegiance, one God and the other mammon. Paul said that his soul was the battle ground of two forces, one of which he called spiritual and the other flesh. Here is the conflict. That which is today called personal liberty is sin.

When the call is made to the heart yet untouched by the finger of God there is no promise given that this heart may be governed by its own personal likes and dislikes. Rather the opposite is true. We are asked to submit our wills to the sovereign will of God. It is not a question of our liberty, but rather of obedience to God. All through our Christian experience our liberty must be controlled by the demand of God. If we want liberty to do as we wish and desire, being governed by our carnal desires we must never enroll under the banner of King Emmanuel.

So is the question of personal liberty in the matter of law enforcement today. If we wish personal liberty we must become an outlaw. Our hand must be against the interests of our brothers. We must disregard the rights of others and insist upon our selfish pleasures. We must do as we wish and if this line of conduct breaks the hearts of others we must justify ourselves by insisting upon a man's right to "Personal Liberty."

But we are led to believe that out of the storm of today, tomorrow's sun will shine. We cannot be confused in our thinking for any length of time. He who insists upon allowing himself to be governed by his selfish likes and dislikes and then to justify himself, will soon be found out. America will become the land, not of unbridled license, but rather a land where law and order shall more nearly give us the right to be called a Christian nation.

Elkhart, Indiana.

Ultimate Aims

By Prof. C. Alonzo Byers

One time there was a great sculptor who spent all his life chiseling out upon the slow yielding marble his ideal figure of a human being. But each day he worked his vision grew. He was never satisfied with the work he had just completed. The years passed by; the sculptor figure still more stately and sublimely stood. Each day the artist labored on in spite of age. Perfection seemed assured to crown his life, but evening to his penetrating eye saw less perfection than at dawn. At length one morning upon his scaffold death stayed his wrinkled hand and bade his form be cold and still. But the upturned face even in death wore no less a radiant countenance than the powerful and divinely appearing figure he wrought upon an hour ago. Yet beneath the statue on its base was carved the word "Incomplete." And behold the face within the shadow of the bust wore a smile of joy as saintly and genuine as this world has ever looked upon.

Indeed what a truth this may be in the life of everyone. Incompleteness is written across the brows of the greatest geniuses as well as those stars of lesser magnitude. For no one is ever all he is capable of being here. We are only in this life as it were the initial pages of a magnificent book, we are not able to look through even in our highest dreams. Man's earthly grasp is very finite but he reaches farther, and this only serves to make his longings and thirstings more mysterious. For who has felt the depth in beauty and perfection of a blooming flower or who can discern the meaning of the smallest atom of dust? We can reach for those life giving thoughts that appear to be within the center of gravity in our favor but how grandly it is planned that we cannot grasp them. Browning said, "Man partly is, and wholly hopes to be," and Lowell expresses it from another angle, "To let the new life in we know desire must be the portal. Perhaps the longing to be so helps make the soul immortal."

There is not a normal desire to reach beyond that which we know nor a singly dream however unintelligible that has ever touched the human heart or a hope that has pierced the clouded night but has its realization beyond our little horizon. There are some grand thoughts I often feel but they move about like birds that are out of sight or some far off murmuring sound but are faintly intelligible to me. There are feelings which pain the heart but they will not admit of interpretations. There are sounds which stir with every breeze and pour forth music that touches faintly a responsive cord in my being. We live, but in this life we only touch and embrace such a small world. We feel the spell from an outside source, a mystery from an unseen sky that echoes again and again in the deep chambers of ourselves and will not die.

"All shapes and sounds have something which is not of them;
A spirit broods amid the grass;
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
The touch of an eternal presence thrills
The fringes of the sunset and the hills."

It was Agassiz who felt this spirit when he would not sacrifice the significance of the wonders in his own back yard for a trip to Europe with rich financial reward. Perhaps in our highest moments, moments of ecstasy, if we place our ear close to the ground we may be able to hear the grass blades speaking to us or the fertile cold earth expostulating on the immortal existence of man.

The other day while digging a small hole in the ground I stooped down very low to scrape out the loose earth with my hands. The scent of that soil teeming with life and potential power was a pleasure beyond description. I remained a few moments in that position. I have thought quite often since how near one comes to his own sometimes when he

least expects it. Both we and it bear the finger-prints of God.

When we can feel a presence in the stars above, in the gladness of the morning sun, in the somber twilight, in all the forms of life that we behold that is greater than our own, I believe then and then only will we truly live. I cannot help but believe that each growing self is the true intimation of what he may actually become; that most of us have latent capacities to become sons of God and see all things in reality if it were only capable of being developed now.

Each may be upon an unending journey, a thought, if I know myself. I am not able to conceive of. And yet the joy of a life is in its onward march. For what is more beautiful, than a soul returning each day a little nearer to the fountain-head of its own real existence.

Truth, Beauty and Goodness are limitless and eternal, they are man's goals but attainable objects only to a small degree. They are also his highest and holiest endeavors. This is man's reach but not his grasp. Death intervenes which may be defined perhaps as that which separates the shadowy from the real, or it may be a term for that which lies beyond what we are now able to understand.

Our ultimate aims lie in this realm of promise. Thus a life well lived even to its final end is so much richer than when it began and whose noble thoughts still float over our sky "like great white birds." The failures and the lack of completeness here will be rounded in its fullest there. As Andres Del Sarto expressed it when he knew he possessed all but the fire of genius:

"In heaven perhaps, he chances, one more chance—
Four great walls in the New Jerusalem,
Meted on each side by the Angel's reed,
For Leonard, Rafael, Angello, and me
To cover,—"

How pathetic these words seem and yet how joyful and inspiring to feel that when failure or incompleteness has crowned our utmost endeavors here we are able to pass over into the real and round the work in its completeness.

And what an argument is this for a pure, clean life, when all we desire and hope for and cherish of the True, the Beautiful, and the Good shall live forever with us, that the promise of immortality is in the noblest dreams and deepest longings we entertain!

For in this life sometimes
We know not why,
We come so near to death
But cannot die.

And when in dreams we've reached
The height this home can give,
We seem so near to life
But cannot live.

And thus when our friends do pass out of this life we stand as it were on the shore and watch the ship sail away until it passes entirely from our sight and we have waved the last goodbye. The change is in ourselves, the ship still goes sailing on.

And thus in conclusion would it not be well to feel with Browning:—

"All we have hoped or dreamed of good shall exist
Not in its semblance but itself;—
The high that proved too high, the heroic for earth too hard.
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard.
Enough that he heard it once, we shall hear it by and by."

Mansfield, Ohio.

The Ideal Sunday School Worker

By Dyoll Belote

(This address was delivered at the monthly meeting of the Worker's Council of the Bethany Presbyterian Sunday school, of Johnstown, Pennsylvania, on February 15th. The address was delivered at the invitation of the pastor, Rev. V. D. Beery, and the subject is that suggested by the Rev. Beery.—The Author).

In speaking to you at this time on the subject suggested by your pastor I am not at all sure that I shall touch on just the points which may have been in his mind, nor yet if I shall make mention of all that might be discussed. It will be understood between us therefore that I am discussing the subject from the angles that have suggested themselves to me out of my reading and experience.

I. The Necessity of the Work.

It must be admitted that as surely as a child is born in sin and shapen in iniquity, so surely does the child need to be saved from the destructive power of that sin by the regenerating power of the Holy Spirit. Since that which is born of the flesh is flesh, it naturally follows that this transforming work can only be accomplished by a real work of grace in the heart.

It is to be admitted at once that the work of grace performed in the heart of a child is different from that which comes to pass in the life of the hardened sinner of mature years, but it is at the same time just as real and definite and as necessary as that accomplished in the hardened sinner. The manner and time of the Spirit's operation in either case is a matter that we can best afford to let in the Master's care.

Another argument for the necessity of the work is the experience of the workers of the past in reference to the average age of conversion.

A fair estimate gives it that about nine-tenths of all professing Christians become such at an age somewhere within the period represented particularly by Sunday school attendance.

The years from twelve to twenty-one are the highwater mark of decision to follow the Savior. The first high tide of decision is at the age of twelve. From twelve to sixteen the number is slightly smaller in proportion. At sixteen we have the highest peak of conversion. One-eighth of all Christians made the decision at this age. From this on there is a marked decrease in the number of conversions.

At nineteen years there comes another crest of the tide, but not so high as at sixteen. After this the decline is rapid until when we reach the twenty-fifth year we have a scant one per cent making the decision to become Christians. During the years from twelve to twenty-four 84% of the members of the church were converted.

From these facts we see how large a debt the church owes to the Sunday school, and we can appreciate how important is the work of this auxiliary.

The reasonableness of the work of the Sunday school is another argument for its necessity. We conserve the childhood of our offspring for all other purposes. Whatever we wish our children to become in mature years we encourage them to begin to be in childhood days. The youthful Handel, who was at six years of age found picking out chords on the piano, was not told that he must wait until he was old enough to understand music to begin to play, but rather he was encouraged in the way that later gave him that wonderful preeminence in the world of music. If we are so particular about the matters pertaining to the physical and mental life of our offspring, why not be as reasonable about the life of the soul?

But I am commissioned more particularly to speak of

the WORKER in the SUNDAY SCHOOL. And under that term worker I am taking it for granted that we are to include all officers and teachers of the school.

1. Christians. It goes without saying, I suppose, that we understand that all workers in the Bible school should be Christians. I only mention it because I have known of a few rare cases where because of lack of available material one or two individuals of good moral character—but not professed Christians, were impressed into the teaching force of a Bible school. This I believe is a dire mistake. Please note that I did not insist that all the workers must be perfect Christians, for “there isn’t any such a creature.” But I do not see how we can expect an individual to press home the claims of a cause in which he or she does not sufficiently believe that they can personally espouse it.

And while I am speaking along this line I want to register my personal doubt as to the advisability of asking members of one denomination to teach in the Bible school of another denomination. I have seen it done quite frequently, and one of my early recollections is of the heated discussions that were aroused in a certain men’s class because the teacher was of a faith different from that of the school in which he was teaching. Very naturally he put his own denominational interpretation upon the lessons, and quite as naturally the men who were members of the church of which the school was a part resented such interpretation. **USE YOUR OWN TEACHING MATERIAL**, if you have to double up the classes until you can train an extra supply of teachers and workers. The same applies to superintendent or any other officer. I once went into a congregation of our faith on a Sunday when one of the special causes of the church was to be presented in the Bible school session. Noticing that nothing was being said I approached the superintendent—who was of another faith—and asked him about the literature which I knew had been mailed out to each school. “Oh,” said he, “You mean that bundle of programs that came last week? I got them all right, but I didn’t know what they were for so didn’t say anything about them.” Suffice it to say that he received enlightenment then and there.

2. Informed. In the use of the word that I have chosen to name the second characteristic of the Bible school worker I wish to be understood as including a number of things.

The first point which I wish to impress is that of the desirability of having the workers in the Bible school know **THE BIBLE**. No worker in the Bible school is going to be interested and actively engaged in the work of the school who is not an earnest Bible student. For until the truths of the Word have impressed themselves upon the mind and heart of the worker, how is that worker going to feel the necessity of imparting those truths unto others?

I want to hasten to add that I consider this one of the most vitally important marks of an ideal Bible school worker. I am not unaware of the necessity that the worker shall know something of the aims and plans of the Bible school workers of both the denominational and interdenominational Bible School Association, as well as the best and most successful ways of consummating the work of a school, but my personal experience and observation have brought me to the conviction that it is worth a sight more to the general progress of the school if the workers “**KNOW THE BOOK**.”

It is immaterial to me whether the teachers in my school understand all about the new-fangled theories about child training and development, but I am vitally interested as to whether that teacher personally knows the Lord Jesus Christ and can lead her pupils into friendship with him. I care far less as to whether that teacher understand the psychology of the child mind, but far more as to whether he or she knows the mind of Christ with reference to all God’s children. And that mind of Christ is revealed in his loving admonition, “Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven.”

Let me illustrate: In this very ward of our city there now lives a lady who served as a Bible school teacher in a

school of which I was pastor some years ago. That good woman never read a book on psychology, and I’m not sure she would know one if she saw it. But she does know her Bible and when we were planning for an evangelistic campaign in the church I said to her, “Sister . . . I am looking for an ingathering to the church from that class of girls of yours.” “Brother Belote,” she said, “I have been praying for them and talking to them and I believe they are going to come.” When the invitation was extended during that evangelistic campaign the first one who came was a member of the class, and ere that meeting closed every girl in that class not already a Christian had surrendered to Jesus. And when I visited our church here in Morrellville a few weeks ago some of the first folks who came to greet me were some of those same girls—now grown to womanhood and with children of their own, whom that teacher led to Christ.

Of course we also include under this head the thought that each worker shall take pains and time to keep up with the best plans that are being used at other schools, as well as being familiar with the home, business, school and social life of the members of the school. No worker can do the most for the pupils and the school who is not acquainted with the people whom he serves and to whom he seeks to minister. I believe an intelligent understanding of the surroundings in which people have to spend their days will go a long way toward helping one to intelligently minister to their spiritual needs, and so the successful Bible school worker should know his constituency.

3. Equipped. I come to the third of the marks of an ideal worker at this point because it is somewhat related to the second. If we are to expect an individual to do the best work possible for us in the home, office, store, on the farm or in the mill we know they must have the best of tools. It is an old adage that it is a “poor workman who quarrels with his tools”, but we will not deny that one can make a cleaner cut with a sharp axe than with a dull one. So the Bible school worker should be provided with the best helps possible.

(a) Among these helps I will mention the possession of a Bible as first. And let it be the best one that the worker can afford. One of the best of course is a Scofield. There may be others, but none better and none whose orthodoxy is less questioned.

(b) Again I would include among the workers’ equipment a number of the best treatments of the Sunday school lesson, in addition to those issued by the denomination by which the school is sponsored. Not all the phases of the lesson are ever brought out in any one lesson leaf, and it broadens our vision of the truth to be taken to other positions from which to look upon the many sides of eternal truth.

(c) Besides these there is always the matter of chairs, tables, papers and cards for the children. Economy which denies a liberal expenditure of money for those helps which facilitate the work of those who are responsible for the success of the school, is not economy but parsimony. Of course if a teacher is using the multiplication of accessories as an excuse for poor lesson preparation or inadequate knowledge of the Word it will be well to call a halt on the expense and insist on a better preparation or the resignation of the teacher. But in no case is it fair or Christian to expect the workers in our Bible school to “make bricks without straw”, nor yet for us to expect them to both gather the straw and still make the same number of brick. (No intent to play on the word brick).

4. Consecrated. Some may have already wondered why I did not place this characteristic as the first in the list, and maybe it should have been so placed. For there can be no doubt that unless there is a very definite act of consecration on the part of the workers the trials and disappointments of the work are very likely to cause many to desert the ranks before even their term of office is expired. And beside God can best use dedicated vessels, and the more complete the dedication the larger the blessing he will pour out upon the one making the surrender.

(To be concluded next week)

THE BRETHREN PULPIT

Baccalaureate Sermon

(To Graduating Class of Carleton, Nebraska High School)

By C. R. Koontz

"We finish to begin," said Dr. Poling recently. The Class of '26 has finished—what? The course of study prescribed for them. They have also finished their High School Days. They have come to the house of God for their "farewell message"—as I understand the meaning of the word Baccalaureate.

It may be said of them "They have finished." But I dare say that amid the pleasure, the joy, and probably a tinge of sadness, of the present, they are not stressing the "WE Finish" as much as the "TO BEGIN." Their Commencement is taking on more the air of a beginning than an ending.

If I may speak for them yet again, I must believe that there are certain questions in their mind that will not go away until they are answered, namely

If they are to begin, What are they to begin?

If they are to go upon their quest for truth, in which direction?

What shall be their standard of value?

If they are to live a life, what kind of a life shall it be?

My friends of the Graduating Class, in the statement of these questions, I have tried to sense your thoughts, and if in them I have restated one or more of your own perplexing questions, I desire to speak to you in a suggestive way.

First, may I suggest that you keep ever before you the motto that you have so wisely chosen. "He who findeth knowledge findeth life." You have viewed history, and know something of its great events; their causes and their results. You have become acquainted with some of its noble as well as ignoble characters. Probably you have set some of them up before you as your ideal. Literature, with its exquisite forms and inspired imagination, has beckoned to your spirits. Science, the cold and accurate voice of organized knowledge, has doubtless made its unimpassioned and enlightened appeal to your reason. The languages, ancient and modern, have tried to unlock for you the door into the life and thought of other peoples.

You are to be commended on the selection of such a motto. For knowledge is a glorious thing. It emancipates the mind; steadies the will; and inspires the heart. And yet "knowledge without common sense," says Lee, "is folly; without method, it is waste; without kindness, it is fanaticism; without religion, it is death." "But with common sense, it is wisdom; with method, it is power; with charity, it is beneficence; with religion, it is virtue, and life, and peace."

In the second place, may I suggest that, if you have not already done so, incorporate into the word knowledge of your motto, the content found in one of the statements of the Master Teacher: "I am the Way, the Truth, and the Life." By so doing I believe you will have the answer to the questions raised in the beginning. This you may treasure as the text of the evening if you wish something to carry away with you.

May we now notice this text, and how its content answers your questions:

1. Jesus Christ as the Way:

"Way" is a figure of speech not fully appreciated and understood outside the Roman Empire. Probably there is not another historical character better known to High School graduates than Julius Caesar. I might also add, and less loved. But in addition to, or rather I should say, in connection with his military campaigns and expeditions into the neighboring provinces, he conceived the idea of establishing

a system of roads leading into the conquered provinces from his own kingdom. Thereby linking them with the kingdom. These roads are known as ways. The most noted of these was the Appian Way which was the main artery of Roman civilization. It was associated with law, government, commerce and culture. In the light of this can you think of a more illuminating statement than that coming from the lips of the Master: "I am the Way"?

Plato has outlined the character of the ideal citizen, but Jesus says: "I am the way." As the Appian Way leads to the heart of the Roman kingdom, so Jesus would say, I am the way to my Father's kingdom.

Our Worship Program

A DEVOTIONAL READING OF ROMANS
(Clip and put in your Bible for convenience)

MONDAY

LIKE-MINDEDNESS IN CHRIST—Rom. 15:1-7.

Unity of believers is most desirable, but it comes about not by compelling conformity, but by thinking together and seeking the pleasure and welfare of each other, even as "Christ pleased not himself." Such an attitude of mind and heart is a grace bestowed by the God of patience and comfort.

TUESDAY

CHRIST'S MINISTRY TO THE GENTILES—Rom. 15:9-13.

In Christ is fulfilled the promises to the Hebrew fathers that their seed should become a channel of blessing to the Gentiles, from whom God would get for himself praise and glory. And to us also comes joy and peace from believing in him who is the fulfillment of our highest hope.

WEDNESDAY

THE COMMISSION TO THE GENTILES—Rom. 15:14-21.

Paul, divinely appointed a minister to the Gentiles, assures us that his message was wholly authorized by Christ and tested by the power of the Holy Spirit. How dare any minister speak of any things save those which Christ hath wrought in him?

THURSDAY

GENTILES DEBTORS TO JEWS—Rom. 15:22-29.

The Gentiles having been made partakers of the spiritual heritage committed unto the saints at Jerusalem, are under obligation to minister to their spiritual benefactors in the material things of which they are in need. And the principle here enunciated still holds good.

FRIDAY

IMPLORING INTERCESSION—Rom. 15:30-33.

Paul earnestly seeks the reinforcement of the prayers of the Roman Christians to the end that his ministry be not hindered and he be permitted to visit them. In Africa, in South America and in many fields in the homeland God's servants are still entreating fellow-Christians to exercise the ministry of intercession.

SATURDAY

HELPLESSNESS AND SOCIABILITY—Rom. 16:1-16.

The fine spirit of helpfulness and of kind consideration of others' welfare, the hospitality and sociability here set forth by the Great Apostle ought everywhere to be manifest among God's people. It gives fragrance and beauty to the fellowship of Christians.

SUNDAY

WARNING AGAINST DIVISIONS—Rom. 16:17-27.

Paul's warning is as applicable today as then, and is as sorely needed. The church has suffered much through neglect of that counsel. And finally, may the grace which he invokes on the church at Rome, be upon us all in abundant measure.—G. S. B.

2. Jesus Christ as the Truth:

So far in life you have been hedged about by your parents, your teachers, loved ones and friends. They have all been more or less instrumental in setting for you a standard of truth. But now the time has come for you to go out into the world, as we say.

There you will in all probability meet up with those that have different standards of truth. It may be a question in your mind as to which standard you shall accept. However dazed and perplexed you may become because of the flux of human opinion, look to Jesus as the true standard of truth and reality. Socrates had outlined great truths for the inquisitive youth of Athens and then said: "Cleave to them." But Jesus said: I am the truth. He was the truth about God, about man, and about immortality.

3. Jesus Christ as the Life:

The life of three score and ten years, or if by reason of strength it be four score years, is not all of life. Nor is the event spoken of as physical death the end. It is but the beginning, the commencement so to speak. In Jesus Christ we have at least a glimpse of real life. Said he: "I came that ye might have life, and have it more abundantly." Again, "I am the vine, ye are the branches." Abide in him and produce fruit.

So much is said in these days of ours about success. It is a word constantly held up before the young people. Do you ever read of Jesus using the term success? No. He uses rather the term fruitful. So I would like to suggest to you that in your eagerness to succeed, you include with it a strong desire to be fruitful in the fullest sense of the word as used in that wonderful allegory.

Therefore, my closing and farewell word to you the Class of 1926, as you move amid the freshness of the morning hours of life with your feet upon the very threshold of opportunity that you follow the way outlined by the Master Teacher; that you accept him and his standard of truth as your standard; and that your life shall be one of fruitfulness and abundance.

I cannot help but believe that you will welcome such a statement coming from Jesus, and that you will include it in your concept of the term knowledge, for there is nothing more hollow than mere knowledge. Therefore let it be thoroughly saturated with Christianity as it lay in the mind of Christ.

What lies before you now as the doors of Carleton High School close behind you is LIFE. Life in the making! Your Class Prophet will attempt to peer into the future and scan the destiny of each member. Whether or not the fond hopes of your classmates, friends and loved ones will be realized remains to be seen. But you are beginning. May you ever remember:

"He who findeth knowledge findeth life."

"I am the way, the truth, and the life."

Carleton, Nebraska.

a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light (1 Peter 2:9). Wherefore by their fruits ye shall know them. Not every one that sayeth, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven (Matt. 7:20-21). But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. If we live in the spirit, let us walk in the spirit. Let us not be desirous of vainglory, provoking one another, envying one another (Gal. 5:22-23-25-26).

OUR MEDITATION

Every day our lives are witnessing either for or against Jesus Christ. It is easy to determine which one. If we are witnessing for him, our lives will ever be radiant with the principles of the Christ-spirit, which are love, joy, peace, meekness, etc. Concerning love, it is the cardinal virtue of a Godly life, it is indeed the greatest thing in the world, it is the greatest power of the individual Christian, and he is bound to shed forth its light, far and wide. To neglect doing this, is to deprive ourselves and our fellowmen of a great blessing that is due us. It was the purpose of the Master for his people that they should take an active, devoted interest in others. "Ye are the light of the world," said Jesus, therefore, spread it forth. The world is a huge jury, and we are on trial before it. We dare not present a false testimony. We must declare the genuineness of our religion. It is said of Israel, that they were known among their idolatrous neighbors, by what they ate, what they said, and how they said it, and by what they wore. We too are living in the midst of a crooked and sinful generation, and are being identified by these very things, every day and every hour. Christ might have used some other way to make himself and his ways known to the world. He might have sent angels to preach and testify of him. He might have announced it through some great megaphone from the skies, but he didn't; just through you and me.

"As an open book, they our lives will read
To our words and acts, give daily heed,
Will they be attracted, or turn away,
From the Christ we love today?"

Put your hand on your own heart and ask yourself that question, and answer as before God. Our lives are telling for or against him. Isaiah said of backsliding Israel, "The show of their countenance doth witness against them." Yes, if Christ is in the heart, men will see him in our faces.

But where are we to be his witnesses? Every one of us, I believe, is under divine orders to be a world-wide witness for Christ. Other systems may draw their little circles about them, but Jesus said, The power and influence of the life of his followers must needs be felt to the ends of the earth. And to give anything less than the best we have, to others, is selfish to say the least.

The Christian then must in some way or other be "a daily witness", for Christ. It is not for me to know just how God wants to use you. Maybe he wants you to go to a foreign field, or contribute to missionary work at home, or make some contribution to Christian education, or perhaps best of all by the silent testimony of a Christian life in the community where you live.

OUR PRAYER

Dear Father, we thank that thou hast chosen us to be thy witnesses; and for the many men and women who have ever been true to this trust. We pray for grace and courage, that we too, by thy help, may live such lives before the world that other lives shall catch something of the beauty, and the joy and the reality of the Christian life. Help us we pray to live closer to thee each day. We thank thee for the forgiveness of our sins, and ask that we may manifest the same forgiveness and love to others, that thou hast shown to us. Use us to thy glory, and this we ask for Jesus' sake.

DePauw University, Greencastle, Indiana.

OUR DEVOTIONAL

Our Daily Witness

By C. Lowell Grisso

OUR SCRIPTURE

But ye shall receive power after that the Holy Spirit is come upon you and ye shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth (Acts 1:8). By this shall all men know that ye are my disciples; if ye have love, one for another (John 13:35). Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus (Acts 4:13). But ye are a chosen generation, a royal priesthood, an holy nation,

SEND
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OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 4)

Israel Enslaved in Egypt

NOTE—We are entering upon a six months' course of studies concerning the EARLY LEADERS OF ISRAEL, which should prove very profitable. We have already spent three months in studying the Book of Genesis, as a result of which it is hoped we have gotten a clearer vision and have had strongly re-enforced, the great spiritual purposes of the book. It is important that we have a thorough knowledge of the Old Testament, because it is the background of the New Testament. Augustine said long ago, "The New Testament is latent in the Old; the Old Testament is patent in the New." It is necessary therefore to a right understanding of the New Testament that we know the Old. Most especially interesting and important is a study of the beginnings of the Israelitish nation, and the great leaders of that people. It is to be hoped that as a result of this study, the great characters whom God used in preparing for himself "a peculiar people" shall become more real and their great qualities more vitally influential in our lives.

Scripture Lesson—Exodus 1:1-14.

Devotional Reading—Psalm 94:10-17.

Reference Material—Acts 7:17-21; Heb. 11:23, 24.

Golden Text—Jehovah will not cast off his people. Psalm 94:14.

LESSON LIGHTS

(Illustrated Quarterly)

The Book of Exodus

The name, Exodus is the Greek and Latin name for "Departure," because it describes the great epoch-making departure of the Israelites from their slavery in Egypt for the Promised Land. It was their birth as a nation.

The Ground for Pharaoh's Fear of Israel

(1) There was danger that the Israelites would grow stronger and mightier than the Egyptians. "As a race the Hebrews were more powerful than the Egyptians, remarkable for an active business life," and accustomed to an out-of-doors life through their labors with the sheep and on the farms.

(2) "Goshen is not a large tract of country; it is bounded on the north and south by deserts; it dwindles to a mere channel on the east; and on the west it is barred by the great city of Bubastis. A triangle of about ten miles in the side, with perhaps some minor extensions, is all that can be comprised in Goshen. If we make every possible allowance, it cannot have covered 100 square miles." But at their present rate of increase the Israelites were not only filling Goshen, but overflowing into other parts of Egypt. A stronger race settled in their very midst was an even greater danger than the same race within defined boundaries.

(3) The strong race was, however, a great danger even if it could be confined to Goshen. For "Goshen in the northeast corner of

Egypt was in the region which enemies from the north (coming down along the shores of the Mediterranean) would reach first. What the king was most alarmed for was lest the Israelites should join any invading force and imperil the Egyptian supremacy."

The Treasure Cities the Israelites Built

In 1883-1884, Mr. Naville discovered Pithom, about twelve miles west of Ismailia, on the Wady Tumilat, through which runs the Sweetwater Canal, a canal of sweet, or Nile, water, which was made to give water to the hosts who made the Suez Canal. Near this were some granite statues representing Ramesses II. Here also were found the ruins of a city. The buildings were of brick, on some of which inscriptions were found from which it was learned that the ruins were of a treasure city named Pi Tum, "devoted to Tum" its religious name, while its civil name was Succoth, and that the founder of the city was Rameses II. The name Pi Tum in Egyptian seems without doubt the same as the name Pithom, in the English translation of the Hebrew form. Succoth, also, was inhabited by Israelites (Ex. 13:20), which would seem another argument for the identity of these ruins with the city built by the Israelites. The bricks were usually from 4 to 8 inches square and 1½ to 2 inches thick. They were unbaked, but very hard. "The treasure chambers occupy almost the whole of the old city, the walls of which are 650 feet square and 22 feet thick." "The whole space was divided into chambers, each with brick walls 8 to 10 feet thick, but with no windows and no doors." What is even more interesting, and wonderful in confirmation of the Bible history, is the fact that while the lower stories are built of well-made bricks, the upper rows are made of bricks with water plants, not straw, to bind them (Ex. 5:6-14).

What the Oppression Wrought for the Israelites

1. The oppression kept the Hebrews separate from the Egyptians, preventing intermarriages, and preserving them from debasing contact with idolatry.

2. Their oppressing united them into one nation, binding them together in common sorrows, dangers, hopes, and plans.

3. It tended to wean them from the desire for idols, those gods of their enemies, and lead them to the one God who alone could help them in their sore need.

4. In working for the Egyptians they were compelled to use Egyptian arts and appliances, to study the great national works and the noble architecture on which they were employed, and to become acquainted with weaving, the working of metals, the homes, and the literature which was written upon bricks. Professor Price says it "was an industrial training school in the foremost civilization of that day."

5. The oppression weaned them from Egypt, so that they were ready to leave when the time came which God had appointed. Otherwise they might have become so pleasantly settled in business, so encumbered with property, that, as many ages later in Babylon, they would not be willing to enter upon the hard and dangerous enterprise of journeying to Palestine, the only place in the world where they could accomplish their mission.

A WORLD SAVIOR

Jesus was a world man in size and reach. He did not come to the Jews. That was the door. He came through Jew door. But he came to the world.

He did not come to Palestine. That was only the doorsill. He stepped over the Palestine doorsill. But he came to the world. He died for the world, he said. He talked constantly about the world. At the last he sent his followers out on a mission to the world. He was a world man in reach and size.

And so the real Jesus follower is a world man in heart and outlook. It is a big thing to be a real Christian, bigger than some of us have taken in.—S. D. Gordon.

The Holy City

By Stephen Adams

Last night I lay a sleeping;

There came a dream so fair;

I stood in old Jerusalem

Beside the temple there.

I heard the children singing,

And ever as they sang

Methought the voice of angels

From heaven in answer rang:

Jerusalem, Jerusalem

Lift up your gates and sing,

Hosanna in the highest,

Hosanna to your King.

And then methought my dream was changed;

The streets no longer rang;

Hushed were the glad hosannas

The little children sang.

The sun grew dark with mystery;

The moon was cold and chill

As the shadow of a cross arose

Upon the lonely hill.

Jerusalem, Jerusalem,

Hark how the angels sing,

Hosanna in the highest,

Hosanna to your King.

And once again the scene was changed,

New earth there seemed to be;

I saw the holy city

Beside the tideless sea.

The light of God was on its street,

The gates were open wide;

And all who would might enter,

And no one was denied.

No need of moon or stars by night,

Nor sun to shine by day;

It was the new Jerusalem

That would not pass away.

Jerusalem, Jerusalem,

Sing, for the night is o'er;

Hosanna in the highest,

Hosanna forevermore.

J. A. GARBBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Education and Christian Endeavor

In the program of Christian Education, the Christian Endeavor society has a large and an important place to fill. It may be well counted as the Church's training school for her young people. It has been said that the Sunday school is for impression and the Christian Endeavor is for expression. While both organizations include the two elements, the Sunday school emphasis has been more on the side in instruction, and the Christian Endeavor emphasis has been strong in the line of active practical service, with a deeply devotional background.

Christian Education is not limited to the support of our schools and colleges, and to the program of instruction in the Sunday and week-day schools of religious education. It has to do, also, with the development of trained Christian workers for the various departments of church activity. This development is brought about through following the old adage, "We learn to do by doing." Here Christian Endeavor steps in and lends a hand, and through her program of varied Christian service helps to train leaders among the youth of today for the church of tomorrow.

The church, it is recognized, needs a training department for the young people, where the program of development will have a special appeal to the boys and girls of the teen age. This is provided by the Christian Endeavor society, and, at a time when so many life decisions are made, the proper atmosphere is created by the spirit of the Christian Endeavor prayer meeting of the model type and the challenge of the many committee activities which are suggested to the young people.

Youth is full of life and is eager to show action. To direct the energy and the enthusiasm of youth is the privilege—yea, the duty—of pastors and older church leaders. They must often take the initiative and give sane advice without offense to the inexperienced young people. We are often reminded that some times it is harder to help others to do things than to do those same things ourselves. But we must be willing to give the help for the sake of the potential leaders of the future who need the experience. It is counted as one of the important parts of the business of the church to develop leadership among the young people. Leadership training is most certainly a part of the task of Christian Education and Christian Endeavor provides a fitting field for that training. The Christian Endeavor service program is commended to any church that desires to solve wholly the problem of Christian education.—Rev. R. G. English, in Herald of Gospel Liberty.

BIBLES FOR CHILDREN A WORTHY CHURCH PLAN

The presentation of Bibles to children in recognition of their work in the church school is an important feature of the educational

work of the Fairmont Presbyterian Church of Cleveland Heights, Ohio.

Upon their graduation from the primary department, the children are given attractively printed and well-bound copies of the Bible. As the first-year Junior work is based upon "The Books of the Holy Bible" by Georgia L. Chamberlin, the children at once learn to make use of their Bibles. These notebooks and the Bibles are the materials that make possible an adequate knowledge of and appreciation for the great stories of the Bible that appeal especially to children.

Theirs is a plan of giving Bibles to children that should appeal to church-school workers as being especially practical. To make Bible study for children more effective a revised edition of this notebook was recently published and a revision of the teacher's manual which accompanies it has just appeared. This book, "An Introduction to the Bible for Teachers of Children, by Miss Chamberlin, presents a working method for the teacher in guiding the Bible study for Juniors.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 4)

How Juniors Can Show Their Love for Their Country. Rom. 12:17-18

Once upon a time there were two little girls named Catherine and Elizabeth. They were sisters and they had one little brother, Bobby, who was only three years old. Catherine was nine and Elizabeth was eleven. On the day that I am to tell you about, these two little girls were seated on the edge of their bed talking things over very seriously. Their mother's birthday was just one week away and they were trying to think of some way to celebrate. First, they wanted to think of some way to earn money to get her a birthday present and second, they wanted to think of some way to celebrate when the birthday arrived. They decided to get permission to pick cherries and sell them, so that settled the matter of money, but the thing that they were puzzling over the most was what they should do when the birthday arrived. Elizabeth said that she believed she could bake a cake if they could find a time to do it when their mother was out so that it would surprise her. Catherine said that she would be willing to help with all of the work on that day.

Soon the week had slipped by. Catherine baked the cake on the afternoon before the birthday, while her mother was in town shopping. The two girls bought a beautiful vase with their money and their father bought some beautiful flowers for the vase. On the birthday morning the girls went to their mother's room, kissed her and wished her a happy birthday. Then they told her to go back to sleep and stay in bed as long as she

wanted to, for they were going to get breakfast, take care of Bobby and do the regular morning chores. Catherine and Elizabeth had a good time all day surprising their mother by showing her how quickly and how well they could do all the work and let her rest. Then in the evening they had their big surprise, a big dinner and all the lovely birthday gifts. Just imagine how happy that mother was and what a pleasant birthday she had!

The fourth of July is our country's birthday. Did you ever think of it as that? It was on the fourth of July that our country became an independent country and began governing herself. How do you celebrate your country's birthday? Are we as nice to our country on her birthday as we are to our friends on theirs? We might think of some ways to celebrate this birthday on the fourth of July and help our country. We can not feed her cake or buy her flowers, but we can make her more beautiful by helping flowers to grow, and we might help her by giving to charities to feed those who are in need.

I like the suggestion made in one of our Bible verses about helping. The verse that I mean is the one in Romans that says, "Inasmuch as lieth in you, live peaceably with all men." I think that would be a nice surprise for our country, by living peaceably and helping others to live peaceably.

Have you ever read the story in Nehemiah about a group of people who loved their country very much? It is a very interesting story and you will find a reference to it in this week's references. Those people loved their country so much that they worked both day and night for a long time serving her by building a wall that had been broken down.

We have a very wonderful country. Our country protects us from harm by having policemen and courts. It gives us freedom to worship God as we please. It makes us happy by building roads, and helping us in many other ways. It takes care of us by pure food laws. In fact, she does many more things for us than I can think to remind you of just now. I think it would be very nice for us Juniors to celebrate her birthday by loving her, by resolving to be peaceable citizens, by working for her and by promising to always obey her laws. You, Junior boys and girls, will soon be grown men and women and will have a chance to do big things for your country. If you begin now by doing the things that we have just been talking about, then when you have chances to do big things to show your love for your country, you will be ready.

Bible References

- M., June 28 Study their country.
Psalm 105:1, 5.
T., June 29 By loving God. Deut. 10:20, 21.
W., June 30 By obeying law. 1 Peter 2:13-15.
T., July 1 By defending it.
1 Kings 29:1, 13, 14.
F., July 2 Pray for it. Isaiah 62:1.
S., July 3. Work for it. Nehemiah 1:14.
Le Raysville, Pennsylvania.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

News from Africa

Bozoum, par Bangui, French Equatorial
 Africa, April 7, 1926.

Dear Evangelist readers:

Perhaps a few words from Bassai station would be appreciated. The days are so very much the same that we feel we have no news to tell you. The rising bell at five o'clock in the morning, prayers, breakfast, preaching services and then work. Saturday and Sunday the schedule is different. The hospital buildings are coming along nicely under the supervision of Brother Kennedy. We are living in the two brick houses built by Brother Sheldon. The goats are living in new houses, too, so we feel somewhat in civilization.

To tell you how the missionaries spend their time would take too much room up in your paper. I know you would like to know some of the things God is doing here. While you pray he works and we see his wonder-working power manifested here. At all times we see also the power of the devil here.

Not long ago a Christian boy took sick all unknown to us. He fell over and the natives thought he was dead. They came to us and reported him dead, telling us that before he died he wanted them to bring him to Bassai and that he refused to appeal to the idols for healing. The men went to the village to prepare for the funeral when they found he was not dead and brought him to Bassai where he remained until he was well. Yapendi, a brother of the chief, took sick. He had tried to entice the Christian boy to lean on idols for healing but failed. When he took sick he refused medicine and had placed up outside his door the god of healing and crusted in it. He grew worse and died. His wooden idols were of no help. Our pleadings to him were in vain and he died a lost man.

Not long ago a boy in the village met with the chief in a quarrel and the chief took his two wives away from him to work on the new road. He destroyed his house and goods, consisting of earthen pots. The man was despondent and with a knife cut a large gash in his leg. He said he wanted to die. We talked to him and treated him and now he is getting well and wants to become a Christian. He has succeeded in getting back one of his wives and that is all he needs. The devil overstepped himself this time and God will receive glory to his name from it all.

No doubt you have heard before this that Nana was converted and gave up nine wives. He is the old man whose picture was placed in the Missionary paper.

Perhaps you wonder how we shepherd the church here. This is our greatest problem. Just now the government has most all the Kare tribe working on the auto road from Bozoum to Lia, and they can not come to services even on Sunday. We pray very much for them, for we know they are under very difficult environment to stand true. The soldiers are so severe with them and encourage

the dance and gambling when off duty in the evenings. They are building bridges and at places several hundred camp in grass huts or in the open. While out itinerating we visited these places and gave them the bread of life at sunrise and at sunset just before they went to work and at the close of their day's work.

Pray very much for the Christians. One place we visited the soldiers who superintend the road remained some little distance from us and continued to gamble instead of coming to the services. Although we report many

baptisms the devil is on his job here and tries in every way to take these babes in Christ. So weak many of them are and we need prayers to help them in their walk. We long for the time when we can have chapels in all villages and evangelists visiting these places to give them the word. It is encouraging to go to a far village and find some Christians standing true and preaching to their own people. Great is our responsibility here and the longer we are here the more we see it. Pray much and long for us.

Yours in his work.

ESTELLA MYERS.

Tales of Tribal Customs. No. III

By Dr. Florence N. Gribble

Chapter II

A Witch Doctor's Conversion

Omindian had come to see his future mother-in-law. It was their tribal custom that aside from the marriage dowry paid to the girl's father, the prospective bridegroom must make the mother of each successive bride repeated presents for a period of two or three years. Omindian ordinarily dressed in a fantastic way, the chief garment of which was a leopard's skin. But a goat-skin was demanded by court etiquette when calling upon any one of his numerous mother-in-laws, or the mother-in-law to be. Not to have worn a goatskin would have been to pay a forfeit and this was something that Omindian carefully avoided doing. To have to make his mother-in-law-to-be presents was bad enough, he thought.

He therefore bought the least thing permissible, a piece of hippopotamus meat, for Atum (bow) was one of the few women to whom "hippo" meat was not "taboo." He concluded his visit without seeing Aeinge for which she was thankful, as she had a child's natural dread of the old wizard. Omindian's visits and presents continued throughout the year, and at the age of ten Aeinge was married.

The day had been set for the nuptials. Poor little trembling Aeinge surrounded by an escort of village girls slightly her junior, was taken to the hut in the harem of Omindian, which she was henceforth to occupy. According to the custom it was Rabolo her father who provided the wedding feast. For this purpose an ox was killed and the meat together with sorghum porridge was taken to Omindian's harem. The feasting and carousing lasted late into the night, and then Aeinge, shuddering with fear and a nameless dread, was left alone in her husband's village.

But the ceremony was not yet complete. She was to visit her home once more. The next morning, accompanied by all the other wives of Omindian as well as by her brothers, she returned to Rabolo's village where the second feast was celebrated, for Aeinge was

yesterday a maiden and today a wife. This feast Omindian did not attend. It was not custom. Rabolo now presented Aeinge with a goat, with which, the fear and trembling of yesterday increased by loathing and disgust, she returned to her husband once more. But now into her life of sorrowful slavery came the missionary with her message. Day after day as the gospel was preached to her in her village, or in the gardens where she was hard at work, cultivating sorghum, the missionary came with the old sweet story. She was sorry for the little child wife, working beyond her strength in spite of the fact that not many months should elapse before she should become a mother, Aeinge's very sorrow brought her to receive with joy the gospel message, and the child clung to her missionary friend with a pathetic intensity...

It was night and raining. The elements seemed to increase Aeinge's agony within. Fain would she have called her missionary friend, but she was not permitted to do so.

Should a missionary deliver the child of Omindian the great witch-doctor? And so the malpractice of the native midwife was permitted. The storm increased in intensity without. The two-fold agony increased within, the awful throes of nature, and the inflictions of cruel heathen custom—until death came to relieve the sufferings too awful to be borne by one so young. It was another of the tribe's many tragedies. Yet awful as it was, it was mitigated by the fact that Aeinge's child-like faith enabled her without fear to enter the presence of the Lord whom she had learned to trust. Not even then can we write that mother and babe were buried in one grave, for in this particular branch of the tribe, women are not buried, their corpses being thrown out for the hyena's devouring rapacity.

Alatin now according to the custom that after death a man may marry his deceased wife's sister, became betrothed to Omindian. Aeinge had not been fully paid for, and to obtain Alatin it was necessary but to pay the balance due on Aeinge. For had not the

(Continued on page 15)

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

FIRST, JERUSALEM

THE FACULTY AND STUDENT BODY CHALLENGE THE CHURCH FOR LOYALTY AND SUPPORT OF THE ENDOWMENT CAMPAIGN \$11,848.50 PLEDGED.

In this campaign we have started out in the Apostolic method, in beginning first at Jerusalem (Ashland).

We want the Brotherhood to know that the people who are doing most for Ashland, are the teachers who are giving their lives, talents and efforts to build up a college of which all will be

proud. We have a right to be proud of our Faculty, their ability, character and loyalty to the church. Our teachers are making financial sacrifice in the wages they receive, several of them having refused larger salaries from other institutions than they are now receiving. Not only this, but they are enlisted among the first in contributing to the Endowment Campaign.

The Faculty's Gift

EVERY TEACHER ON THE FACULTY has made a gift and stand 100% for the Endowment. The total gift of the Faculty is \$3,790.00. There are no better qualified teachers in any educational institution to carry on college work. The College has been continually raising its standards for the past few years. After next year we will have four men with their Ph.D. degrees and most of our teachers now carry their Master's degree. The facts are, Ashland College offers as good training as any college in America and has met every requirement of the Standardized College, outside of the endowment, for which we will not have long to wait, by all present indications.

The Student Body Goes Over the Top

The young men and women who are receiving their education in Ashland tell with no uncertain measure, their estimate and love for the College. The Senior class this year, which numbers over 80, have done a handsome thing for the College in subscribing \$5,800.00 to the endowment. They are saying their appreciation for Ashland, not with flowers, but with "greenbacks." No class could offer a better memorial than the class of 1926. Other classes have already made gifts, which added to the Senior Class gift, makes a total for the student body of \$8,585.50. If you want to know what the Ashland students think of the College, look these figures over. THE GIFTS OF THE FACULTY AND STUDENT BODY IS A CHAL-

LENGE FOR THE CHURCH TO SUPPORT THIS CAMPAIGN.

W. S. BELL, Endowment Secretary.

THE WHITTIER REVIVAL

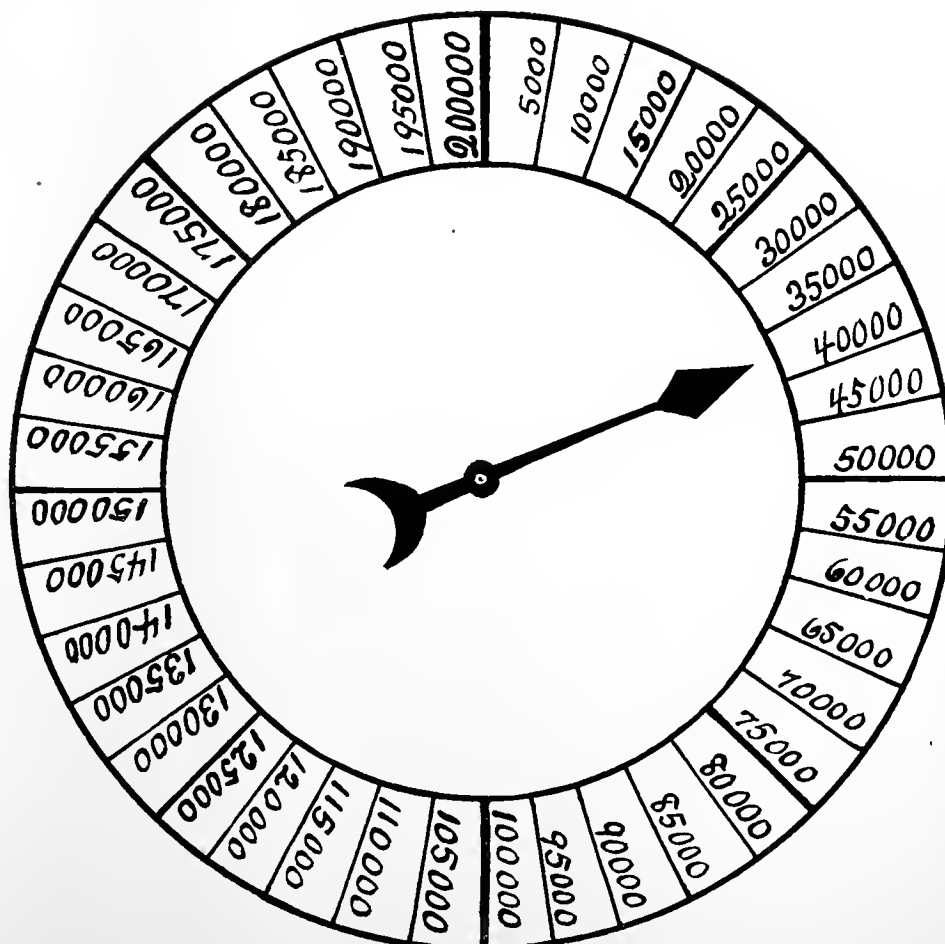
It is the aim of the First Brethren church of Whittier, California, is to hold a Bible conference each year in the fall and a plain old-fashioned revival in the Spring. For the Bible Conference we use teachers both in and out of the Brethren church but for the revival we use pastors or evangelists of our own church.

This year several of the churches on the coast decided to share in the cost of getting one of our men from the East and Brother Charles H. Ashman of Johnstown, Pennsylvania, was invited to come. The church at Johnstown kindly consented to let him off for three months and he began the first meeting with us at Whittier, starting May 2nd and continuing three weeks. Brother Ashman and the pastor had worked together in meetings prior to this one and there was no question as to the personal pleasure which was to be ours. These anticipations were fully realized. Ashman's capacity in proportion to his size

is really marvelous. This is capable of several interpretations.

The membership of the church had made faithful preparation for this meeting. Whittier is a hard place to hold revival meetings and get big results in numbers. This is a great church town and a revival is in progress in one or the other of the churches with very few nights of intermission from September until June. The city of Los Angeles is only a few miles away where speakers of world renown can be heard almost any time. The pastors of the local churches are men above the average preacher, for the most part and it takes a man with a message to get the ear of the people. The attendance throughout the meeting was very good, perhaps the largest and most uniform we ever have had. Many members from other churches enjoyed the sermons. Brethren from our other churches attended at different times. The hard task was to get unsaved people out. This was the weak spot in the meeting. Neither the evangelist or the pastor cared to use any sensational stunts to get a crowd. We did use the newspaper and other forms of advertising quite freely. Good singing was a feature of the meeting. The adult choir had one end of the platform and the boys and girls had the other and they sure made the building ring with their singing. Special numbers in song were given at every service and often numbers on different musical instruments were rendered.

Brother Ashman is a tireless worker in an



evangelistic meeting. He is willing to spend and be spent. He is never discouraged. You do not have to make special plans to keep him in a good humor. His preaching was the best we have yet heard him give. There was not one "light" sermon during the entire three weeks. There is no need to say that he is absolutely true to every fundamental doctrine in the Bible. He can return to Whittier for another meeting any time he can get away. There were twenty-one people stepped to the front during the meeting. Some making their first confession, some coming for membership in the church. Fifteen have been baptized and received into fellowship and another baptismal service is appointed for next Sunday when most of the others will be ready and some who have come since the meeting closed will be baptized. The condition of the church was in a good way before the meeting began and if we are able to judge, it is now the best in her history.

A. V. KIMMELL, Pastor.

THE WHITTIER REVIVAL

Whittier is a difficult place in which to hold an evangelistic campaign. It is over-churched. It is a Quaker town, having the largest "Friends" church in the United States. The Quaker College is there. These Quakers spiritualize all ordinances. But, we have a thriving church, bearing a genuine testimony to the whole gospel in this place. The church building is modern and adequate. Whittier needs the Brethren church for more reasons than one.

The congregation is spiritual. They know and test the power of prayer. They are consecrated and zealous. They believe and have been instructed in the Whole Gospel. Under the able leadership of their pastor, they have come to love, know, accept, and live the entire Word of God. The fellowship among them is sweet. It is an inspiration to worship with them and a joy to preach to them the blessed Word. Unity, peace, and power prevail in their assemblies. We enjoyed every minute among them. They cared for our physical needs in a magnificent manner. They fell in line with our evangelistic methods whole-heartedly.

They recognized and appreciated the truth. And, how they did sing! For their numbers, we have never heard better singing as a congregation. All in all, we count our meeting with them, one of the very best and most enjoyable we have ever conducted.

Numbers are an index to victory only when they are related to local conditions. We count the meeting at Whittier with 21 confessions to be a success. The field is limited because of the town being overchurched and predominantly Quaker. Taking all things into consideration, we rejoice in the victory among the Brethren. We believe they shall go steadily forward in the Lord's Work until he comes.

Now, we could write columns about the beauty and advantages of this Southern California. We could add columns describing the grandeur of Grand Canyon and other places we saw en route. But, the Evangelist pages are not intended for travelogues, so we will

refrain. We are now in the midst of a revival at Long Beach with public confessions from the first day and continuing at almost every service. We believe we will be able to report one of the greatest meetings in the history of the church here when we are through.

Evangelist CHARLES H. ASHMAN.

SUNNYSIDE, WASHINGTON

It has been some little time since Sunnyside was last heard from, so now we will try to tell of some of the things we have been doing.

I think our Easter service is the biggest thing, so will tell of that first.

We were one of the several churches from Sunnyside and the neighboring towns, to take part in the sunrise praise and prayer service, held on Big Snipes Mountain. The mountain is near Sunnyside and has ample room on top for cars to drive up.

A large crowd attentively listened to seven ministers give talks on the seven sayings of Christ on the Cross.

It was voted to hold a similar service at the same place next year and it is not unlikely that a precedent has been established for all time.

During passion week the Church of the Brethren united with us in a series of meetings, Brother Pike bringing the message on Monday, Wednesday and Friday, and Brother Beal on Tuesday, Thursday and Sunday evenings. Each church held their own Sunday morning service. Our hearts were made to rejoice when at the conclusion of that service eight children heard the call and offered their lives to the Master. What better gift could be made on this day of our blessed Lord's resurrection?

We are proud too of our mission offering on that day, which totaled \$1438.34, and we thank the Lord for it.

We have been hearing from our pulpit, some fine sermons concerning Catholicism. Brother Beal gave them in answer to the open services which were held in the local Catholic church during the winter. Considerable interest has been shown and we feel that good will surely result.

We are glad to tell you that Brother Beal has been called to be our pastor for another year. The Lord is blessing his ministry here, sixteen souls having found their way to the Lord.

Holy Communion was observed on May first, with a large crowd in attendance.

Mother's Day was observed, with a splendid program. The church was beautifully decorated with cut flowers and potted plants, four of which were presented to our four mothers who had reached or gone past their seventieth year. Hearts were made tender and thankful too, as we paused to reconsider all that "mother" means and has meant to us.

Mother came first on that day, but father was not forgotten, for we know that without cooperation in the hope our training could not have meant so much—and so we thank God for mother and for father too.

MRS. OPAL BALL.

FIRST BRETHREN CHURCH

Winchester, Virginia, Dedicated May 23, 1926

The new church building at Winchester, Virginia, was dedicated on Sunday, May 23, 1926. Three audiences filled the church and all seemed pleased with the new building and the prospect for the church to grow in that unchurched and promising section of the city of Winchester. Only a small debt of a few hundred dollars remains and part of that is covered with pledges.

The preaching on dedication Sunday was done by E. L. Miller of Maurertown, J. M. Tombaugh and G. C. Carpenter of Hagers-town. The dedication ceremony took place at the evening service. Brethren Miller and Tombaugh preached able sermons and made strong appeals for funds with a good response by those present. Brother J. I. Hall preached on the Sunday preceding dedication and during the week and also a part of the week after, being assisted several nights by Brethren Miller and Carpenter. Services heretofore have been held in private homes and have been in charge of Brethren E. B. Shaver, R. S. Long, J. M. Tombaugh and others. A. T. Ronk conducted an evangelistic meeting some time past.

The building is the first unit, 30 by 40 feet and is of red brick with white cement trimmings and presents a pleasing appearance. There are two class rooms, one on either side of the vestibule, both opening into the main audience room. The basement is full size and well lighted and will afford additional room when it is completed. The baptistry is beneath the platform in the main room and has already been used.

The charter membership roll is now open and 35 have signed as charter members at last report. Nine of these were received by baptism and the remainder were formerly members of Brethren churches at other places.

The new Sunday school was launched on Sunday, May 30. The attendance on the first Sunday was 72. Charles Buhl is the wide-awake superintendent. All are anxious to work and see the Sunday school grow. The field is there and the Lord is saying to the members, "Go work today." Splendid results are expected.

An effort is being made to secure a pastor. A shepherd is needed at once to lead and direct in this new work. The people have a mind to work and if properly directed success is sure to follow. The community in the section around the church welcome the coming of the church. Other churches were contemplating building a church in that part of the city but will not likely do so since we have gone forward. It is up to the Brethren church now to possess the land.

A basket dinner was enjoyed by a large number in the basement of the church on Dedication Sunday. The long table through the center of the room was heaped high with good things to eat. Virginia folks are noted for their hospitality and the Winchester folks are true to their reputation.

This is the first new church to be organized in this district for some years. The District Mission Board has been interested in this work from the start and all the churches in the district ought to give full and loyal

support to the district mission board. The trustees of the church and the mission board have practiced economy on every hand and have succeeded with an expenditure of less than \$4,000 in securing a building valued at \$6,000, which is a conservative estimate. Business men in Winchester were surprised at the low cost.

May the Lord continue to bless and guide and prosper this work, all to his glory and to the salvation of men.

G. C. CARPENTER.

The seven wonders of the world are the wireless, the telephone, the airplane, radium, antiseptics and antitoxins, spectrum analysis and X-rays. Compare their value to mankind with these seven wonders of the Middle Ages: The Coliseum of Rome, the Catcombs of Alexandria, the great wall of China, Stonehenge, the leaning tower of Pisa, the porcelain tower of Nankin and the Mosque of St. Sophia in Constantinople. Or, again, compare them with the seven wonders of the ancient world: The pyramids of Egypt, the Pharos of Egypt, the hanging gardens of Babylon, the temple of Diana at Ephesus, the statue of Jupiter by Phidias, the mausoleum of Artemisia and the Colossus of Rhodes.—The Silent Partner.

TIMES OF STRAIN FOR THE SOUL

To every soul there come times when everything in which he has trusted seems about to give way. Human fellowships are often disappointments. The props do not always furnish support. The joys sometimes have a bitter taste. There seems to be no sure refuge, no place of comfort, no certain hope—except in God. We are driven to him by sheer force of circumstances. And always we find him a refuge and strength, and a very present help in trouble. He is without failing a source of comfort and spiritual refreshing. In him our hope is fixed and undisturbed.

It is not strange that the writers of the Psalms have so much to say about trusting in God. They are but voicing human experience; an experience of disappointment in things heavenly. Again and again it has come to pass that he who trusts in the Lord, and does good, not only dwells in the land, but is fed also; for "the Lord redeemeth the souls of his servants; and none of them that trust in him shall be desolate."—Selected.

Tales of Tribal Customs

(Continued from page 12)

bargain for Acinge been a bad one? Scarcely one year had she served him in the gardens, and then had died, not even leaving him the consolation of a living child. And so the dread day came when in exchange for six cows, the balance due on Acinge, Alatin in return became his wife. But Obongo, who had loved Acinge and after her tragic death had desired to have Alatin was accused of entering her hut—such accusations are frequent indeed and had serious weight in Alatin's case. If proven true, she would be put to death.

Her trial was to be a simple and to the native mind a very logical one. Dry flour was given her to swallow, the flour of Kaffir corn.

If she succeeded in swallowing it she would be thus proven innocent, but the consciousness of guilt, inhibiting the flow of saliva would prevent her swallowing it, and the death penalty would then be inflicted.

But Alatin swallowed the flour! Yet Ominidian was not convinced. He now prepared a concoction of wimbi flour and medicine which he boiled in a pot of native clay over a fire of intensest heat. If it boiled over, Alatin would be guilty. But the flour and medicine thickened and dried on the edge of the pot.

Still Ominidian was dissatisfied. In his rage he determined to put Alatin to another test, and he prepared a gourd with crushed mimosa, just as in the generation gone by he had done for Atero, the wife of Rabolo. And then cunningly displacing the mimosa at the strategic moment, the gourd had leaked upon Atero's hand. And she was proven guilty! But this time Ominidian's skill failed, for as he passed the gourd over Alatin's hand not a drop escaped!

A sudden thought seized him. What sorcery was this that was greater than his own? What power was this that exceeded the power of Jamkingo, native magic? "Alatin," he said, "tell me. Are you a Christian." Tremblingly Alatin stood before him. "I am," she said, "a Christian, like Acinge." Rage overpowered him. He raised his hand to strike Alatin a deadly blow. But the red sun was sinking in the west, a sign of approaching death for one who struck a blow beneath its departing rays. He spit toward it to avert calamity, then dropped his uplifted hand. Many were the prayers that had been offered for the missionaries and the native Christians for Ominidian's conversion. Instead of striking Alatin, he turned and strode toward the hut. Often he had heard the gospel, and now he cried out to God, the God who can save even so vile a wretch as himself. Then and there, he believed, and believing, was saved. His younger wives, including little Alatin, were freed and became the wards of the missionary. Ominidian humbly attended the daily service at the mission station, was baptized and used his every influence for Christ. Not many witch-doctors are saved and those who are, are usually saved as Ominidian was through the defeat of their own powers, and the quiet and courageous testimony of godly living by some member of their own families, in death as with Acinge, in life, as with Alatin.

Lost souls are perishing in heathen tribes today which you and I might reach. Let us go with our Savior to the ends of the earth, preaching his gospel which alone has power. His shed blood which alone has efficacy, and his coming again which alone is our hope, our inspiration, and our joy. Let us follow on, for the sake of his name, being "not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," even to an African witch doctor.

THE TIE THAT BINDS

TAYLOR-LENHART—At the Brethren parsonage in Milledgeville, Illinois, on the evening of June 9, 1926, occurred the mar-

riage of Glenn Taylor and Miss Ila Lenhart. The bride is one of the Sisterhood girls and prominent member of the Brethren church of Milledgeville. Both of these young people were residents of this community and well known. They go immediately to take up their work on the farm near Amboy, Illinois. The best wishes of their many friends attend them. The ring ceremony was used. The bride's pastor being the one to officiate at the ceremony.

GEO. E. CONE.

RIDDLE-SCHERTZ—Charles E. Riddle, the Superintendent of the Brethren Sunday school at Tiosa, Indiana, and Miss Irma O. Schertz of the same place were united in holy marriage June 1st in the WHT studio at the Wrigley Building, Chicago, Illinois, by the groom's brother, Rev. E. M. Riddle, pastor of First Brethren church at Bryan, Ohio. Makers of the U S L radio and automobile batteries some time ago offered a free honeymoon trip of one week to Niagara Falls to the couple who would send the best suggestion for improving U S L radio programs, and the prize was won by this couple from Tiosa, Indiana. With the wonderful program of music by real artists, the attendants, flowers in abundance, the impressive single ring ceremony, and thousands of friends listening in, the occasion was one of singular beauty never to be forgotten. The trip will be ended with a short visit at the Brethren parsonage at Bryan, Ohio, following the week at Niagara Falls, after which the happy couple will live on the Riddle farm south of Tiosa.

May the blessing of God accompany them on their journey through life together.

E. M. RIDDLE.

WALLACE-CHEESEMAN—At the home of Mr. and Mrs. C. A. Straka in Milledgeville, Illinois, on the afternoon of June 3, 1926, Mr. Miles Wallace and Mrs. Mary Jane Cheese-man, both of Milledgeville, Illinois, were united in marriage by the bride's pastor, Geo. E. Cone. The short ceremony was used. Our best wishes go with these estimable people as they enter upon the ventures of life together.

GEO. E. CONE.

IN THE SHADOW

KELLER—Eliza Jane was born April 2nd, 1869. Died in Ashland, April 2, 1926, aged 57 years. Twenty-five years ago she was married to Wm. H. Keller. They had one adopted son who preceded Mrs. Keller to the spirit world several years and over whom she grieved much. She was a sister to the late lamented Charles Beckley, and of Mrs. H. M. Oberholtzer, of Columbus, Ohio. But three of the family survive, one sister, a Mrs. Benz of Pennsylvania. Many years ago she gave her life to the Master and united with the Brethren church at Fairview, and her service for him was of the quiet, unobtrusive kind that means much and gets small praise. She was one of the faithful members of the Mansfield church for several years, and was active and faithful in her duties as a member of the Woman's Missionary Society. Her departure leaves Brother Keller quite alone and sad. It is hard for him without any of his family left, but he braves the future with faith in God, knowing that an all-wise providence does all things well. She was looking forward with keen anticipation to serving the Lord in the new church, but he had better things for her in her advancement to be with him. Funeral services were held in the Church of the Brethren in charge of the pastor, assisted by Prof. DeLozier, a former pastor who bore a fine testimony to her Christian character. She suffered much and long, undergoing a severe mastoid operation which had healed, but something deeper held her in its grip until she succumbed. The prayers of God's people are due Brother Keller and the bereaved.

CHARLES A. BAME.

RICHARDSON—Mrs. Bell Brand Richardson, daughter of Mr. and Mrs. Abraham Brand, was born in the Dutchtown neighborhood near Milledgeville, Illinois, March 24, 1868 and passed away at her home in Milledgeville, Illinois, May 21, 1926, aged 57 years, 1 month and 27 days.

She was united in marriage to John Richardson December 25, 1885. To this union was born one daughter Pearl. Mr. Richardson preceded the wife in death five years ago last July. The daughter, Mrs. Pearl Richardson Diehl, was with the mother throughout her sickness and to the closing moments of life.

Mrs. Richardson confessed Jesus Christ as her Lord and was baptized in the Dunker church in 1880, and when the division came she became a charter member of the Brethren church. She was very active in all the work of the church of her choice and thought of and planned for its work even to the very last days of her life. Many, as children, have learned valuable lessons for life in her Sunday school classes. Her services in the var-

ious branches of the work of the church will be missed by all.

She leaves to mourn their loss, the devoted daughter, Mrs. Pearl Diehl, Milledgeville, Illinois; one sister, Mrs. Louise Schriner of Rockford, Illinois; one devoted niece, Mrs. B. F. Healy of Milledgeville, Illinois and other relatives and a host of friends.

Funeral services held at the Milledgeville Brethren church, Elder Z. T. Livengood officiating, being assisted by the writer,
GEO. E. CONE.

CHEESMAN—George Washington Cheesman, son of Mr. and Mrs. Robert Cheesman, was born near Lanark, Illinois, December 25, 1858 and passed away May 17, 1926, aged 67 years, 4 months and 22 days. Fourteen years ago Mr. Cheesman suffered a severe sunstroke from which he never recovered and from which developed hardening of the arteries of the brain. This condition grew worse until his life was taken by hemorrhage of the brain which caused the end to come suddenly.

Mr. Cheesman accepted Jesus Christ as his Lord and Master in 1889 during an evangelistic meeting conducted in the Baptist church of Milledgeville Illinois. During the winter of 1917 the Baptist church having disbanded, Mr. Cheesman united with the Brethren church and remained faithful to that belief through the remaining years of his life.

He leaves to mourn their loss the faithful wife, Mrs. Della Cheesman of Milledgeville, Illinois; two daughters, Mrs. O. F. Bittner and Mrs. C. H. Embrick both of Beloit, Wisconsin; one son, Mr. H. Cheesman of Milledgeville, Illinois—Four sisters, Mrs. S. L. Tracy of Morrison, Illinois; Mrs. W. D. Putland of Belvidere, Illinois; Mrs. M. D. Knapp and Mrs. J. T. Brand of Milledgeville, Illinois. These with a number of more distant relatives and a host of friends mourn the loss of a kind husband, a loving father and brother, and a good neighbor and friend.

Funeral was held from the J. T. Brand home by the undersigned, GEO. E. CONE.

ZOOK—Sarah Aldridge Zook was born in Cass County, near Twelve Mile, Indiana, November 20th, 1841, and departed this life May 13th, 1926, at the home of Mr. and Mrs. F. E. Abshire. Her age was 84 years, 6 months and seven days.

On November 30th, 1867, she was united in marriage to Mr. John L. Zook who preceded her in death many years. He departed this life on March 2nd, 1899.

Mrs. Zook became a Christian in her youth, and was a member of the First Brethren Church of Roann from the time of its organization. She was called to serve as deaconess and served her Master and church faithfully for many years. Poor health in her later days prevented her from taking an active part in church work and she often expressed her regret at not being able to serve her Master like she had in the days past.

Sarah was one of ten children of whom only one is living, who is Mrs. Hannah Lowman with whom she had made her home the last three and a half years.

Those who are left to mourn her loss are one sister, Mrs. John Lowman, three stepchildren, Mrs. Amos Flora, and Mr. Frank Zook of Flora, Indiana, and Mr. Will Zook of Camden, Indiana, besides a number of nieces and nephews and a host of friends.
O. C. LEMERT.

MOORE—John S. Moore was called into his eternal home from his earthly dwelling place at Aleppo, Pennsylvania, on April 13, 1926. His death brought to a close six years of sickness, the greater part of which he was an invalid. He was in his sixty-seventh year, and had been a man of remarkable strength and health. He was a God-fearing, and therefore a law-abiding, respected and useful citizen. He with his companion who survives reared a family of four daughters, all of whom have been a living monument to their parents' devotion and Christian nurturing, by their great service in and through the church.

Brother Moore was the fourth child of a family of twelve children of Henry L. and Mary Strawn Moore. He married Miss Margaret E. Miller, who survives with three of the daughters, fifteen grandchildren, and three great grandchildren. Orville Donley Ulom, a graduate of Ashland College in the class of 1925, was a grandson.

Brother Moore enlisted in the service of the Lord thirty years ago, and was ever identified with the constructive and worthy activities of the community. Although his six years of illness limited his usefulness, he is greatly missed by the community. Funeral services were conducted from the home by the writer.
W. S. CRICK.

CHRONIGER—Mary J. Chroniger, daughter of Thomas and Roxanna Johnstone, was born July 10, 1851, and departed this life May 30th, 1926, aged 74 years, 10 months and 20 days. At the place of her birth, Pittsburgh, Pennsylvania, in the year 1873 she was married to Chas. B. Chroniger, who served his country in the Civil War. Her husband preceded her in death after having reached the mature age of 81 years. To this

union were born five children, two sons and three daughters, all of whom survive.

To serve her Master acceptably was the supreme desire of the deceased. She knew God's Word and could find comfort and help at all times in its blessed pages. She has always been an inspiration to all with whom she associated. She will be greatly missed not only by the members of her family but also by the members of the Washington church who held her in highest regard because of her beautiful Christian life.

Sweet spirited and patient, she waited the coming of the time when she would be relieved of bodily pain and suffering and her soul would wing its way to be with the Lord who gave it. And that time came as a beautiful climax to a life wholly surrendered to the Savior. Calm and serene in the presence of death her loved ones shall always remember the silent testimony to a life well spent.

The funeral service was conducted by the pastor, assisted by Rev. Jarret of the Christian church. Interment was in Arlington National Cemetery.

HOMER A. KENT, Washington, D. C.

ROUSH—Within a week the South Bend church sustained a second very sad loss in the death of Sister Elizabeth Evelyn Roush. Evelyn was only seventeen years of age, a Junior in High School, a lovely Christian girl, with many friends. For three weeks the battle went on against disease. Her devoted father and mother did everything that could be done humanly speaking, to save their only child. Evelyn, too, fought bravely and hopefully because she wanted to get well. And many prayers went up for her. We anointed her several times during her illness because she laid hold of this service with a most beautiful faith. It brought her great comfort and peace. But after all had been done Evelyn answered the summons on the evening of May 19th in the Mishawaka Hospital, and we had to conclude that it was not the will of our heavenly Father that she should remain longer here. At the age of 14 Evelyn came into the South Bend church. Her Christian father and mother have maintained a most commendable and inspiring resignation in the midst of their great, crushing sorrow. May God bless and sustain them. The funeral was in the church. She was carried to her last earthly resting place by young men of her High School class. The floral tributes were numerous and wonderful. And there was a deep, genuine sense of sympathy on every hand. Truly it was hard to see her go in the morning hours of her life. But "His ways are not our ways." And back of it all is the blessed hope that we shall meet Evelyn again. Services conducted by the pastor.
WM. H. BEACHLER.

SHELPMAN—Through the death of Sister Anna Shelpman on the morning of May 12th, the South Bend church lost a loyal, consistent member. Sister Shelpman came into the church here more than thirty years ago under the ministry of Sister Laura Grossnickle Hedrick, and all through her years she has been a gentle Christian woman, reflecting always by her life and conduct real credit upon her Lord and the church. She was a little past the 66th milestone in her life, and her death followed a long, testing illness, but amid it all she maintained a beautiful composure, and her Christian faith, like a sure anchor, kept her triumphant through it all. Her devoted husband, Brother Marshal B. Shelpman, is left alone. For 43 years these two journeyed happily together. Not blessed with children of her own Sister Shelpman was nevertheless a mother to her brothers and sisters who were left without father or mother when some of them were very young. This was a great labor of love and her brothers and sisters could have sorrowed no more over the death of their mother than they did over their noble sister. It was a great inspiration to know Sister Shelpman. A bright hope sustained her to the end. Funeral services in the South Bend church conducted by the pastor.
WM. H. BEACHLER.

WALTER—Charles L. Walter departed this life May 22, 1926, at his home at New Enterprise, Pennsylvania, after a brief illness of pernicious anaemia. He had been confined to his bed little more than a month, and his death was not expected so soon. Brother Walter had been engaged in business in the New Enterprise community for twenty-five years, and was widely and favorably known. He was in his fifty-first year.

Brother Walter was a member of the Brethren church for a number of years, and was always faithful in his attendance at the services of the Lord's House, and loyal to the Master; he was an upright and conscientious citizen. He is survived by his widow, one brother and one sister. Funeral services were conducted from his home church by the writer assisted by Rev. Jas. S. Cook of Martinsburg, and Rev. D. T. Detwiler, of the Church of the Brethren.
W. S. CRICK.

CLARK—Mrs. Isabella Clark, wife of Brother Andrew Clark, was born at Woodville, Rappahannock County, Virginia, September 27, 1860; died at her home in Rappa-

hanock County, June 2, 1926, aged 65 years, 8 months and 5 days.

Sister Clark leaves a faithful husband and eight children—five boys and three girls, and 24 grandchildren to mourn her loss. She was a faithful member of the Copps Chapel congregation for a number of years. Her remains were laid to rest in the family burying ground near her home. Services by the writer
AMZI WEIMER,
Bealeton, Virginia.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page



The Accumulative Power of the Spirit

Some years ago a great bronze bell was being conveyed up one of the Burmese rivers on a lighter. The lighter was upset and the bronze bell sank to the bottom of the river. The crew did their best to raise it, but failed. A Buddhist priest watched them until they were exhausted and said, "It is no good, we shall have to leave it." Then the priest came forward and said, "If I raise it may I have it for our temple?" They replied, "Yes, for we shall have to leave it, if you can get it you may have it." So the priest sent men down who dived to the bottom of the river, and each man as he went down took a piece of bamboo and fastened it to the bell until the bamboos became a thick mass, they lifted the bell to the surface. Each act of service you do, and each message you give in the name of the Lord and for his glory helps to lift the church and the kingdom of God in the world. Spread the Gospel through the printed page.

R. F. PORTE,
Director of Tract Publicity

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rench, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

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These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,
Ashland, Ohio.

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JUNE 30,
1926

THE BRETHREN EVANGELIST



The Newly Remodeled Front
of the Pittsburgh Church

Right—The Pastor, Rev. A. L. Lynn

A STRONG START

Was Given the Endowment Campaign among
the Churches

By the First Church of Pittsburgh, whose pas-
tor, Rev. A. L. Lynn, is an Ashland College
Graduate



THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

How Teach Our Distinctive Doctrines Today?

How, when and where can we teach the distinctive Brethren doctrines today? This is not an imaginary difficulty, or a hypothetical question; it is a problem our leadership is facing, a question that is being raised by men who are out on the firing line. Nor is it confined to the younger men of the ministry; older ones as well are confessing themselves puzzled over the situation, and are seeking light of one another. Such questions have found their way to preacher's discussion groups and conference programs. And in personal conversation we have heard the question raised. These facts coupled with the complaint heard from some of our older and thoroughly indoctrinated laymen in some quarters to the effect that sermons on distinctive Brethren practices are seldom preached, make us believe that the problem is more generally felt than we have been wont to think, and therefore worthy of serious and public consideration.

It is not our purpose here to attempt to explain the source of this problem, or to point out how it has come about, except to say that we do not believe it is due to any purposed disloyalty or conscious lack of faith on the part of our ministry, and to recall that we have heard statements made by several of our ministers recently that though they had the desire, they found it difficult to preach Brethren doctrine in the face of the numerous friends and members of other churches attending their services. Our aim here is not to solve the problem, but merely to raise the question, offer a few suggestions that have grown out of our experience and then throw the topic open to discussion, if any feel moved to write upon it.

As an introductory consideration, we may say, what we have already said on various occasions, that we are not among those who believe that denominationalism has seen its day and is soon to be discarded. We believe in our denomination and its cause, and we have a feeling that every other Christian, who looks upon his church as being charged with a great mission, has the right to be proud of and is under the obligation to be loyal to his denomination. We believe we have a right to present our slant of the Gospel, our view of loyalty to the teachings of Jesus and our interpretation of fidelity to the Word of God, while at the same time exercising the most sincere respect for the differing views of others, displaying a genuinely fraternal spirit in our relations with them, and giving the most hearty cooperation in the common tasks of the churches. With such an understanding, we would offer the following suggestions as to how to present our distinctive doctrines.

Let us present them with frank loyalty to the teachings of Christ and his apostles and to the practices of the primitive Christian church. All men respect the quality of loyalty in the human heart, and they are few and far between who will take any offense at a demonstration of such loyalty, sincerely and fittingly expressed, however much they may disbelieve in the cause. The importance of a consciousness of straightforward loyalty to the Word of God as we hold forth the position of our church cannot be too strongly emphasized. It will give us confidence and strength and will challenge the respect of others. If we approach the subject in an apologetic attitude we forfeit forthwith the respect of self and of others, set up in their minds a distrust of our position and throw an added burden of proof upon our own shoulders. Let it be frankly and unmincingly stated that our attitude toward the Bible is one of loyalty even to the details; that we desire to give humble and faithful obedience to all that Jesus taught and ordained for the practice of his church and our task will be easier and our position stronger.

Let us also present our denominational practices with strong conviction as to their worth as the bearers of truth essential to the life of our day. The world has not outgrown the need of just such teaching as our Lord couched in the forms which we observe as ordinances of the church. Wherein the world or the vast majority of the Christian church fails to appreciate such forms, their skepticism is due to the fact that they have not put them to the test; they have not sounded their depths; they have not tasted of their richness. These teachings have not lost any of their content or power; nor are they any the less adapted to the needs of humanity than in the days when Jesus walked in human flesh. The spiritual stimulus received from the practice of the ordinances of God's house is something that every soul needs, and without the sincere observance of which he cannot be all that he could be with it. They are needed to give the right spirit and attitude to our social relations, and we ought to insist on their being made very meaningful by the carrying into daily life the spirit and teachings they inculcate. These forms are needed to preserve unadulterated and unchanged and to convey accurately and impressively the spiritual truths with which Jesus charged them, and which he considered so important to the life and relations of his disciples. In this, as in other respects, our Lord showed himself the supreme teacher of all time, the wisdom of whose methods the greatest teachers of our day are just beginning to approach. Indeed from the psychological, social and pedagogical standpoints, the teachings and practices of the Brethren stand approved by the views of the most noteworthy teachers of our day. And it is important that we shall be strongly convinced of their importance and value, as vehicles of truth, of which the world stands sorely in need.

Then let our frank loyalty and strong conviction be seasoned with a spirit of charity and genuine consideration for the rights of others to their views, if they are not able to see with us. We dare not be dogmatic without being kind, nor positive without displaying the spirit of charity, or we shall become offensive and defeat our own purpose. It is not necessary that we be abusive to be frankly loyal, nor intolerant to be strongly convinced of our position. Paul was a giant in faith and loyalty, as strong and unyielding in his support of the truth as the rock-ribbed hills of Palestine, but the granite of his character was covered over with the mantle of charity. So essential did he consider a loving attitude to the presentation of truth, especially where diversity of opinion existed, that he said, "Though I speak with the tongues of men and of angels and have not love I am become as sounding brass." And right here, may we suggest, is the big difference in "this new day" which we imagine will not endure sound doctrinal preaching—it simply will not countenance the spirit that prevailed in the old days. It is not the content of the teaching but the manner in which it is presented that must be changed. And here lies the weakness of both extremes in the religious controversy of today—they display a bitterness of feeling and a severity in attack that the rank and file of Christian people cannot reconcile with the spirit of Christ, in consequence of which there is danger, if it has not already set in, of a waning of interest in a properly spirited defense of the truth and a legitimate encouragement to science and progress. So far as our observation goes, Brethren preachers have been too conscious of the demands of Christian charity to display the bitter antagonism that was not uncommon a generation ago in the presentation of denominational claims, much to their great credit, but we are not of the opinion that "this new day" will be disinterested in, or unresponsive of the

truth, even to the teaching and practice of the ordinances of God's house, if presented with loyalty and conviction. (The "When" and "Where" of the teaching of our distinctive doctrines will be dealt with in a succeeding editorial.)

EDITORIAL REVIEW

We have heard from several sources that the Maryland-Virginia Conference was a great success which recently convened at Roanoke, Virginia, in the church of which Brother H. H. Rowsey is pastor. One says, "Fine attendance, good harmony," another says, "Great, harmonious conference." That sounds good, and it is as it should be, Brethren should dwell together in unity. We shall be having a good report of the proceedings of this conference soon, no doubt.

Brother L. G. Wood writes of his work at Fort Scott, Kansas, where he is connected up with a really hard job. But notwithstanding the difficulties and hindrances, he is not discouraged, and has confidence in ultimate victory. And it is just such faith that overcomes the world, removes mountains and enables us to sing the songs of victory in Christ's name. Twelve were lost from attendance by removal and one added to the membership by re-enstatement.

Brother E. A. Duker, pastor of the Campbell church at Lake Odessa, Michigan, writes of a season of spiritual refreshment under the preaching of Dr. G. W. Rench of South Bend, Indiana and as a result three souls were added unto the Lord. And it is evident that the people enjoyed Brother Rench's messages, with eighty-five per cent of the attendants remaining with him night after night. Brother Harley Zumbaugh was the song leader.

We have had a number of favorable comments on the series of splendid articles recently completed by Rev. Herbert H. Tay of La Verne, California, on "Walks and Talks in Holy Places." That Brother Tay did a real service to the brotherhood in sharing so much of what he got in his travels and study in Palestine and Egypt is evidenced by the fine reception his articles enjoyed. And it is only fair to the generosity of the writer to share this appreciation with him in this public way.

It is satisfying to note the increasing number of Brethren pastors and Sunday school leaders taking an interest in the Daily Vacation Bible School. We have learned of three schools conducted in the Mid-West district—Beaver City, Nebraska, Portis and Fort Scott, Kansas. Perhaps there are others. At Ashland Prof. J. A. Garber is superintending a union Vacation School, one section of which is meeting in our new church. Doubtless in every district many churches are engaging in such work. We shall be glad for brief reports of schools.

Dr. Gribble who is taking a much needed rest in France, writes a most interesting letter, and it is evident that she is able to get inspiration from her environment. The consecrated servant of God, the one who rests contentedly in the divine will, is always able to do that. To learn to be satisfied with his will is the supreme need of the vast majority of our restless, discontented church, and to learn that is to be in a position to get the abundance of joy out of life. Dr. Gribble plans to return to the United States, arriving in New York, August 19th.

Brother Freeman Ankrum and his faithful co-workers at Oak Hill, West Virginia, are still pressing forward together in a splendid spirit and the church is growing in standing in the community. Brother Ankrum is remaining with these people for another year, which is as it should be. He is doing a fine piece of work here and should stay until it is finished. And this is a matter worthy of more serious consideration by the brotherhood, when a pastor is doing a worthy work at a place, he should desire to stay and should be allowed to stay until he has finished his task. And it is encouraging to note that our pastorates are being lengthened, and as a result the pastors are doing more effective building.

Brother J. L. Gingrich writes of his change of pastorates from Masontown to Johnstown, Pennsylvania. During his six years' leadership at the former charge some marked advances were made, as he records, and the church was left much stronger because of his ser-

vice. He, of course, had a very enjoyable time at Masontown, everybody does who goes there. They know how to cooperate with their leader. And now that he is situated at the Third church of Johnstown, he finds himself again very pleasantly located. And to make things still more agreeable, these good people are building a new parsonage. This is a wise move. Every church that has no parsonage, ought to possess themselves of one, where there is any hope at all of having a resident pastor. Brother Gingrich's successor at Masontown is Brother Herman Koontz, a recent Ashland Seminary graduate.

Dr. W. S. Bell, the College Endowment Campaign Secretary, makes report of the splendid gift of the Pittsburgh church to the amount of \$5,040, three thousand of which was cash. It is a most encouraging start that is given the canvass of the churches and we are glad to give space to the recognition of this loyal church and its loyal and capable pastor, and also to recognize the splendid local achievements reported in Brother Bell's article. This fine gift added to the \$37,848.50 reported in last week's paper, puts the dial hand around to \$42,888.50. In addition to this encouraging feature, which betokens the church's growing interest in the college, we observe from President Jacob's college news that the Summer School is in a very thriving condition, affording just another evidence that the school is entirely worthy of the church's interest and support.

The Ashland church dedicated their new pipe organ with a vesper musical program on Sunday, June 27th, at which time the best of the musical artists of Ashland participated, among which number was Rev. Quinter M. Lyon, our fellow editor, in charge of the Sunday school lesson publications. Brother Lyon has for sometime been choir director and is now to serve also as organist. Dr. Charles A. Bame, assisted by Dean J. Allen Miller, conducted the dedicatory service. The Ashland Brethren are greatly pleased, as was evidenced by frequent comments, with their excellent organ and the inspiring music which was enjoyed and is yet to be enjoyed from it. For this blessing they are indebted to the generosity of two prominent citizens of Ashland, not members of the Brethren church and who refused to permit their names to be made known.

The editor is in receipt of a complimentary copy of a recent book, entitled "Thinking Through", written by a fellow editor and also a former fellow-pastor, Dr. Alva Martin Kerr, editor of "The Herald of Gospel Liberty", published at Dayton, Ohio, and perhaps the most widely quoted church periodical that comes to our desk. Rev. Kerr in his book has dealt with what is possibly the most delicate problem of our day—the problem of religious controversy—and he does it in a frank, straight-forward, thorough-going manner, and yet with that fine spirit that is characteristic of the man. His position is that of neither of the extremes, both of which he criticizes for their injustice to each other's position, and he finds the solution to the difficulty in getting all who are disposed to reason to gather about a common table where they may think things through and talk things over and come to a better mutual understanding. It is a worthy voice of the non-combative conservatives which bulk large in all our churches and who are coming more and more to assert themselves. We congratulate our friend, Dr. Kerr, on the success he has achieved in his first book and the contribution he has made to current religious literature.

When we learn that the Motion Picture Producers and Distributors are opposed to Federal Control in the form of inspection and license, as provided by the bill introduced by Congressman Upshaw, we are all the more persuaded that that is the policy that ought to be inaugurated. We are reminded by "The Christian Statesman" of an old war maxim: "Find out what your enemy don't want you to do, and then do it as speedily and effectively as possible." That is wise counsel in dealing with so powerful an institution as the movie.

That it takes a long time for a man's work to be rightly evaluated and his place in history assigned him is evidenced by the fact that on May 12th there were unveiled in the Hall of Fame in the New York University the busts of nine famous Americans. They were Roger Williams, James Kent, Daniel Webster, Daniel Boone, Jonathan Edwards, George Peabody, Eli Whitney, Edwin Booth and Augustus Saint Gaudens. There was also dedicated with appropriate ceremonies a memorial tablet to John Paul Jones.

GENERAL ARTICLES

If the Church Should Quit

By S. C. Henderson

If the church should quit, if the church should die, what would be the consequence to the world? We have heard many criticisms about the church. Every now and then, we are told by some would-be prophet that the church is dying. A hundred years ago, men were saying that the church could not survive but a decade or two. Thirty-five years ago, Colonel Ingersol said that the days of the church were numbered, and at the beginning of the World War, many men were saying that the church had failed.

But in spite of all these prophecies, the church still abides with us. Men and women are still attending its services, supporting its benevolences and working for its advancement. Last year according to Dr. Carroll, the churches made a gain of 800,000 in the United States. There are over 43,000,000 church members. According to these statistics the church membership is growing faster than the ratio of our population. It is quite true that the membership is not the highest index of the church. Members are not always an asset. Sometimes they are a liability. Some one has recently spoken this truth—the **need of the church is not more members but more Christians**. Constantine almost dealt the church a death blow when he made it the CHURCH OF THE STATE. When it became popular it became corrupt. Whole kingdoms were baptized on the edict of their rulers. They brought many ideas and customs into the church that were foreign to the original teachings of Jesus. When the Roman Empire fell, a corrupt and greedy papacy stood ready to take over the estate left by the Caesars. Then came the Reformation under Luther, Zwingli, John Calvin, Roger Williams, Alexander Mack and the Wesleys. Since then the cry has been for the simple teachings of the Lord and Master and his early Apostles. And we feel all the more need of having the ideals and spirit of Jesus in both the individual and social life of this present day, and the church is the lone institution that holds the destiny of the present hour.

But the church has her critics, her foes and cynical abusers. We are told that atheists are having Sunday school, not to teach the Bible, but to impart Atheism and Agnosticism. They make the church a target of their thrusts. Mostly foreigners, they only know the state churches of Europe and the domineering priests that lord it over the poor peasants and have turned them to an undying enmity against all religions. They fail to see the true spirit of love and brotherhood in the Evangelical churches of America, their minds are so poisoned by prejudice against the church and its moral teachings. It is from among these and the indifferent homes that you will find the youthful criminals in our city life. Where there is no religious restraint there is always moral laxity. From these sources you will find people who will tell you that the church ought to quit. It has almost ceased to function in Russia. It was abolished amid the days of the French Revolution and the next day, the reign of terror raged in Paris.

Then there is a class who profess to admire Jesus as the carpenter, friend of man, and one to whom they may even dare to pray in times of danger. But they have nothing for the church. A London street preacher was cheered when



S. C. HENDERSON, Pastor, Fremont, Ohio

he spoke the name of Jesus, but was hiss, when he referred to the church. This seems to be the mistaken attitude of many of the unchurched masses.

It may be true that there are many church members who are not living up to the great ideals of their Lord. Many are trusting some vague mystical feeling or merely intellectually assenting to some musty creed rather than professing the **true spirit and example of the Master in their lives before the world**.

Yet far too many Publicans have turned Pharisees. They are thanking themselves that they are just as good as these hypocritical church folks. But they have forgotten that their custom-morality is only the flickering of nineteen hundred years of Christian light and teaching proceeding from the church. Not many centuries ago, their forefathers were roving pagan barbarians in the forests of Britain and Germany. All the change is due to the missionaries of the church. And history will prove this assertion, if you care

to read it.

Again, we hear that the church is not a friend to the poor and the uneducated; that it is made up of the rich and the aristocratic people who do not care for men's souls. We have had quite a lot of popular fiction along this line in recent years, as "The Calling of Dan Matthews" by Wright, "The Fool" by Pollock, "The Servant in the House" and other works of less notice. The movie folks have also added their bit to the popular opinion. It may be true that some churches are aristocratic. Some ministers are kept silent from speaking against sin on account of the paying indulgent wealth of the church. Some churches are weak on emphasizing the social content of the Gospel, because the hand that writes the pay-check rules the church. **Yet it must be admitted that our teachings on brotherhood among men is a product of Gospel teachings.** Many ministers and laymen are the most ardent supporters of labor reforms and social justice, and good will. Back of all charity, and work for the uplift of the underprivileged you will find the influence of a Christian conscience. **After all has been said the church as a whole is not run by wealth or aristocracy but by the best and most respectable common people.** Even in the largest and most aristocratic churches you will find that the burden of the church is upon the heart of those who love folks.

A newspaper in Milwaukee recently sent shabbily dressed reporters to five of the leading churches in that city as a test. Each of them reported that they were cordially received and courteously treated. Two of the reporters were asked home to lunch. They were all invited to return next Sabbath. Quite often the icy chill of unfriendliness is the fault of the individual and not with the congregation. Many folks are looking for some excuse like the two lads that went to the city to attend school. They did not go to church because the churches were too cold but instead they went to the Sunday night show. But I attended church in the same city one evening and found a fine group of people and as friendly as one could wish. I think of the Scotch benediction:

"If after kirk you bide a wee,
There's someone would like to speak to ye."

If after kirk, you rise and flee,
We'll all seem cold and stiff to ye.
That one that's in the seat with ye
Is stranger here than you may be,
All here hae got their fears and cares;
Add your soul unto our prayers,
Be you our angel unawares."

"He that would make friends must show himself friendly," quoted a wise man of old. That is as true in church as elsewhere.

Then there is a class of folks who are indifferent to the call, the mission and the worth of the church. They are too much wrapped up in their own ease and self content. Many church members as well as the unchurched belong to this class. It is the most deceptive peril of the church of today. Not long ago my attention was called to a paragraph in a Toledo, Ohio, paper by the Rev. Dr. Westwood. It was a modern version of the parable of the Great Supper from the minister's standpoint:

"And when Sunday morning came it came to pass that many who were invited with one consent began to make excuse. One said, 'I have had a hard and busy week, and I need an extra hour of sleep.' Another said, 'I have been cooped up in the office and must have some fresh air.' And another said, 'We have company over the week-end and therefore you cannot in the interests of hospitality expect me to attend the House of God.' Another said, 'Sunday morning is the only time that I have to catch up with my work and so I must go back to the office.' Some there were who blamed the weather, others there were who nursed a private grudge against the minister or the church, and there were some who really would not come. Therefore they all really did say, 'I pray thee have me excused.' So did the service suffer, and the preacher did gaze down upon many empty pews. None the less the service was held and those who participated were greatly blessed. Even so the minister's heart was heavy when he thought that the faithfulness of the faithful was hindered by the faithlessness of the faithless, and of the ease with which many neglected the worship of God."

Some one has observed that the Bible has no promise to the indifferent. It has help for those who are tempted, strength for the weak, hope for the discouraged, healing for the sick, pardon for the sinner, but not a single beatitude or

promise for the indifferent—Not a single one—all the beatitudes and promises are to the overcomers. Search your Bibles and see if it is not correct.

The meaning of the word church is "the called out"—rather "the set apart" from the world. During the Lord's earthly ministry he chose twelve men, "that they might be with him and that he might send them forth to preach." That was the beginning of the church. The church was a growth. During the first days, they were known by various names, such as Galileans, the sect of the Nazarenes, the Way, Brethren and they were nicknamed Christians by the people of Antioch because they were the followers of Christ. This differentiated them from the Jews of the synagogue. During those early days the government was very simple. Just a band of believers bound together by the common ties of faith and brotherhood. They had no pope, no bishop, no elders, or trustees or deacons. The first germ of an organization was a relief committee to look after the poor widows that were neglected in their daily allowances. The eyewitnesses of Jesus served as their oral Gospel, for as yet there was no written Gospel. As time went by they developed an organization but the real purpose of the church was to proclaim the Kingdom of God, convert sinners, teach and strengthen the brethren. Fellowship and service were the aim of the early Apostles. No one can deny that they have left a mighty power in the world. The world has been changed by the preaching of the Gospel. It has shaped and altered customs. It has influenced home life. It has abolished human slavery. It has raised the position of women to an equal and a companion of her husband. It has taught the value of the child. It has furthered education, and alleviated suffering. It has taught the sacredness of human life. It has bestowed upon the laborer one day in every seven for rest and spiritual culture. You will find its impression on government and in our laws. It has been an inspiration in literature, art and music. It has moulded our social ethics.

(To be continued).

The Teaching Profession

An address delivered by A. J. Spacht, President Northwestern Division, North Dakota Educational Association. Formerly pastor Eagle Creek, Ohio, and Royersford, Pennsylvania, congregations Church of the Brethren and the Falls City, Nebraska, Brethren Church. A teacher in the public schools for twenty-two years.

The Ministry, Teaching, Medicine and Law are the four great professions. Of these, two, medicine and law, are partly on a commercial basis, while the ministry and teaching are more to be classed among the philanthropies.

Is it worth while to devote a lifetime to teaching, and if so, what are the rewards of the profession? Without a doubt the influence of the teacher in the average community is larger than that of the minister in so far as education is concerned. It is a well established fact that good citizenship rests almost entirely upon correct standards of life and these are largely supplied by the teacher. The teacher, then, is charged with the responsibility of developing America's future citizenship. The real teacher seeks to serve all races, creeds and conditions under all the various circumstances of life.

The chief reward of the teacher is the inner realization that the work committed to his care has been conscientiously discharged to the welfare of society. The community in which a teacher works also rewards the teacher with its goodwill and gives to the teacher a high place in its social life. Many avenues for real spiritual service are thus opened.

There is also the financial reward. While it is not now what it should be, it is greater today than ever before, and it is greater in the United States than in any other country in the world. North Dakota conditions are peculiar in that wages are lower than in most of the surrounding midwestern states, while requirements for entering the profession

are as high as anywhere. This gives to the North Dakota teacher an opportunity for unselfish service and should also cause North Dakota communities to reward teachers in other ways.

The great lack in the teaching profession of today from the viewpoint of the teacher is tenure of position. Other states are undertaking to solve this question, but we have not yet made a beginning. This question is of more present importance to the average teacher than that of salary and certainly no home life such as is known by the average American family can be developed by the teacher until this question is solved. Indefinite tenure tends to decrease turnover and tends to stabilize the profession. It protects the good teacher from political attack and from removal for personal or political reasons. A wise tenure law would provide for the easy dismissal of the incompetent or insubordinate teacher. The records of ten states show that wise tenure laws encourage professional growth and greatly lessen the percentage of illiteracy. This question should not be solved from the selfish standpoint of the teacher but after all phases of it have been fairly considered a just plan should be arrived at—at once fair to the teacher and of benefit to the community in which the teacher lives and works.

When teaching withdraws itself from other professions it becomes ineffective and weak. In a commercial age we are accused of being commercial but along with whatever commercialism there has been in the teaching profession

there has gone the greatest philanthropic development in all lines of human endeavor the world has ever known. The society of today which is a direct product of the teacher's work is accused of being immoral but the morals of today are so much better than those of past centuries that there is no comparison. There are great social problems to be solved but in their solving the public school and the public school teacher will not be found wanting in any particular. Our age is accused of being capitalistic but the capitalism of today which has been developed under the democratic direction of the modern spirit bred by the public school is a sort of benificent paternalism which in order to live must send its benefits to the many and poverty has never been less than it is now. These things have been brought about

and spread to the ends of the earth by the leavening influence of the teacher.

Around the public school clusters the advancement of the century that is past the accomplishments of which are greater than of all the centuries since the dawn of creation. We must conserve and amplify and enlarge these benefits, material and moral, and hand them down to the present and future generations, so that the spiritual and material influence of the human race may be increased and the highest interests of society furthered. And here we join willing hands with the other great human welfare movements—not working alone and to ourselves but aiding and abetting every movement that has for its aim the uplifting of child life and the improvement of the race.

Berthold, North Dakota.

The Ideal Sunday School Worker

By Dyoll Belote

(This address was delivered at the monthly meeting of the Worker's Council of the Bethany Presbyterian Sunday school, of Johnstown, Pennsylvania, on February 15th. The address was delivered at the invitation of the pastor, Rev. V. D. Beery, and the subject is that suggested by the Rev. Beery.—The Author).

(Concluded from last week)

In a certain congregation of which I was pastor the children who had called at our home for some purpose spoke of some woman by her given name. Not knowing of whom they were speaking, and thinking it was some playmate we asked them of whom they were speaking. Imagine our feelings on finding that the person of whom they were speaking was a woman old enough to be great-grandmother to the children who were thus lightly speaking of her. **AND WE DARED NOT CHIDE THE CHILDREN FOR THEIR PARENTS WERE IN THE HABIT OF THUS SPEAKING OF THE OLDER LADY IN THE CHILDREN'S PRESENCE.**

So it appeals to me that an ideal Bible school worker will frown upon any use of terms on the part of the children which shows disrespect for parents and those who are older.

And I am wondering if we are not all too careless and disrespectful in our handling of God's Book. Does not the church itself encourage a spirit of indifference about the Book by the fact that many times we allow mutilated and unsightly copies of the Bible to be given out for use in the services? Should we not always touch the Book with respectful attitude, and could we not make a lasting impression upon the minds of the scholars by leaving the impression that we had as soon think of taking a letter from a dearly loved parent and tearing it to pieces or otherwise mutilating it and throwing it about.

I am somewhat of a ritualist, and if I had my way I should have some full-toned voice open every service with the admonition of the Word. "The Lord is in his holy temple, let all the earth keep silence before him." Too much we conduct ourselves in the church as though we were in the theater or social rooms. There is dire need that we shall teach to young and old that in a very peculiar manner God is present in his holy temple. Someone may argue that it is more the spirit than the place, but I beg you to remember that God put the seal of his presence upon the Jewish tabernacle in the wilderness, and while it may have been nothing more than a tent of larger dimensions than those used by the people, they were very careful to keep at such distance from it as God had designated, for to his command to show respect for his house he had attached a threat of punishment for breaking the command. And even the priests who served in that tabernacle—and later in the Temple—were set round with restrictions which had to be scrupulously observed. The church is more than a house, it is the place where the Spirit of God meets with the souls of men,

and we should tread softly and speak reverently and respectfully in the House of God. **LACK OF REVERENCE FOR THE OBJECTS WHICH STAND FOR SACRED THINGS WILL LEAD TO LACK OF REVERENCE FOR THE THINGS THEMSELVES.**

6. Responsibility. No worker is going to be of largest service in the school who does not feel the **FULL MEASURE OF RESPONSIBILITY FOR HIS OR HER ACTS AS THEY GO OUT AND IN BEFORE THE MEMBERS OF THE SCHOOL, BOTH ON SUNDAY AND DURING THE WEEK.**

The warnings of the Scripture are numerous and varied with reference to the responsibility of those who are leaders in the Lord's work. In warning of the task which he had given him, God said to Ezekiel: "O son of man, I have set thee a watchman." And at another place God's servant is warned of failure in the discharge of duty thus: "If thou dost not speak in warning the blood of the lost one will be required at thy hand."

Major Cole tells of a Sunday school teacher who thought she could bind her scholars closer to her by teaching them to play cards. There were eight young men in that class. In after years a rough-looking man who stood up in the very pew of the church where he had been in other years a scholar in that teacher's class, and said that of those eight young men two were in drunkard's graves, one had been hanged, three were in the penitentiary, and the other was an outcast like himself, a fugitive from justice, and that all he had to say was that he wished to God his Sunday school teacher had never taught them the use of the cards!

Do you wonder that that teacher, who was present on the occasion, arose, threw up her hands and screamed, "My God, I am that Sunday school teacher!"

7. Loyal. I have come to the characteristic which I have purposely reserved for the last, for among all the rest, I feel that if we have to get along without some one or two of the others we can still "carry on" in our work and experience a measure of real success, but if we have to try to promote a Bible school of any size with a group of disloyal officers we have been handed a real man-killing job.

Happy indeed is that superintendent who can go to his task on Sunday morning without any concern about whether his teachers and officers are going to be in their places. Such an one is always safe to inquire what is wrong with the absent officer, because he knows there is something vitally wrong or that one would be in their accustomed place.

There is another phase of this loyalty characteristic which I would mention here. It is sometimes true with all

of us that we are unavoidably detained from our place in the Lord's house, and such detention is always accepted by our brethren as sufficient excuse for our absence. And sometimes such detention comes at too late a moment for us to do more than call and say we cannot be present. But what I want to suggest is the loyalty which causes us to so feel the responsibility for the success of the work that as soon as we find we are not going to be able to be in our place we shall make such report to the proper official of the school as shall make it possible to have our place filled. To far too many Bible school workers it is a matter of small concern if they are absent without notice, or whether the school is handicapped in its efficiency by the lack of their services. But many a faithful superintendent knows all too well the many anxious hours given to trying to figure out some way by which the loyalty of his assistants can be increased. I have often thought it would be good practice if every officer were required to serve in the superintendent's office just long enough to get a real taste of the trials of that exalted position. But again I have hesitated to suggest such a thing because of the damage that might accrue to the school, for a person who is disloyal in a lesser position would likely have little concern about slighting the duties of the more prominent place. So perhaps it is intended that such trials shall come, that those who are carrying the burden may not become puffed up over the ease with which the work of the kingdom is progressing. But there is little danger of many superintendents getting puffed up over their jobs as things are presently constituted.

One other thing I would mention that should characterize and emphasize the loyalty of the ideal Bible school worker. They should be faithful in their attendance at the preaching services of the church. It is an anomaly to think or suggest that any Bible school worker is loyal who comes only for the sessions of the school and does not remain for the church services which follow. And I should say more, and that is that any worker who should attempt to thus slight the church should be remonstrated with in kindly spirit, and if they do not then see the error of such conduct, they should be replaced by one who will be loyal to the church, of which the Bible school is but an auxiliary.

8. Rewards. Let me close this address with a story from actual life which will convey the thought most vividly.

The story is entitled "When Pershing Met His Old Sunday School Teacher." It is taken from the Sunday School Times, and was written by Rev. Francis E. Smiley, D.D., pastor of the Presbyterian church, Aurora, Colorado. The story reads thus:

"The whole city of Denver was touched over the incident of the unexpected meeting of General John J. Pershing, Commander-in-Chief of the American Expeditionary Forces in France during the World War, and his former Sunday school teacher, Mrs. J. C. Manning. The meeting occurred during a reception tendered General Pershing at the Palace Brown in the Colorado capital. The incident seems to throw so much light on the hidden years of the American commander, years in which he was being prepared for his life's work in a way little suspected by the world at large, that I asked Mrs. Manning to tell me about her experience as General Pershing's Sunday school teacher, and she readily answered my questions as follows:

"I lived at Laeledge, Missouri, when I first knew John Pershing. He was a lad of ten and I was a newcomer there—a bride of twenty years of age.

"The class of which John Pershing and his brother James, were members, invited me to be their teacher, and for six years we studied the Bible together, becoming very much attached to one another. John was a manly boy, always respectful in the house of God; loyal and true to the Sabbath school as he has since been to God and his country. He came from a beautiful Christian home, and did not outgrow the Sabbath school, as so many young people do.

"When I met him on the evening of January 13, at the reception in Denver, not having seen him since he was

a young man of eighteen, I looked upon him with what I am sure is pardonable pride. Proud as I was of him as Commander of our American Forces, I was even more proud of him as a soldier of the Cross.

"I feel that he would not have made the man he is, or filled the place he is now filling, were it not for his early and steadfast Christian life. His Sabbaths were not spent in worldly amusements; and God honors those who honor him.

"Could he have so earnestly exhorted the soldiers through the American Bible Society to 'put their trust in God', had he not had that early training in the Word in our little Sunday school class at Laeledge?

"No military leader ever made a more urgent call for chaplains to preach the Gospel to the army than General Pershing.

"How rejoiced I was not long ago when I read this newspaper clipping:

"El Paso, Texas, January 30.—Because General John J. Pershing has expressed the wish to attend church in El Paso after he arrives here Sunday, the military exhibition and carnival scheduled to be held at Fort Bliss will be staged tomorrow afternoon, military authorities announced."

The incidents of the reception when General Pershing met Mrs. Manning appear in the following verse which Miss Harriett Bradley, a blind poet, has written, inspired by the story:

THE LITTLE OLD WOMAN AND THE GENERAL

If in thy path a little child today
Is waiting for the lesson thou canst teach,
I pray thee, coach him well in wisdom's way,
For who can tell how far thy text may reach?
A leader great the child may one day be;
And God through him, a million lives may touch.
So follow him with prayer, o'er land and sea,
Remembering that this availeth much.

A hero, flushed with victory and fame,
Is just returning to his native land.
The boys hurrah at mention of his name,
And mighty statesmen bared before him stand.
The proudest man America can boast
Feels flattered by the Chieftain's friendly glance;
While round him flock a military host
To clasp the hand which guided them in France.

Escaping from the noisy, crowded street
He enters, like a prince, the flag-decked hall,
Beneath its brilliant lights he stands to meet
The throngs that welcome him, both one and all.
A tiny woman comes, with modest mein,
And calmly waits before him, frail and weak.
He bends to her, forgetful of the scene,
And fondly prints a kiss on either cheek.

She lifts her hand and strokes his beaming face,
As was her wont, when he was but a lad,
The smile, which lends his features youthful grace,
Proclaims to all that she has made him glad.—
Guests whisper, "She's related to the Chief,
Else would he not thus break the social rule."—
The General offers explanation brief,—
"She taught me, long ago, in Sunday school."

Through flood and flame, through storms of shot and shell,
Her prayers have followed him a-down the years.
How much they helped him, God alone can tell;
And she may know, beyond this vale of tears.
If in thy path a little child today,
Is waiting for the lesson thou canst teach,
I pray thee coach him well in wisdom's way:
For who can tell how far thy text may reach?"

"In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper, either this or that, or whether they shall both be alike good."

Johnstown, Pennsylvania.

There is a devilish temper with which some Christians fight devilish evils. A devilish temper and a devilish thing are both of the devil.

THE BRETHREN PULPIT

Slackers, Deserters and Traitors

By H. M. Oberholtzer

TEXT: "Will ye also go away?"—John 6:67.

This earnest inquiry and the incidents related to it mark a crisis in the life of Jesus. He had reached the climax of the popular favor he had experienced for some time and now, "many of his disciples went back and walked no more with him." Standing alone with the twelve, he said unto them, "Will ye also go away?" There seems to be a tone of sadness in these words, but there is also a tone of deep concern. Jesus does not want his disciples to forsake him. He wants them all to be true and constant. He tests them, not to drive them away, but to make them more faithful. That is why James says, "Count it all joy when ye fall into diverse testings." The testings of Christians are many. The pleasures of the world allure them and they are put to the test whether they are "lovers of pleasure more than lovers of God." "The flesh lusteth against the Spirit," often causing severe conflict. Their hearts are tried by the stubbornness of sinners and, like Lot, they are "vexed with the filthy conversation of the wicked." They meet with many discouragements and disappointments. Doubts sometimes beset them.

"Will ye also go away?" What a sad scene was that when the many turned away from the loving Jesus and their only hope. How often it has been repeated since. However, the slights and refusals of men are no indication that Jesus is an impostor or that his cause is a failure. Humanity is prone to error and unaided by divine grace is bound to fail. To be a Christian is no small affair and many fail to stand the tests. Among these failures we find three very prominent classes,—**slackers, deserters and traitors.**

No one likes a slacker, whether he be a laborer, a soldier or a church member. Slackers are lazy. The Christian life is a life of burden bearing and activity. We must be "steadfast, unmoveable, always abounding in the work of the Lord." Jesus said, "My Father worketh hitherto and I work." The Christian life demands patient and constant labor and endurance, and deserves all the time, strength and money that one can put into it.

Slackers always dodge and shirk when hard duties are to be performed. They continually say, "I can't;" "I'm too busy;" "I have other engagements;" "Let some one else do it." They are expert in finding excuses. Their first and ever ready answer to every request for service is, "No." If they do accept a responsibility, they seldom perform their duties well. They are unreliable and cause much disappointment and failure. Unprepared substitutes must often take their places.

Slackers flinch when money is required. They complain that the church is always begging for money, money, money. If they make a pledge, they never pay it. Church dues are heavy, unbearable burdens to them. Their smallest change is all they can put into the offering plate, but they can freely pay dollars for suppers, banquets and worldly blowouts.

Slackers never go to prayer meeting. They may go to a party, a theatre, or to the lodge, but never to a prayer meeting. They don't even pray at home. Prayer is too tiresome and tedious for them. They can find no time for either family or private devotions. They can sit up late reading a thrilling novel, but they can't get interested in the Bible.

Their church attendance depends very much upon the weather and their convenience. If it rains or snows, they must stay at home. In the summer the weather is too hot and in the winter it is too cold. If they live a few blocks or miles away they cannot possibly get to church often or with any regularity. If company comes they must stay at home. They get up early every day through the week to go to

work, but they can't get up on Sunday morning in time to go to Sunday school and church. They are not too tired after a week's work to frolic around Saturday afternoon and evening, but they are too tired and sleepy on Sunday morning to go to church.

Slackers are easily discouraged. If the singing drags or the sermon is dull, they don't care to attend the service. If the crowd is small they don't want to come back. If there is disagreement among the members, they think that the church has gone to pieces. If some one has been found

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

FRUIT-BEARING LIVES—John 15:1-8.

Thou art the Vine,
And I, O Jesus, am a branch of thine;
And day by day from thee
New life flows unto me.
Naught have I of my own,
But all my strength is drawn from thee alone.
—E. H. Divall.

TUESDAY

THE SORROWFUL SAVIOR—Mark 32-36.

Morning will come, nor shall I craven, shrink
Before the cup that thou, dear Lord, didst drink.
—Willard Watties.

WEDNESDAY

DISCOVERING JESUS—Luke 24:27-31:

He blessed the bread, but vanished at the word,
And left them both exclaiming, "'Twas the Lord!
Did not our hearts feel all he deigned to say,
Did they not burn within us by the way?"
—William Cowper.

THURSDAY

MEETING HUMAN HELPLESSNESS—Acts 3:1-11.

Crippled and dumb, behold me wait,
Dear Lord, at the Beautiful Gate!
I wait for thy hand of healing—
For vigor and hope in thee.
Open the door—let me feel the sun—
Let me touch thy robe—I shall rise and run
Through thy happy universe, safe and free,
Where in and out thy beloved go,
Nor want nor wandering know.
—Lucy Larcom.

FRIDAY

HEAVENLY DIRECTION—Acts 8:26-31.

'Twas silent all and dead
Beside the barren sea,
Where Philip's steps were led,
Led by a voice from thee—
He rose and went, nor asked thee why,
Nor stayed to heave one faithless sigh.
—John Keble.

SATURDAY

THE USEFUL LIFE—Acts 9:36-39.

Home, home she went, and plied the loom,
And Jesus' poor arrayed.
She died—they wept about the room,
And showed the coats she made.
—George Macdonald.

SUNDAY

LOVE SUPREME—1 Cor. 13:1-13.

Here, in part, and seen but dimly,
Lord, thy guiding hand we trace;
There, as we have known, we'll know thee,
There shall see thee face to face,
Where abide the Holy Three,
Chiefest there is Charity.
—John S. B. Monsell.

to be a deceiver and has committed some serious sin, they conclude the whole church is nothing but a bunch of hypocrites.

Slackers are cowards. They are afraid of the rain, the heat and the cold. They are afraid to attend the business meeting lest they be required to do something. They are afraid to sing, lest they make a mistake. They are afraid to testify lest someone will criticize them or make fun of them. They are afraid to pray. They are afraid to speak to sinners about their souls. They are afraid of persecution. They are afraid to say no to temptation. They are afraid to undertake some improvement, lest it cost too much. The Christian life requires daring and courage. "We walk by faith, not by sight."

Slackers never make any spiritual progress or attain any spiritual achievement. They undertake nothing, they endure nothing, they accomplish nothing. They win no honor or rewards. If they receive any benefits, they are such as result from the labors and sacrifices of others. They deserve only shame and disgrace. They are a hindrance to the progress of the forces of righteousness. Their carelessness and indifference discourages others and sometimes becomes contagious. Instead of being helpers they are hinderers and are the cause of much anxiety and the object of much earnest endeavor. Instead of being a force, they are a field, and one which is usually very unproductive. Instead of being an asset, they are a liability.

Another very contemptible class, which causes much annoyance to the cause of Christ, are the deserters. Since that day in Capernaum many have forsaken Christ. Also, humanity is very fickle. As we draw near to the end of this age we may expect much falling away, for the Scripture says plainly, "In the last days perilous times shall come," there will be "seoffers walking in their own lusts," and "some will depart from the faith giving heed to seducing spirits and doctrines of devils."

There are many causes for desertion, all resting primarily, of course, upon a lack of faith and devotion on the part of the individual. Some, like Demas, "have loved this present world." Some, being extremely sensitive, have had their feelings hurt. Some are not willing to "endure hardness as true soldiers of Jesus Christ." Some will not endure sound doctrine and shrink from the requirements and restraints of the gospel.

Then there are the traitors, who "go about in sheep's clothing, but inwardly are ravenous wolves." With what disdain we look upon Judas. Yet many are betraying Jesus in many ways. Some, because of lack of courage to face the ridicule of seoffing associates. Some, because of besetting sin, which they are not willing to forsake. Some, for material gain or popular favor. The worst traitors of all are the preachers who pretend to be heralds of the gospel and defenders of the faith, but are men pleasers and perverters of the truth, men who have pledged themselves to preach the whole gospel, but who deny some of the most vital truths of the Word of God and dare to teach from the pulpit doctrines that are contrary to the faith they have been pledged to uphold.

It is very satisfying to note that while many may go away a few remain faithful to Jesus. How cheering was Peter's reply to Jesus, "Lord, to whom shall we go? thou hast the words of eternal life." If we turn away from Jesus, what hope have we? Some things may be hard to understand, hard to do, or hard to endure, but we better stay with Jesus. "Thou hast the words of eternal life." What a great statement. But Peter continues, "We believe and are sure that thou art the Christ, the Son of the living God." That kind of statement has the right ring. It sounds like it was founded on a deep conviction and a true love. Let those go away who will. Let them deny Christ, if they wish. Let the doubters wag their heads. Let the atheists and infidels howl. Let the devils curse. We who have been with Jesus and know him will stand on the solid rock of an unwavering faith and fear nothing.

Peter was speaking for the whole group. Of course

they had shared with others the idea of a temporal kingdom and the common disappointment when Jesus refused to be made king, yet they trusted him. It is best to trust Jesus even if you do not fully comprehend him. Of course the better we know him the more we will appreciate him. Hence the importance of a careful study of sound doctrine. Don't neglect the Bible or lay it aside because you don't understand it all. Don't quit praying because your prayers are not answered as you expected. Don't quit the church because someone slighted or insulted you, or you are not appreciated, or the preacher don't suit you. Don't give up and neglect your duty because you have been imposed upon, or because another can do better than you.

The twelve had lived closer to Jesus than others. They had seen more of his matchless life. They had studied more thoroughly his sublime teaching. They had witnessed more demonstration of his divine power. Though they did not understand his teaching perfectly or recognize him fully they could not forsake him. It pays to live close to Jesus. Then doubts cannot overwhelm you nor temptations destroy you.

"Oh, for a faith that will not shrink.

Though pressed by ev'ry foe.

That will not tremble on the brink

Of any earthly woe;—

A faith that shines more bright and clear

When tempests rage without;

That when in danger knows no fear,

In darkness feels no doubt;—

A faith that keeps the narrow way

Till life's last hour has fled,

And with a pure and heavenly ray,

Illumes a dying bed."

Columbus, Ohio.

Ten Commandments for Attendants at Any Church

I.

Thou shalt not come to service late,
Nor for the Amen refuse to wait.

II.

Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.

III.

But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.

V.

The offering-plate thou shalt not fear,
But give thine uttermost with cheer.

VI.

Thou shalt this calendar peruse,
And look here for the church's news.

VII.

Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.

VIII.

Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.

IX.

Thou shalt in every way be kind,
Compassionate, of tender mind.

X.

And so, by all thy spirit's grace,
Thou shalt show God within this place.

—John Haynes Holmes, in The Christian Register.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 11)

Childhood and Education of Moses

Scripture Lesson—Exod. 2:1-10; Acts 7:22.

Reference Material—Acts 7:17-21; Heb. 11:23, 24.

Devotional Reading—Prov. 3:11-18.

Golden Text—Train up a child in the way he should go, and even when he is old he will not depart from it.—Prov. 22:6.

LESSON LIGHTS

Birth and Hiding of Moses

A son was born to Amram and Jochebed of the tribe of Levi at a time when the Pharaoh had decreed that every son of the Hebrews should be cast into the Nile, where the crocodiles would devour them. When we learn that the mother hid her son, Moses away for three months, we are not surprised; it was a most natural thing for a mother to attempt to do. But there was a special reason—the mother saw that her child was strong and healthy, “a goodly child.” He was a lad divinely favored in many ways,—and why not? God is preparing for himself a leader.

R. C. Gillie has said, “Some people have to struggle all their lives against physical disabilities and deformities. Moses was an armory of appeals and a casket of charms from the beginning. It is useless to teach a child who is marked out from his fellows by unusual attractiveness and power, that he is no better than his fellows. There is only one way of coping with the situation. From the beginning, the privileged one must be taught his duty to the unprivileged. Privilege and responsibility are indissolubly united. This is the wholesome truth, which is as salt to the unusually enriched life.”

The Working of God's Plan

See what factors entered into this preservation of the world's greatest man. There was (1) a humble slave family; (2) a little basket of bulrushes; (3) a little girl; (4) a baby's tears; (5) Pharaoh's own daughter; (6) the child's own mother; (7) a royal court. All of these were brought together at just the right time, in just the right way.

In the great world there are no accidents;

Enthroned above the ages' ebb and flow,
Unseen, misunderstood,

God rules, who in all seasons and events,
Through fiery evil and overwhelming woe,
Forever works the good.”

—Lyman Whitney Allen.

The Greatness of Moses

“We have in the historic Moses a great and powerful genius, an organizing and constructing mind. Moses belongs to the great class of nation-makers; to a class of men who have a place by themselves in the history of politics, and who are among the rarest and highest of the phenomena of our race.—Gladstone.

“You must have been struck, as you have read these opening verses of the biography of

the greatest of Old Testament worthies, with their simplicity and truthlikeness. Here is no mention of prodigies such as those which were said to attend the birth of Cyrus, and such as mythology delighted to tell concerning Romulus and Remus. It is a plain, unvarnished story. There is no word of any miracle. The incidents are such as, allowing for the differences between ancient and modern life, might have happened among ourselves. And yet see how they fit into each other, altogether irrespective of and indeed independent of, human calculation.”—William M. Taylor.

The Blessings of a Religious Home

“There were some families who remained faithful among the prevalent corruption of the Israelites. Amongst these was that into which Moses was born. The sacred covenant between God and their race was reverently remembered, and held by a faith which dared to believe that, sooner or later, God must interpose. The treasured stories which are preserved to us in the Book of Genesis would be carefully taught to the children as soon as their hearts could appreciate and their memories preserve them. The first-born,

Aaron, would be set apart, with some kind of consecration, to perform the functions of the priest of the household. And Miriam, the first Mary of Scripture, would be taught to use her sweet, clear voice in the praise and worship of the God of their fathers.”—F. B. Meyer.

Moses in the Court of Pharaoh

“The favor of the king's only daughter and presumptive heir made his life in these early years one long, unclouded summer morning, for all that wealth and power could command were at his service.” Yet life at Pharaoh's court “must have had some drawbacks. Egyptian youths and courtiers could not be altogether cordial to the Hebrew boy, who, as the grandson of Pharaoh, enjoyed so exalted a position, and received such eminent attention. “But this experience would teach him all the inner life of the court, its weakness and its strength. He would feel at home under all circumstances. He would be able to study the characteristics and the languages of the other nations with whom he would have to deal.

His educational advantages would be very great, and could have been obtained in no other way than as a member of Pharaoh's household. The education was eminently practical, intended strictly as a fitting for their official duties. There were two great

(Continued on page 15)

Daily Vacation Bible School at Beaver City, Nebraska

We were greatly pleased to receive in a personal note from Brother A. E. Whitted, pastor at Beaver City, Nebraska, word concerning the splendid Daily Vacation Bible School just closed. This was his fifth year as superintendent of such a school and he feels that better work was done than on any previous occasion. Four of the schools of the little city of Beaver cooperated in the Vacation School. Last year was the first attempt for this place and the first for the county. There were four other schools this year, and so it is evident that Brother Whitted and his coworkers of last year were an inspiration to others.

An interesting and suggestive method for spreading the contagion of the Daily Vacation School is offered in our correspondent's remark that they will have a booth at their county fair for exhibiting results of their recent school. We recommend this to others as a means of bringing the work to the attention of the public. Why should not the laborers of the kingdom make use of some of the wisdom of the world to the glory of God?

“The Times-Tribune” of Beaver City speaks further concerning this good work, as follows:

“Vacation Bible School Demonstration”

“The Daily Vacation Bible School brought its work for this year to a close with a Demonstration Service held at the Auditorium, Sunday night. The program was in two parts. A number of songs were sung by the

school, in which the children showed the good training they have been receiving in the singing of sacred music. The memory verses for each of the weeks were given by older boys and girls, also the Ten Commandments and Missionary Jingles were given by the smaller children. The first part of the program closed with the salutes to the flags. In the second part the Beginners dramatized, “David and Goliath;” the Primary Department, “The Great Supper;” and the Junior Boys, “Daniel in the Lions' Den.” The Junior Girls gave a missionary playlet. All of these were well put on and showed that effective work had been done, for so short a term of school.

“A new feature in the Demonstration this year was an exhibit of the hand work done by the school, which the patrons seemed to enjoy inspecting and upon which there was much favorable comment.

“The school was a success in every way, having reached an enrollment of 140 and having enjoyed an average daily attendance of 101 for the three weeks. The Superintendents of the Sunday schools are to be commended for sponsoring this work and Rev. Whitted and his workers are to be congratulated for the success of the school.”

We shall be glad to have reports of the good work being done by other Brethren leaders in Daily Vacation Bible Schools.

THE EDITOR.

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor and Three Missionaries

A letter to Dr. Clark from Rev. Ralph Collins, preparing himself at Lisbon, Portugal, for the mission field of Angola, Africa, a Portuguese possession, gives this interesting incident:

"Last October it was my privilege to attend a conference on African missions held in the city of Hartford, Connecticut, just prior to leaving to take up my work in Angola. At the conference I became friendly with a missionary, much my senior, from East Africa; and while standing talking with him one afternoon I noticed on his watch-fob a C. E. charm. Beginning to play with it, I asked, 'Where did you steal this?' upon which he replied by asking what I knew about those two letters. 'Only,' said I, 'that they are responsible for my presence here.' Quickly he said, 'And for mine also'; and a friend of mine just home from his first period of service in Angola, who had come up just in time to hear the conversation, chimed in, 'And for mine too.'

"Here are three missionaries, one a veteran of twenty-five years, another home on his first furlough, and the other on the eve of his life work; all three say with one voice, 'That I am a missionary of the cross is due to Christian Endeavor.' I think that of no other movement could this be considered such a representative incident. I have no doubt that other missionaries present could have

given similar testimony. Christian Endeavor wins and inspires and trains.

"I might add that just before leaving Canada I had the great happiness of assisting in the organization of a Christian Endeavor society in my home church in the city of Ottawa. There had been a Young People's Society of Christian Endeavor in this church for over twenty years; but owing to an interrupted pastorate and other causes due to the war it had been allowed to lapse, and various reasons had prevented its subsequent restoration. The minister seized upon my last visit home as a helpful circumstance, and a society was formed that can be reasonably expected worthily to carry on the splendid traditions of the past.

"The notable feature, however, was that all the members of the newly formed executive were young people who had been members of a Junior Christian Endeavor society, which a committee of three had conducted prior to the war and in the early years of the war.

"I wonder if the churches who are discarding Christian Endeavor have really asked themselves if they can replace it with an organization which will serve as effectively in winning young people for Christ and training them for his service in the church and in the world. My observation leads me to believe that they will find it very difficult to do so."—C. E. World.

mother being the only member of this Jewish family that was still living decided to go back to her country, Judah. When she started toward her country her two daughters-in-law, the women whom her sons had married, started with her. After they had gone a short distance, the mother-in-law stopped and said to these two young women, 'You had better go back to Moab, for that is where you were born, and you will be happier there.' The one, Orpah, went back, but Ruth stayed and Ruth said to her mother-in-law, 'Do not try to make me go away from you, I am going to stay with you till one of us dies; I shall love your people and I shall love your God.' I think that it was then that Ruth started carrying her torch for God. Those words seem so bright with good will and kindness that I can think of them as being the light that started Ruth's torch to burning.

If it was Ruth's declaration of love for Naomi, her mother-in-law, and for God that started her torch to burning, then surely it was her faithfulness to this promise that kept her torch burning all through her life. Ruth went all the way to Judah with Naomi. After they arrived there Ruth went out into the fields and made a living for herself and Naomi. Ruth gleaned in the field to get food. Do you know what is meant by gleaning? In that time, harvesting was not done by a big reaper machine, but it was done by men cutting the grain by hand. The men could not gather the grain very closely, so the gleaners, mostly women, followed after them and these women were allowed to keep all that they could glean. In this way Ruth got enough food to keep both of them alive. Later Ruth got married but Naomi lived with her, so that Ruth was really faithful in her love for Naomi on to the end.

Is your torch burning bright with love for others and faithfulness to them? You can make your torch burn brighter by loving your mother and father and sisters and brothers. You must not only say that you love them though, but you must be faithful to them as Ruth was to Naomi if you want your torch to gleam brightly. Every boy and girl has many chances to show that they love their folks. Often there is the chance to give up something that we want so that some other member of our family may have something that they want or need.

Little boy or girl, did you ever think that it is possible for you to show your love of your father and really help him a lot by trying to take care of your clothes and all your possessions so that he will not have to spend so much of his money on you? There may be some of you whose parents have so much money that you do not have to save money, but that is not the case with most children. Maybe your father does not say anything about wanting you to save his money, for our parents like to give us everything that we want. However, even though they do not say anything to us about it, they may be worry-

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The Voice

I said, "I am tired of the way of life."

He said, "You are weary and you frown."

I said, "Why cannot strife cease awhile?"

He said, "Faith, deeper faith, wins the crown."

I said, "Lord, even the sky is black.

And envy is rife with jealous strife and there's sin."

With outstretched arms he bade me go back, saying, "Fight, fight; fight, the battle you must win."

I said, "The threatening clouds are low and thick

As they obscure the sun's beautiful ray."

Answering back, he said, "Souls are sick, And weary in sin; wilt thou go thy way?"

I said, "Lord, I cannot shoulder my cross and fight,

For I will miss my gay friends, I know."

A still, small voice whispered, "Choose to-night,

Will I be the one to miss you? Will you go?"

—C. H. Rhodes, in The Watchword.

Prayer is much more than merely asking God for something, although that is a very valuable part of the prayer, if only because it reminds us of our utter dependence upon

God. It is also communion with God—intercourse with God—talking with (not only to) God. We get to know people by talking with them. We get to know God in like manner. The highest result of prayer is not deliverance from evil, or the securing of some coveted thing, but knowledge of God.—Selected.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 11)

Ruth, Who Carried the Torch of Love. Ruth 1:15-18

Our torch-bearer for this month, not only carries a torch lighted by different qualities from the torches that we have studied, but also differs greatly in another respect. You already know what that is, I guess. This torch-bearer is a woman. Aren't we glad, Junior Girls, that we have one woman, who was good enough and great enough that she was allowed to carry this torch of God?

Ruth at one time did not know about our God. She was a Moabite and did not even live in the same country as the Jews. However, one time a family of Jews went to live in Ruth's country and one of the boys of this family married Ruth. Later he died and his

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 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

An Inspiring Letter from Dr. Gribble

Villa Jonquille, Boulevard Victor Hugo,
 Digne, Basses Alpes, France.

June 12, 1926.

Dear Evangelist family:

Some way it is borne in upon me this morning to write the letter so long overdue to the dear Evangelist family.

Two months from the day I write this, the Lord willing, I shall be leaving France for your midst. In days of isolation, comparative weakness or pain, what comfort one finds in the Psalms! "I will look up unto the hills, from whence cometh my help!" exclaims the Psalmist. But we know that in the material hill there is no help. It is only found in the Eternal Rock of Ages, "which rock is Christ." And yet the hills are an inspiration. For you cannot look out upon them, even these lowly peaks of the mighty Alps, snow-capped even in the month of June, without being impressed with the grandeur, the majesty and the eternity of him who created them! How many servants of God have found repose in their midst! It was to the Swiss Alps that Hudson Taylor, broken in health, repaired for strength with his beloved wife, fast dying of cancer. It was in a beautiful and sheltered nook at the foot of one of the majestic peaks, that he at last laid to rest the mortal remains. For after the relentless, and in her case inoperable disease had done its worst, it but released from its tabernacle of pain that indomitable spirit, which in a moment of time absented itself from the body to become present with the Lord.

It was to the Swiss Alps, too, that Schofield, accompanied by his wife, directed his steps in order to find the seclusion which he had sought in vain in America, and which was so necessary to the compiling of his now famous and widely used reference Bible. It was there he suffered repeated attacks of illness, which would greatly have delayed the publication of the great work had not Mrs. Schofield herself, with that faith which shall remove mountains pushed ahead with the mechanical part of the work, the pasting of the separate pages of Bibles (given them for that purpose by the Oxford University Press, Bibles which had passed thirteen times through the ordeal of proof reading). Upon the large sheets of blank paper upon whose wide resulting margins the references were compiled.

It was in the very edge of the Montime Alps at Menton, France, that Spurgeon, prematurely aged by the mighty task which had been his even from the days of his adolescence, went to pass his last winters of suffering. One can still see at Menton in the Beau Rivage Hotel the room in which he suffered, and where away from home, away too from his work, in loneliness and isolation he died. What strength of spirit, what true victory in conflict he showed as he added a martyr's death to a Christian gladiator's life in the great arena of our temporal struggles and conflicts!

And as one thinks of these mountains in

France and Switzerland, one is reminded not only of the distinguished strangers who in their midst have suffered according to God's will, and have here in his will lived—or died, but one remembers the European Christians, the French Huguenots of days gone by and their equally valiant spiritual descendants of today. One thinks of Felix Neff, laying down his life in the early days of manhood, for the peasants of the secluded mountain passes and valleys; one thinks of Oberlin of Alsatia and of the noble band of Christians whom he gathered around him, including those godly women who became the pioneers of Christian education in Alsace and Lorraine.

And even here at Digne, where the Cath-

In Christ is All

In Christ now meet both East and West,
 In him no South nor North,
 But one great Fellowship of Love
 Throughout the whole wide earth.

In him shall true hearts everywhere
 Their high communion find,
 His service is the golden cord
 Close-binding all mankind.

Join hands then, brothers of the faith,
 Whate'er your race may be, —
 Who serves my Father as a son
 Is surely kin to me.

In Christ there is no East nor West,
 In him meet South and North,
 All Christly souls are one in him
 Throughout the whole wide earth.

—John Oxenham.

olic population predominate, one has the most wonderful associations with that faithful Christian remnant, that true salt of the earth, which God knows how to sustain and preserve everywhere—as he gives to them the victory which overcometh the world even their faith.

M. Contesse is a descendant of those who, persecuted in France, for their religion, sought and found refuge in Switzerland. Married to a brilliant and distinguished French woman, this well-mated pair are the center of Christian activities in South-eastern Europe. Growing up around them are their young family, giving promise of being likewise useful servants of God. It is a privilege to be associated with them and to learn from them. And so with these and other Christians, who pass this way from time to time, "I lift up my eyes unto the hills from whence cometh my help!"

I am looking forward now to seeing Marguerite at Conference time, should the Lord choose to bring us together there, or at a later time, should that be his plan. How sweet to know that our times are in his hands and that he doeth all things well. We

have a little one in this home, a foundling—yet known to be of noble parentage as far as this world is concerned. The sweet and dainty ways of our little lady Dorine make us long that once more Satan may have overstepped, that once more has God's glory shown forth over and above his devices, and that as has been the case with so many other illegitimate children, Dorine may become a power for God, and should the Lord tarry, for the evangelization of the world.

May God bless you one and all as you too seek his face, and may we meet, not only if be his will, at Winona Lake, and in many of your homes, but also, and we know this to be his will, in his very presence in the Celestial City. I expect and hope by his good providence to arrive in New York City by the S. S. Aquitania, August 19th. Should any of you chance to be in New York on that day, it would be a pleasure to see again the faces of members of the Evangelist family. But there again perhaps I must be content to wait until we meet at Winona Lake. Until then, at that time and continually, let us lift up our eyes unto the hills, from whence cometh our help."

"And they drank of that spiritual rock which followed them, and that rock was Christ."

Yours in the fellowship of him whose we are and whom we serve.

FLORENCE N. GRIBBLE.

Sees Encouraging Prospect

When asked in regard to the results of missionary efforts among the Japanese, the Rev. W. E. Towson, Methodist missionary recently returned from that field, answered that the movement toward Christianity on the part of the people was never larger or more encouraging. In about four years he baptized 184 adults, besides building two churches and two parsonages. Illustrating the favorable attitude of the Japanese toward Christianity, Mr. Towson mentioned two incidents. At a tent meeting held in the yard of his home he saw 125 come forward at one service expressing a desire to follow Christ. Another significant incident was the gift to the different Christian denominations of eighty thousand yen (\$40,000) from the home department of the Japanese government following the earthquake disaster. The ten thousand yen that was given to the Japan Methodist church was designated by the home department as for "evangelistic purposes," while that given to the Buddhists were directed as for "social purposes."

LIFE

Such deeds as thou with fear and grief

Wouldst on a sick bed laid, recall,

In youth and health eschew them all,

Remembering life is frail and brief.

One might as well expect to thrive physically while his portion of food is being eaten by others as to expect mental development and not do his own thinking.—N. C. Morse.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

THE PITTSBURGH CHURCH LEADS THE WAY IN THE ASHLAND COLLEGE ENDOWMENT CAMPAIGN

In beginning the Endowment Campaign among the churches, the Pennsylvania District was chosen. There were two reasons for doing this, the first is that this was one of the first districts visited in the former campaign, and so was farther removed from the other drive. The second reason was that this is one of the largest districts we have in the number of churches.

In leading off we picked the Pittsburgh church first, as we knew the caliber of her people and pastor and the interest they had in the College. We decided a town that could capture the National League and world championship in baseball, would be a good place "to start the ball rolling."

We made no mistake in choosing Pittsburgh, as the results will show. It was a real pleasure and inspiration to work with them. The pastor and people entered enthusiastically in the campaign with the motto, "Not how little and get by with it, BUT HOW BIG CAN WE MAKE IT."

Brother Lynn, the pastor, was a true yoke-fellow, an Ashland graduate and booster and was anxious for his people to do their best, which they willingly did.

It has been our experience in some places for churches to make excuses who have home obligations and debts, but not so in Pittsburgh, although they had just completed the making of a \$4,000.00 expenditure in remodeling the front of the church and placing improvements on the parsonage, in addition to this, the women of the church had contracted for a carpet costing \$800.00 for the church.

This church with a membership of 140 came across with \$5,040.00 for the College Endowment, nearly \$3,000.00 of this was in cash. Do not get the idea that this church is made up of rich people; while it has a few business men of moderate means, almost the entire membership are wage earners. They simply have learned the blessedness of giving to the work of the church.

It was a fine piece of work and shows what loyalty and love for the church can do when people are in earnest and devoted.

In the campaign here, there was no coaxing or pressure methods (we do not use that kind). The people entered into the work with willingness and enthusiastically and rejoiced together in the victory—THAT IS THE RIGHT SPIRIT AND WAY. I can point to no better example for our churches in this respect, than Pittsburgh.

This church several years ago went through trying days. Brother Daniel Bole who was such a great factor in the work and help financially was called by death and this numerically weak congregation struggled forward with a heavy financial debt. In those dark days Brother Henry Wise, who has also gone to his reward, went out among our churches to get aid in helping to meet the debt, but the bulk of the burden was borne by these faithful ones. God has rewarded their faithful-

ness and sacrifice and today, they are free of debt and own a fine church building and brick parsonage. The small amount given by the churches to this work has been many times paid back, DOES IT PAY TO STAND BACK OF OUR CHURCHES IN NEEDY DAYS? Read this report, it is the answer.

Brother Lynn, the pastor, has served faithfully and acceptably this people for the past five years and is ably assisted by an ideal pastor's wife. He is a young man of more than ordinary ability, devoted and zealous for the cause of Christ and is among the leading and coming ministers of our church.

My hat is off to the Pittsburgh church and its pastor. You did well and may God bless you, with all spiritual blessing and give you increase materially. PITTSBURGH PUSHES THE HAND ON THE DIAL FOR \$5,000.00 AND GOOD MEASURE. WE SOLICITED THE CUTS FOR THIS ISSUE, WHICH SHOW THE CHANGE IN FRONT OF THE CHURCH BUILDING AND THE PORTRAIT OF THE PASTOR, BROTHER LYNN.

W. S. BELL.

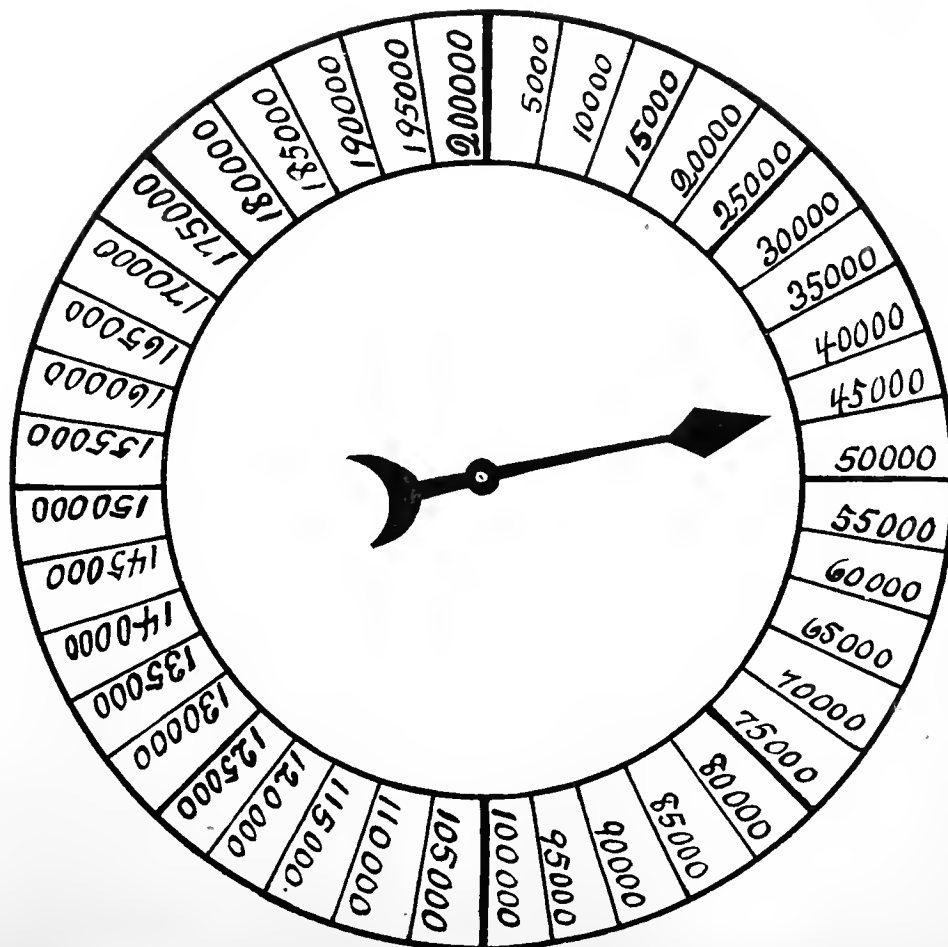
MASONTOWN-JOHNSTOWN

On April the first we pulled stakes at Masontown, Pennsylvania, and set sail for another portion of God's vineyard. For near-

ly six years we endeavored to serve the Masontown congregation to the best of our ability. Our record, of course, was not a perfect one. We, no doubt, made many mistakes, yet we are not ashamed of our achievements nor do we apologize for the record. It was our privilege to be used of God in taking in more than two hundred and fifty members at Masontown. The church building itself was completely modernized and beautified. It is by far the most beautiful Protestant church in or near Masontown.

Were we not to express our appreciation of the most congenial relationship which existed, with the Masontown Brethren we could well be termed ingrates. This was the most congenial congregation I ever labored with. (It was the first charge). It is a pleasure to work with a people who constantly endeavor to make the work pleasant. Repeatedly pleasant surprises were made on pastor and family and very often these were not considered complete unless a purse or some other valuable gift was included. Prior to our departure we were the recipients of several much appreciated gifts from several of the Sunday school classes. The very least that we can say is, that the memory of our dear friends of Masontown will always be revered and cherished. May we be forever the same congenial friends. So again to you at Masontown, we bid you an affectionate farewell.

Johnstown Third Brethren—Greetings: These words were on our lips on Easter Sunday as we were introduced to our new field



of labor. A large crowd was out to greet the new pastor and family. They declared their loyalty to their pastor and work. They are doing well in keeping their pledge. While entire strangers in Johnstown, we are beginning to feel pretty much at home. These people know how to care for their pastor and family and make them feel comfortable. This particular field boasts of a new church edifice which was erected under the able direction of L. G. Wood, my worthy predecessor. Our immediate need, however, was a parsonage. This we set at once to build and are now ready for the plasterers. The ladies of the church furnished the material for a fine, substantial garage on the rear of the property, the men did the work and now the "Studebaker" has very comfortable quarters.

The church is observing all special church calendar days and we expect to do our part in the College endowment. On Mother's Day decision day was also observed at which time there were twelve accessions. In the morning the S. M. M. rendered a very beautiful and appropriate program prior to the sermon. In the evening Communion service was observed. This proved to be the largest, by far, in the history of the church. Our immediate program is a union of three churches, viz., Presbyterian Church of the Brethren and our own, in a Daily Vacation Bible School. We expect to join in the union services for the summer months. Last week a reception was given in honor of the new pastor and family. There was an excellent program rendered and an opportunity given to get better acquainted. In closing we request an interest in your prayers that his will may be done.

J. L. GINGRICH.

FORT SCOTT, KANSAS

We are still moving along in all lines of church activity, but we are not doing all that some churches are doing, neither do we desire to follow in all of the activities of some churches.

We have lost four families from our attendance in the last three months, this is because of industrial conditions. These families just took twelve out of attendance and under the present conditions it is not an easy matter to secure new ones to take their place, especially in this "good old summer time" weather. We believe in the final success of the old time message of the BOOK, and that God will honor his Word. We received one by re-enstatement since our last report, one who had been a member of our church on Drywood—ten miles south of the city—many years ago, but had never affiliated with the church since it was moved to the city. We have several other prospectives on our prayer list, whom we believe the Lord will give us, for the glory of his name, and for service ere long. The five churches of the west side have planned union Sunday evening services for July and August, on the Junior High School grounds.

All of the ministers of Fort Scott are practically new men in this field, and such union meetings will be very beneficial, in furnishing a fine opportunity to get better acquainted with the people.

Our communion service was held on April 25th and we had 31 at the tables. We were

also pleased to have with us at that service Elders Aaron Showalter, of Adrian, Missouri, W. B. Sell of Fredonia, Kansas, and F. E. Button of Buffalo, Kansas, and Brother Sell's daughter from Fredonia, Kansas. It was especially pleasing to the pastor to have three Elders, to assist in the service, and also the opportunity to renew old acquaintances. We closed our Daily Vacation Bible School June 19th, while the attendance was very small, a fine piece of work was accomplished with those who did attend. Our workers are scarce, pray that the Lord of the harvest will thrust forth laborers into this little station of his great field.

We have been thinking of two thoughts dropped by Samuel Rea: 1st. "The man who really DOES HIS BEST is a SUCCESS whether or not the world thinks so."

2nd. "Tackle the hard jobs first; the easy ones have a tendency to settle themselves."

There is no work too hard for our Lord, if we can discover his will as to the great purposes of life, and then if we give ourselves wholly to those purposes success is assured.

L. G. WOOD.

OAK HILL, WEST VIRGINIA

"The Switzerland of America"

There have been so many things occurring here that we have had difficulty in finding time to report. The Men's Class and young men's or rather young people's class, have both had their annual picnics. With the men's class, the teacher, Brother McKinney, prepares a program and as soon as the meal is over, we discuss various phases of class work and church work at large. These meetings are very helpful and inspiring. The adult class is fortunate in having such a teacher. He with his wife and daughter have not been Brethren much over a year. He is a splendid teacher and his daughter is a musician. Rev. M. A. Stuckey visited this part of the field in May, speaking at Salem one night on Sunday school work and giving an evangelistic talk in Oak Hill the next night. The twenty-third of May it was our privilege to preach the Baccalaureate sermon to the graduating class of the Oak Hill High School. This was preached in the Methodist church before an estimated audience of one thousand people. There were possibly two hundred who could not get into the building. I am told that this was the first time that a Brethren pastor was ever asked to deliver this sermon. Judging by the complimentary remarks Oak Hill will not be quite so shy of Brethren preachers from now on. We appreciate this, not for personal glory but for the interest and standing of the church. Invitations are on hand now to deliver various addresses. Not one thing in the old Book has been sacrificed to win these invitations, and neither shall there be. The world has little respect for a sail trimming compromiser.

It was our privilege to give a lecture in the Glenford (Ohio) church on Wednesday night, May 26. This was a defense of God's method of creating man. Even though the rain fell in torrents a surprisingly large crowd for the weather conditions, assembled to hear as they said one of "the home boys."

One night one of the good brethren came

to the parsonage with a rather suspicious look and in a little while a large number of visitors came and left a number of toothsome viands which were very much appreciated, not altogether because of their money value but the spirit in which they were given. New song books have been secured for the church. Dr. H. A. Duncan making the church a present of fifty, with the church purchasing the rest. Twenty-one people from Oak Hill were present at the Conference at Roanoke. We had the largest delegation of any church. This was a splendid conference and the people are already planning for the District Conference at Linwood, Maryland next June. So look out, Linwood, for twenty or thirty from Oak Hill when the time rolls around. We are always sure of a good time at Conference, for we take it with us. We feel honored that one of our number, Mrs. George Simpson, was elected District President of the Missionary Society. We are already planning for Winona. While it is just a little early to give out figures, we expect to have more there than we had at the Roanoke Conference.

At a recent business meeting we were given a unanimous call to serve the church the coming year, commencing with the first of September; this will be our fourth year with this people and the relationship has been so fine that it is difficult to realize the passing of time. The Lord has wonderfully blessed us in the work here.

The good people also granted us a three weeks' vacation that will be spent partly in the New England states and New York. While we do not as a church have the fine buildings that the others have we have something that they envy, a fine spirit. Through this spirit and cooperation has it been possible for us to make the progress that has been made. Brother B. F. Owen starts a meeting at Salem, finishing the eighteenth of July, after which we expect to leave on our vacation. Then back in time to prepare for General Conference and then to plunge into a meeting at Oak Hill the thirteenth of September with Brother A. L. Lynn on the firing line.

We are very much interested in the progress of the church throughout the brotherhood and hope that we may be able to do our part here in the saving of men and women for the Kingdom of God.

FREEMAN ANKRUM, Pastor.

CAMPBELL BRETHREN CHURCH

Lake Odessa, Michigan

Campbell Brethren have just enjoyed a season of spiritual refreshment. A two weeks' meeting was the occasion, with Dr. George W. Rench, of South Bend, Indiana, as doctrinal teacher and evangelist, and with Brother Harley Zumbaugh as song leader. Although not a few years have passed since we first heard Brother Rench proclaim the truth as found in the Word, yet we can safely say we never saw him preach with any more vigor and zeal than we saw here. To say that his messages pleased his hearers is evidenced by the fact that at least eighty-five per cent of his hearers were those present every night. We know that the church life has been strengthened. Three were led to confess Christ as their Savior and two have been bap-

tized and received into the fellowship of the Brethren.

The meetings were concluded with the Holy Communion service on Monday evening and was well attended. Yes, and well attended by our young people, those of grade and high school age. The future of this church is assured just as long as the young people continue to remember their Lord as he has asked them to do.

Brother Zumbaugh was well received again this year as he was last year. His leading of congregational singing as well as his solo work was well received.

Sunday, June 20th, was Homecoming and we were pleased to see the splendid number who came. We promised a special speaker for the day, and we were very fortunate in having with us Rev. S. B. Wenger, pastor of the Church of the Brethren, Grand Rapids. We were grateful indeed for his presence. The noon hour was all that might be anticipated when farmers and friends bring their baskets. In the afternoon, we were again indebted to our sister church for the speaker in the person of Brother Vane of the Church of the Brethren, Woodland, Michigan. His work was in "Chalk-Talks" and was very splendid for the occasion. The pastor gave the message of the evening, closing another big day in Campbell's church life.

As mentioned in NOTICE in columns of recent number of the Evangelist we are soon closing our work with these good people and our going is not without regret for our working relations have been without a hitch and the many acts of kindness for the pastor and family cause us to know that they are true Brethren.

Business affiliations have taken us to South Bend, Indiana, and should any church, within week-end driving distance, desire our service, we will consider the matter with them. Our South Bend address is 201 S. Main St.

E. A. DUKER.

NEWS OF THE COLLEGE

The summer school has started off with a good enrollment, the total number being 238, about what it was last year. Professor Haun has returned from Chicago University in time to take up his work. The only regular teachers here this summer are Professors Miller, L. L. Garber, J. A. Garber, Haun, Anspach and Mason.

The Council of churches of Ohio put on a series of oratorical contests on the general subject of "The Prince of Peace" over the state this past winter, part of the prizes being free tuition in certain of the Ohio Colleges, of which Ashland was one. This past week we were asked to send a judge to Columbus to assist on the final contests. Professor J. A. Garber went and reports a very good time. This was held in conjunction with the State Christian Endeavor Convention.

I was in Meyersdale, Pennsylvania, over the week end and assisting Brother Bell in his canvass there. This will be reported later.

Word from Professor DeLozier indicates that he is enjoying his work in the pulpit of the First church of Johnstown, Pa.

We are expecting to close our Summer

school with an hour's programme by a college quartette from Tuskegee Institute. This promises to be of unusual merit.

EDWIN E. JACOBS.

HUNGARY AND THE SUNDAY SCHOOL

Church leaders in Hungary are cooperating with Mr. John Victor, Secretary of the Hungary Sunday School Union. The situation is clearly stated in a recent letter from Mr. Victor: "In the conference I had not so much to convince people of the necessity of the work as to show how it was to be done."

A most promising work is going on at Kecskemet, where there is a Training College for day school teachers. The girl students there are made acquainted with Sunday school work from the beginning and are taught to see in it the best part of their future life work. Those belonging to the upper grades take actual part in Sunday school teaching under the guidance of one of the college teachers, not only at Kecskemet but they frequently go out many miles to distant farms where there is neither school nor church and there they gather the children and the parents of the neighborhood to bring them the message of Christ.

BIBLE

- B — Buy it.
- I — Investigate it.
- B — Believe it.
- L — Love it.
- E — Exemplify it.

—Richard Newton.

Junior Notes

(Continued from page 11)

ing about getting enough money for us and they may be wishing that we would be happy without wanting so many different things.

I think that we can make our torches burn a lot brighter by loving our parents and our people so well that we are faithful to them and considerate of them.

Bible References

- M., July 5. Ruth, the worker. Ruth 2:2.
- T., June 6. Goodness brings reward. Ruth 2:11-13.
- W., June 7. Ruth's marriage. Ruth 4:9, 10.
- T., July 8. Ruth shares Naomi's burdens. Ruth 1:19-22.
- F., July 9. Love's greatest torch. 1 John 4:16.
- S., July 10. How the torch burns. John 15:15.

Le Raysville, Pennsylvania.

Notes on the S. S. Lesson

(Continued from page 10)

universities at that time, one at Heliopolis, and the other at Hermopolis. His studies would include the two forms of difficult Egyptian writing, arithmetic, geometry, trigonometry to some extent, astronomy, music, both vocal and instrumental, painting and architecture, medicine and chemistry, history and law, poetry and other branches of literature, and especially theology, extending to its highest form, "the philosophy of symbolism," in which the Egyptian religion, gross

as it was, came nearest to the Hebrew. As a member of the royal family, Moses was no doubt received into the priestly caste, and knew all their secret lore. Much of this "wisdom of the Egyptians" was shallow and absurd; but much of it was of the highest value to Moses in the great work which he accomplished.

The tradition that he became a soldier is in accordance with the probabilities, and explains his great military ability displayed in the Exodus and afterwards. "According to Josephus (on what authority we do not know), the Ethiopians made an incursion into Egypt, and routed the army which was sent to resist them. Panic spread over the country, and Pharaoh trembled at the approach of the swarthy savages. The oracles, well aware of his remarkable abilities, advised that the command be entrusted to Moses. He immediately took the field, and by a rapid though roundabout march surprised the enemy, defeating them with heavy slaughter, drove them back into their own territories, and followed them up so hard, capturing one city after another, that they found no asylum till they reached the swamp-girdled city of Meroe." Moses is said to have returned from this campaign the most popular man in the kingdom, having also learned thoroughly the weakness and the strength of the people and of Pharaoh.—Illustrated Quarterly.

The Great Decision

It was at forty years of age that Moses made the first great and costly decision of his life, when he decided to cast his lot in with his own people and to help them. He might have remained a prince in Egypt, but he refused the honor, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24-26). At this time he was hasty and fiery-tempered, and it was a sudden explosion of his temper that gave occasion for his decision. That must be overcome however before he is prepared to do a work of the magnitude that later faced him. After forty years among the herds under divine tutelage he became known as the meekest of men.

WORLD PROHIBITION ESSENTIAL TO AMERICAN PROHIBITION

"American prohibition of the beverage liquor traffic represents one of the greatest moral achievements of the century. The 18th Amendment to the Federal Constitution is unique in the history of popular government. The first eleven amendments to the Federal Constitution were ratified by the bare three-fourths majority required. Four states never ratified the Twelfth Amendment; five never ratified the Thirteenth Amendment; four failed to ratify the Fourteenth Amendment; six failed to ratify the Seventeenth Amendment, and ten failed to ratify the Nineteenth Amendment. The Eighteenth Amendment, however, was ratified by 46 of the 48 states.

"While the Eighteenth Amendment to the Federal Constitution received the largest official majority sanction ever given to a constitutional provision, nevertheless no provision of the Constitution has ever had arrayed against it such a powerful, active and aggres-

sive minority as that opposed to National Constitutional Prohibition. The conflict which the prohibition forces must wage during the years to come will be not merely against the strength of local, state and national liquor organizations, but against a gigantic, strongly organized, wealthy and politically influential international liquor traffic. Something of the extent and influence of that international traffic is indicated by the world's present drink bill, amounting to approximately twenty billion dollars.

"Just as the efforts for complete township and village prohibition required county and state cooperation, and just as complete state prohibition required the cooperation of other states and that of the Federal Government, just so today the unfinished task of National Prohibition in the United States required the cooperation of other countries.

"The American international boundary line, more than 17,000 miles in length, along which operate millions of high-powered automobiles, tens of thousands of swift run-running vessels and numerous aeroplanes, directed by radio, presents a challenge of international significance. Modern inventions revolutionizing communication and transportation have made of the world a vast neighborhood of nations. All these facts tend to make the enforcement of prohibition in the United States, and the whole prohibition question, a great international problem.

"The moral and religious forces of America must take the truth about prohibition to the rest of the world, in order to save and make permanent American prohibition at home, just as the church was compelled to enter the foreign mission field in order to save the church of America.

"Such a program is necessary, moreover, in order to keep the liquor interests of other countries defending themselves in those countries instead of concentrating on the effort to break down prohibition here in the United States.

"Such a course is essential in order to lessen one of the greatest menaces to foreign missionary work of American churches, thus creating conditions that will multiply the efficiency of America's eighteen thousand missionaries, and protect the American Church's vast annual investment of forty millions of dollars in foreign missionary enterprise.

"The foreign missionary program of American prohibition forces, moreover, must be undertaken:

"Because we must prevent the overrunning by the powerful liquor interests of those countries where more than 600,000,000 people for centuries have lived under the influence of total abstinence, religious;

"Because such a program will tend to bring the leaders of great prohibition religions of the East to meet on a common platform and unite in a common moral welfare program with Christian leaders of the West, thus paving the way for international and interracial understandings;

"Because of the inherent character of the temperance movement itself, which from its inception has been a movement to help 'the other fellow' whether he be an individual, a community, a county, a state, a nation or a continent."

THE TIE THAT BINDS

REYNOLDS-FULTON—At the home of the bride's parents, Mr. and Mrs. James Reynolds, Fort Scott, Kansas, at high noon Wednesday, June 23rd, 1926, occurred the marriage of Miss Hazel Marie Reynolds, to Mr. Chester O. Fulton, both prominent young people of Fort Scott.

The home was beautifully decorated for the occasion. The members of the two families with a few invited guests were present. The impressive ring ceremony was used. After congratulations and refreshments Mr. and Mrs. Fulton started on their wedding trip to Texas. They will be at home to their many friends in Fort Scott, early in July. The ceremony was performed by the writer.

L. G. WOOD.

KEIHL-DECKER—On June 12, 1926, at the First Brethren parsonage at Fremont, Mr. Ira B. Keihl of Toledo, Ohio and Miss Helen Decker of Bellevue were united in marriage by the undersigned. Mrs. Keihl is a daughter of Brother and Sister Decker of Bellevue, and is a member of the Fremont Brethren church. For the past two years she has been employed in the office of the Overland Automobile Company at Toledo. Mr. Keihl is in the employ of the Pennsylvania Railroad Company and holds a responsible position. They will make their home in Toledo for the present and expect to locate later at Mansfield, Ohio.

S. C. HENDERSON.

SNIDER-GINGRICH—On May 1st, 1926, at the Johnstown Third Brethren parsonage was solemnized the marriage ceremony of Dr. Claude K. Snider and Miss Sara E. Gingrich, both of Martinsburg, Pennsylvania. Dr. Snider is a highly respected man in his community and Miss Gingrich is an efficient High School teacher and a sister of the pastor of the Third Brethren church of Johnstown. The beautiful ring ceremony was used. The witnesses were the mother and the youngest brother, Harold, of the bride. A wedding breakfast was served, after which the bride and groom motored to Hagerstown, Maryland, and other points of interest. We congratulate these young people and pray God may richly bless them and use them according to his purpose.

JOS. L. GINGRICH.

IN THE SHADOW

WAGNER—Benjamin F. Wagner was born in Saint Joseph County, Indiana, and lived his life of almost 78 years in and near South Bend. He died June the 10th at his home in South Bend. Brother Wagner had been identified with the church for almost a half century. He united first with a congregation of the Church of the Brethren. Later he went in as a charter member of what was known as the Fairview Brethren church. And still later he transferred his membership to the South Bend church.

Brother Wagner leaves a faithful and loyal wife to mourn his departure, also a brother and two sisters. He was of a kindly considerate nature, and was a consistent Christian and faithful to the church. The funeral was conducted by the undersigned at his residence, with many neighbors and friends present. May the Lord graciously sustain Sister Wagner.

WAL. H. BEACHLER.

LANDIS—Samuel Landis was born December 9th, 1850, in Montgomery County, Ohio, died June 20th, 1926, at North Manchester, Indiana, aged 75 years 6 months and 11 days. He was the son of Jacob and Polly Landis, of that good old Tunker stock that makes for strong character and sturdy citizenship.

He was married August 4th, 1877 to Henrietta Creager and to this union four children were born.

He was baptized and received into the Brethren church November 1st, 1885, in which he remained a faithful and consistent communicant and worker to the end, quiet, sacrificing and unostentatious.

Mr. Landis will be remembered as an industrious, hard working and successful man. Faithful to his friends and his family. There was nothing he would leave undone for their happiness and welfare. He was a generous host, a loyal citizen and good neighbor and a friend to all.

The history of the First Brethren church of North Manchester will never be correctly written without the mention of Samuel Landis. It was a big part of his life and in it he was a trustee continuously for many years. We have every reason to believe that his devotion and faithfulness to his church and his Lord are being rewarded in that better world to which he has gone. Let us cover with a mantle of charity any failure or mis-

take and emulate his sacrificing generosity and devotion to the best things in life and pray for those upon whom the stroke of his passing falls a heavy load.

Funeral services were conducted by the writer, assisted by Elders A. E. Thomas and I. B. Wright. CHARLES A. BANE.

GANS—Daisy L. Sampson, daughter of Edward and Sarah Sampson, was born in Newark, New Jersey, July 19, 1881. She was one of a family of eleven children, of which but two remain, the parents and eight of the children having preceded her to the spirit world.

Daisy L. Sampson was united in marriage with Ernest A. Gans at Turtle Creek, Pennsylvania, on April 5, 1902. To this union seven children were born. For three years Brother and Sister Gans made their home at Turtle Creek, Pa. From thence they moved to Brother Gans' childhood home near Uniontown, Pa., where they have since resided.

Sister Gans united with the First Brethren church of Uniontown, Pa., on March 11, 1910, during the ministry of the undersigned, and for nine and one-half years it was my privilege to serve as her pastor. A few weeks before her death she requested the anointing service at my hands, and it was her request that I officiate at the funeral obsequies.

Death came to the pain-racked body on Friday morning, June 18, 1926, at the age of 44 years, 10 months and 29 days, after more than a year of suffering from the ravages of the dreaded cancer. Through all the years since uniting with the church Sister Gans has been a faithful member, and in the last few years an interested worker in the Women's Missionary Society and a teacher in the Bible school, until illness prevented her further attendance.

She leaves the husband, two sons, five daughters, a brother, George A. Sampson, one sister, Mrs. J. M. Wightman, of Pittsburgh, and one grandchild beside a host of more distant relatives and friends who sorrow at the leave taking of a faithful wife, mother, sister, and friend.

Funeral services were held at the Tent Presbyterian church, not far from the family home, on Sunday afternoon, June 20, in charge of the undersigned. Remarks upon the occasion were based on Philippians 1:23. Burial was made in the adjoining cemetery, the body being committed to the earth with the use of John Ellerton's beautiful hymn:

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last.
Father! in thy gracious keeping
Leave we now thy servant sleeping.

"Earth to earth and dust to dust;
Calmly now the words we say;
Leaving her to sleep in trust,
Till the resurrection day.
Father! in thy gracious keeping
Leave we now thy servant sleeping."
Peace to the ashes, and God rest the soul.
DYOLL BELOTE.

ANNOUNCEMENTS

OPEN FOR EVANGELISTIC MEETINGS

After September first I will be open to calls for evangelistic meetings. Those interested may address me as follows:

ELDER F. E. BUTTON,
Box 178 Buffalo, Kansas.

NOTICE

Beginning at the close of the National Conference I will be open to calls for evangelistic song directing. My entire time will be devoted to this work during the winter season. Any church desiring a song director for a meeting may write me at the address below. All inquiries answered immediately.

H. E. EPPLEY,
L. B. 266, Winona Lake, Indiana.

THIRD CHURCH, PHILADELPHIA

The pastorate of the Third Brethren Church, Philadelphia, Pa., will be vacated September 1. Pastors seeking a location please communicate with Louis S. Kolb, Chairman of Committee, 3502 N. Water St., Philadelphia, Pennsylvania.

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1926

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



MY LITTLE CHURCH

My little church, so humble, small and plain,
Where year by year I've worshiped there. What gain,
What lifts I've had upon a weary road,
How many lightnings of a heavy load;
In every pew I courage read, and grace,
Because of those who sat each in his place
Faithful and true, until the very end,
And every one of them to me a friend.
The pastors in the pulpit who have stood
For God and right, and everything that's good,
In solemn train they, too, come back and say:
"Forget not what we've said, watch on and pray."
My little church, so humble, plain and small,
I would not change you for the finest. All
You've been to me I can not well define,
Lifting my soul to Him of life divine.
And so to me it is a holy place,
In which I oft recall each vanished face
Of those I loved, who by the crystal sea
Are watching, waiting there to welcome me.
O little church, the peace and hope you've given
When many times my soul with grief was riven!
Love can not fully measure or express
Your holy mission to uplift and bless.—Selected

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EDITORIAL

How Teach Our Distinctive Doctrines Today

(Concluded from last week)

Our suggestions last week regarding the spirit or manner in which Brethren distinctive doctrines should be presented were merely suggestive; much more might be said, but for the present we will leave it for others who may feel constrained to say it. Suffice it to say that the manner in which we teach our doctrines determines very much the size of the problem we face in presenting them. The way people react towards them depends largely on the spirit and method we employ. A proper approach seldom causes offense; in fact it usually produces an agreeable, if not a favorable and convinced, attitude.

However we wish here to consider the "Where" and "When" of the problem of presenting our denominational teachings. These phases of the subject give the appearance of presenting to some the greatest cause for perplexity, and yet having taken the attitude we have in the preceding consideration, they seem to us to involve scarcely any difficulty. It would seem to us that the pastor could present his denominational tenets almost anywhere that he may have his people assembled, aside from a union effort, if the right spirit and manner are adopted. It doubtless is true that certain seasons and occasions lend themselves more readily to effective instruction along this line than others. Nevertheless there are many different times and places that may be utilized for this purpose, and should not be lost sight of, if we have desire to bring about the most widespread return to a zealous and effective propagation of Brethren doctrines, which seem to us to be of paramount necessity to the accomplishment of our mission in the world. If we remain silent on these things which give us excuse for existence, we will gradually lose faith in our mission, others will lose confidence in us and before we are aware, we will be on the toboggan and our descent will be rapid. It is with the hope of stimulating interest in a revival of instruction in primitive Christian practices, for which the Brethren church stands, that we are giving expression to the following suggestions, familiar though they may be.

In regard to the place where Brethren doctrine may be taught today, let it first be said, in the pulpit. If such a statement should seem to some too simple and obvious a truth to give space to, we would reply that it is in the pulpit that the difficulty has been felt by some of our pastors. Because of the tendency in certain of our churches (and possibly the tendency is quite general) of members of other denominations to seek the benefits of more or less regular worship with our people, there is experienced a reluctance on the part of some of our pastors to use their pulpits for this purpose, and they

seek the help of evangelists to supplement their work in this respect. But evangelists also share this same reluctance in their campaigns. A sermon on Baptism, or Feetwashing, for example, or any extended reference to it, retards the interest, some say. Not having been entirely void of experience in these fields, we can understand this viewpoint, yet we wonder if it has not been over-emphasized, or if indeed we ourselves may not have an exaggerated sense of the hindering effect of such preaching on non-Brethren attendants of our services. However that may be, we are inclined to the belief that the voice behind the sacred desk should not allow itself to be muffled, or to give an uncertain sound. We would not be dogmatic about the occasion, but we are of the opinion that somehow the Brethren pulpit should be allowed to speak out in behalf of its distinctive plea, and its position with regard to obedience to the Word of God should be without doubt.

The mid-week prayer meeting is often a good place to teach Brethren doctrine and we have observed that it is not infrequently used for that purpose. One objection has been registered against it, and that is, so few attend this meeting, and they are the faithful few who are already quite well indoctrinated. However, old members as well as new ones need frequently to have their allegiance to Brethren teachings renewed and their enthusiasm for their propagation quickened. And besides, with special effort many new members and friends of the church can often be induced to attend when a series of well-prepared doctrinal studies is given. It is a significant opportunity that the prayer meeting affords, for nowhere, generally speaking, is there to be found a better spiritual atmosphere or more receptive hearts.

The regular auxiliaries of the church afford splendid opportunities for teaching Brethren doctrine in ways that will be most effective. In the Sunday school, by means of special talks crisply given during the worship program, and dealing with some vital phase of denominational truth, or by means of supplementary lessons in the classes, the people of all ages, church members and friends and visitors of the church alike can in a tactful way be brought in touch with our denominational mission and message. The various divisions of Christian Endeavor lend themselves readily to such instruction, and instruction of a type and to an age that proves eminently worth while. Church doctrinal themes can be substituted for the regular lesson topics at intervals or in a series, or portions of the program or lesson period can be devoted to Bible studies or talks dealing with church doctrine. Christian Endeavor opportunities for such instruction are responsible for many staunch and intelligent leaders in the church, and the pastor who is deeply and wisely concerned about the future of his church will not let such opportunities pass lightly by.

The church may also teach her distinctive plea in classes specially arranged for that purpose. Here is where such instruction can be given more thoroughly and effectively than anywhere else, and here is where we have been decidedly negligent and short-sighted. Until we begin to lay stress on the importance of group or class instruction in Brethren doctrine and make proper provision for such work, we can in no wise be said to treat seriously the problem of the perpetuity of our church.

Our discussion of the place where denominational doctrine should be made has inevitably involved to some extent the element of time, and yet there are some special considerations with regard to "when" the instruction should be stressed that deserve consideration. First, a very popular time for such instruction is just preceding a communion service. Many pastors have found it an opportune time for the preaching of a series of doctrinal sermons, and surely there is scarcely a time when such sermons are needed more than then, and it would be difficult to find the people more receptive than at such a time. Rather than finding it embarrassing to let the pulpit speak out in behalf of our denominational stand, it would seem the most natural kind of preparation for a communion service, and a kind that should be graciously received by members and non-members alike. We have found it so in our experience.

A good time for instruction classes or groups in Brethren doctrine is just preceding or following an evangelistic campaign. If such a campaign results in the addition of new members to the church, those members ought to be instructed, and the easiest time in the world to enlist their interest in an instruction class is at the outset of their Christian experience. And to be thoroughly indoctrinated at that time will add untold richness, stability and usefulness to their

Christian lives and church relationships. The use of the instruction class as a preparation for a revival may be a novel idea to some, but we wish it might be thought through and tried out carefully, especially by those who are doubtful. It is especially adaptable to children and young people. Let a group of children or young people be gathered together from any source, children of parents who are church members and of parents who are not, and let the pastor or other capable person instruct them in the things that pertain to Christian life and faith. ('The Way of Life,' published by the National Sunday School Association is well adapted to this purpose). with a view to leading them to the acceptance of Christ as their Savior, and when the course is finished, launch into a series of evangelistic meetings when they will be urged to make the decision. If they should have experienced conversion before the evangelistic meetings begin, they would make most excellent and informed personal workers for the campaign to aid in bringing others, yet uninstructed, to Christ. Such a combination of information and spiritual zeal may prove a most effective means of conserving the results of a revival, and of ensuring growth and strength to the new members. And there could scarcely be any embarrassment experienced in teaching Brethren doctrines, since all joining such a class would do so with full knowledge of its purpose.

The season of Lent has proven to be a time that lends itself with fine spirit to intensive religious instruction, either by class work or by sermon. It is a time that is widely used for instruction and preparation for church membership, and therefore should be found a most fitting time to stress the teachings of the Bible with regard to salvation and church membership according to the Brethren interpretation. If the regular services and occasions of the church seem to some inadvisable times on which to teach our denominational ideals and tenets, let us make use of the special seasons and occasions when the accustomed spirit and expectations of the people, as well as announced purpose seem to change the situation somewhat. Possibly the people will be found in a more receptive and gracious attitude at such times, and we shall be released in a measure for our undue timidity and super-sensitiveness regarding the teaching of Brethren doctrine. With all due regard for the proprieties, let us not forget that the perpetuity of our church demands the propagation of our faith.

EDITORIAL REVIEW

Another installment of Dr. Florence N. Gribble's articles dealing with African customs is to be found in this issue, and it is intensely interesting, and as well, inspires one with the missionary spirit.

Prof. J. A. Garber, General Secretary of the National Sunday School Association, gives us an installment of news and requests superintendents throughout the brotherhood to make prompt report of statistics.

We are in receipt of a copy of the printed program of the Southern California Bible Conference to be held at Long Beach, July 9 to 18, and prominent among the important speakers are the names of Rev. Charles H. Ashman, Rev. Cortland Myers, Rev. Scott Withrow, Dr. I. R. Dean and Dr. Arthur H. Carter. It promises to be a conference of such character and quality as this aggressive district is accustomed to having.

We publish in this issue an extended report of the Maryland-Virginia Conference, prepared by the capable secretary, Brother Clark A. Copp. This conference, which was entertained by the Brethren church at Roanoke, Virginia, is said to have been a successful and fine spirited conference, as we have previously remarked. The next district conference will convene at Linwood, Maryland, beginning the second Sunday in June, 1927.

The Washington, D. C. church is soon to see the partial realization of their dream of years by the building of the first floor of their new church, which when completed will be a beautiful building fully worthy of representing our denomination in the Capitol City of the nation. A little pamphlet recently received from Brother Homer A. Kent, the pastor, carries a sketch of the proposed new building, the

main floor of which is to be added later and when completed is to cost approximately \$75,000.

The Long Beach, California, church has recently enjoyed a most successful evangelistic campaign in which Brother C. H. Ashman did the preaching, resulting in 125 confessions, most of whom are uniting with the church. Dr. L. S. Bauman, the pastor, speaks very highly of the ability and labors of the evangelist, who himself also writes appreciatively of the splendid cooperation and fellowship of the pastor and people. It was a great meeting, and these many additions will doubtless help to give this rapidly growing and already large church a greatly increased strength and responsibility.

Dr. Martin Shively's first Educational Day offering report makes its appearance in this issue, and while some churches make commendable offerings, the report in general shows that there has been a lack of serious consideration given to the demands of the college. We feel quite certain that this offering is not a barometer of the interest of the church in its educational institution. Doubtless many more and better offerings will yet be reported. And yet we have a fear that some leaders are allowing other things to interfere with their whole-hearted support of Ashland College, a thing which no one can afford to do, if he has the future of the church at heart.

We have a good letter from the LaVerne, California, church, of which Brother Herbert H. Tay who wrote the recently concluded, highly appreciated series of articles on the Holy Land and Egypt, is the efficient pastor. During recent months twenty-five members have been added to the church, the membership now numbering 244, and the Sunday school attendance ranging around 200. This church is the home of Brother and Sister Clarence Sickel who are home from the Argentine on furlough. It is also the home of Brother Chauncey Sheldon, missionary to Africa, who has recently been married to Miss Hattie Cope, missionary on the same field, and a splendid Kentucky mission product.

Dr. R. R. Teeter, business manager, reports a new church added to the Evangelist Honor Roll. It is Leon, Iowa, and the pastor to whom the credit for the accomplishment goes is Brother Claud Studebaker. It is a splendid achievement, and we congratulate him and his people for their co-operation. We hope they will find this fellowship so much worth while that they will never leave it. Either the business manager or the editor will be glad to give any encouragement possible to any one else who will attempt such a task. We appreciate the fine loyalty also shown by the goodly number of churches renewing their position on the Honor Roll, some of whom have been on since its beginning. Such support makes our heart rejoice.

A note received at the Evangelist office from Brother R. Paul Miller, of Philadelphia, informs us that a fire at the Bassai station in Africa "wiped out Brother Jobson's house and goods." Concern is felt for Mrs. Kennedy as she and Mr. Kennedy were occupying the house at the time. This will mean that the Jobsons will need practically a new outfit. They have some things with them, but most of their things were left in Africa. It will likely take \$1,200 to replace all that they lost in the fire." The First church of Philadelphia has started a fund for the replacement of the things that were lost, Brother Miller reports. The news came by way of a telegram from the Fosters in France.

ITEMS OF INTEREST

Effort has been put forth for years to bring about compulsory Bible reading and non-sectarian religious instruction in the public schools, and now an intensive campaign is on to bring about the inauguration of the policy. After trying secular education for forty-six years, they discovered that it will not produce the type of character necessary to give strength and stability to a Christian democracy.

England's drink bill for 1925 is said to have been \$1,527,750,000, which is \$35 per capita. It is an enormous sum to waste at any time, but especially now in view of the debt-burdened condition of the country. There is one encouraging thing about it, however, and that is that the amount is a decrease of one shilling less per capita than the drink bill of the previous year.

GENERAL ARTICLES

Our Attitude Toward God

By A. B. Cover

Someone says, "In this restless age, life is truly a matter of attitudes." Attitude determines our relation to the world about us. A man is a pessimist, a cynic, an atheist or an optimist according to his attitude toward life. If this is true in the world about us, it is equally true in our relation to our Maker. It is very important that we examine ourselves in reference to this vital problem. What is MY attitude toward God? What about my personal belief in a Divine Personality? Then in consequence, it is essential that we are concerned as to its manifestation. How do I manifest my attitude toward God?

It is always profitable and inspiring to contemplate God's part of redemption. How wondrously, he loved us! How gloriously, he redeemed us! What a price was paid for our transgressions! It humbles us and yet exalts us when we think of God's love thus manifested. We come to realize the meaning anew of the Cross in its power of overthrowing sin, and making possible reconciliation with our Heavenly Father. But we must not stop with that realization, we must determine the contribution that humanity must make to appropriate the fruits of so great a salvation. Then, what is my attitude of mind in relation to the revelation of God? All depends upon the attitude we assume. We receive in proportion as we contribute. We get out just what we put in. This then is a sobering thought when we analyze it in Christian values. What does the Christian life mean to us? What does the church and her services mean to me? What does God in his fulness mean to me?

There are different attitudes of mind that we may assume towards God and his Redemptive plan; there is that attitude that rejects God; there is the attitude of doubt; then there is the attitude that receives, accepts the things of God; and there is that also that obeys the will of God. In these attitudes is manifested the attitude which brings to the believer eternal joy and blessedness, or eternal loss and ruin. We shall consider these briefly.

In these attitudes named, we shall think first of the negative one that rejects. That is unbelief. In Hebrews third chapter and nineteenth verse these words are found, "And we see that they were not able to enter in because of unbelief." The words refer to Numbers where is given the tragic account of Israel's unbelief. Notwithstanding, that God had miraculously delivered and sustained them, they on the very borders of that land that was their coveted goal, manifested that unbelief that forever closed to the unfaithful the door of opportunity. Within two years after leaving Egypt, they encamped near the border of the land promised to them for an inheritance. They sent out the spies, who were instructed to investigate the land and then to report concerning it. They went forth upon their quest and found the land as had been promised. A majority report was that it was a "land flowing with milk and honey." It was productive and a land that would insure their material needs. But there was the matter of possessing it; and this added a different phase to the problem. The minority said we are well able to possess it but the ten faithless ones saw what they considered unsurmountable obstacles. "Nevertheless the people be strong: and moreover we saw the children of Anak there." The people accepted this report, they missed the joy of possessing the land because of unbelief. As we view the camp, it brings a picture of sadness and dismay for the doors of opportunity had swung on them forever. Now we ask why did this all end so tragically? It was because in their reckoning, they left God out of it. They assumed the wrong attitude of mind toward God. They rejected God. Consequently, they manifested their unfitness of possessing the land God had promised to them. They

who rejected God by this attitude of mind died in the wilderness and another generation were reared to assume what they missed. It is said in reference to the work of our Master, that "He did not many mighty works there because of unbelief." We note here that upon the attitude of mind depends God's working through us. God does not change his purposes because of man's unbelief, but he may have to change the plan. May we in this generation be faithful in attitude of receiving so that God may work through us his plan. The attitude of mind that rejects God is unfit to possess.

Then there is also that attitude of mind that doubts and wavers. This is likewise a negative attitude. This characterizes one as hesitating to venture, being afraid to launch out into the deep, and consequently leaves God out of life and its undertakings. David after being protected for a time began doubting and said, "I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines." He followed the inclination that doubt stimulated and went into the land of the Philistines. He went only to find that he had made a mistake and was impelled to return. Doubting Castle is a very poor place to lodge even for a night. For Giant Despair will do his deadly work and soon we find the tempter's fangs upon our withering souls. A writer says, "No man fails because he is weak: he fails because he doubts." Our doubts are traitors and make us lose the good we might win by daring to attempt. Shun the attitude of doubt.

Then we cross the line into the positive attitudes of mind. This is the fruitful productive state that receives the things of God, and obeys his will. This is that faculty of faith that is always receiving, always accepting, always believing what God says, and then acting thereon. This attitude is the foundation of all life. This is true in the material life about us and most certainly so in the spiritual realm or in our relation to God. So we perceive that our first fruitful attitude to God and man simply takes. This does not exclude struggle; for the faith that receives, may struggle to lay hold upon the things of God. Then there is that stage where it becomes restful. The man of Capernaum whose son was sick unto death sought the help of Jesus. He made the necessary journey and appealed to Jesus. Jesus simply said, Go, thy son liveth." The Word tells us that he believed what Jesus had told him. He accepts it; he rests upon it; he returns home to find that his faith was rewarded and that the son was healed when Jesus spoke the Word. Thus we note the successive steps of a receiving faith; it takes, it weighs and considers, and then rests upon it. God give us the faith, the attitude of mind that receives the revelation of God and rests upon it.

Moreover, there is the positive attitude that obeys the will of God. Here we find the fruit of the proper attitude of mind toward God which expresses the result of faith. Thus faith is more than receiving the revelation of God, it obeys the will of God. Faith then may be considered as a great venture, a great committal. When the voice of the Master reached the ears of Peter across the water, the impulsive disciple ventured to reach the side of the Master. He left the boat and plunged into the sea. Peter ventured and it was the expression of a great spirit. Abraham ventured and obeyed God's will for many years; Moses ventured and accomplished the greatest task ever committed to human hands; the list of faithful in Hebrews ventured and were rewarded for their obedience. But there is another outstanding venture, and that was Jesus on Calvary. Peter tells us that, "He committed himself to him that judgeth right-

teously." Jesus did not retaliate, "He who did no sin, neither was guile found in his mouth, Who when he was reviled, reviled not again: when he suffered, he threatened not." How did Jesus leave this world? He left the world as rejected, despised, an outcast, as a malefactor; the implications of the Cross were that he went out of this world as unworthy to live in it. "He endured the Cross, despising the shame." What did Jesus do?" Committed himself to him that doeth righteously." God vindicated the name of Jesus by the resurrection from the dead. Faith is a venture. Obedience brings reward.

From the teaching of the Word, we glean the truth that faith exercised brings fruitful relation with the Father. All that is wrong will eventually be righted. And may we have that attitude of mind that brings the inward peace

though the waves roll high about us. The greatest thing connection with the Cross was the outstanding act of faith. Let us make the Cross the center of our Faith.

The battle the Christian must fight is with the world adversary. We are given the weapon whereby we can overcome; that weapon is "our faith." Our faith determines our attitude toward God. May it be that attitude which receives and then obeys the will of God to the extent of our ability. Beautiful it is to receive the things of God and equally beautiful "to keep" the commandments. Not only to "get them" but, "If ye love me ye will keep my commandments." Let us then avoid the attitude of mind that rejects God, and that doubting attitude that may resolve in rejecting him, may we cultivate that mind that receives and obeys the will of God.

Falls City, Nebraska.

If the Church Should Quit

By S. C. Henderson

(Concluded from last week)

If the church should quit, the active force of Christianity would also cease. It is said that when Benjamin Franklin read "The Age of Reason," he wrote to its author, Thomas Paine. "You had better burn it, for if the world is so bad with Christianity and the Bible, what would it be without it?" Franklin was philosopher enough to see the dire darkness of a people without God. We might say the very same thing to our age, when we hear of so much crime and sin, "If all these things happen in the face of the church of the living God and its forces of righteousness what would things be without it?" We need to reflect upon it. Some months ago Emma Golden, the mother of anarchy in America, was arrested and convicted and sentenced to prison, but was given her choice either to go to jail or to be sent to Russia. She chose the latter but after tasting conditions in Russia, she wanted to return to America. I have often wondered what many of the folks who hate the church and Christianity would think if they could be deported outside the portals of its light and influence. Dr. Hale wrote about "A Man Without a Country" and his longing to hear even the name of the United States that was denied him. I wonder what suffering might be brought home to those who feel an enmity against the church and Jesus Christ. That would be hell enough even without any hereafter. I am thinking. If all the good Christian folks should emigrate away from a community, if all the churches should cease, and be turned into factories and all the ministers, Sunday school teachers and the good old fathers and mothers in Israel should go to heaven—what would be the social consequence? It is worth while to pause and think about it.

Shall the church quit? Some of the big, brainy men have expressed the worth of the church in the national and business world. President Coolidge made a recent statement: "The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of the law for the virtue of man. Peace, justice, humanity, charity cannot be legislated into being; they are the results of Divine Grace."

During a dark hour for this country and the world, a French Premier exclaimed: "What France needs is forty million Christians."

During the same dark hour Lloyd George cried: "Now it is either Christ, or chaos; either the Kingdom of God, or a world revolution."

Not very long ago in Cleveland at a banquet of 800 Ohio bankers and their guests, the president of the American Bankers' Association told his astonished hearers that the fundamental thing for them to do was to go to church, and listen to their ministers and practice as they can what they are told. He said further, "That the heart of the American business system is in the Gospel of Jesus Christ, and it is the only thing that could do the world good."

Roger Babson tells us that Chicago's progress is due to two per cent of its vast population. Remove this two per cent and that mighty city would go back where it was one hundred years ago. In every community the same thing is true. There is a small minority that is the life of it. Remove it and all will fail. That is what Jesus meant when he spoke to his followers, saying:

"Ye are the salt of the earth," and "ye are the light of the world." Think of what a mighty saving influence a few Sunday school and church folks are in your own community!

Not long ago a certain judge in West Virginia sentenced fourteen boys ranging between nine and fourteen years of age, to attend Sunday school. But why send these young culprits to Sunday school? Was it a punishment that this judge was seeking to inflict on these incorrigible lads? Why did he not send them to the movie, the pool hall or the dance hall? That judge knew that the Sunday school had something that could lift and transform these lads to be good and honest men. The movie, the pool hall and the dance hall had an opposite effect. Another prominent jurist, Judge B. J. Humphries, recently said that in his twenty years' experience on the bench in Brooklyn, New York he could recall but one of the thousand criminals brought before him who had Sunday school training. If such reliable statements can be taken, it means that the best of all antidotes from crime is religion. It has been shown that only a very small per cent of the youthful criminals that are being arranged in the courts, know anything about religion, or the moral code of the ten commandments.

The fact is that the church has not failed. It has been doing a tremendous piece of good work against great odds. There are so many anti-social and lawless elements at work. Take the movie for instance. Quoting from one of the leading ministers of the country:

"The movie, our most popular recreation, is a weather vane to show which way the wind is blowing in the thinking of our people, and so far as lawlessness is concerned the direction is obvious. The representatives of the law are habitually at a disadvantage on the screen. The judge, the detective, the policeman come off badly in the plot, and the mere husband is often in ill repute with the audience ... but the attractive murderers, the high minded robbers, the noble crooks, and the gracious courtesans!—The church is often accused of being sentimental but after watching the screen we can risk the church ... Crime is the aftermath of the movie-debauched youth."

Again the church stands as a saving and rescue institution. It bears the only message that can make bad men good by a real transformation. We call it conversion in church terms. It is the Gospel that brings the mighty words—"YE MUST BE BORN AGAIN." Not long ago the city of Minneapolis gave a public welcome to John Calhahan, the chaplain of the Tombs Prison in New York. Thirty years ago, the same city of Minneapolis gave this

John Callahan orders to leave the city because he was an undesirable citizen. Should the church quit? Is there another institution that can take a man like this John Callahan and make of him what he is, save the Gospel through the administration of the church? The church is the active force of the Kingdom of God.

Shall the church quit? Many folks would lead us to think they believe it should. A lady wrote her pastor. Her letter was published in the *Woman's Home Companion*. There may be others who feel the same as she did about it. I will give you an excerpt of her letter and the pastor's reply.

"A minister feels that a business man ought to be able to give a part of one day in seven to the church, but whereas you can do as you please the other six days, Sunday is the only day Jack can wear his golf trousers, and fool about with little odd jobs for himself and me. If we get to church, Sunday morning is almost as hurried as any other day. If we stay at home, we have dinner at twelve, the children included, then we rest while they do, and the day is easy and quiet."

The minister in reply shows why a business man owes the church his presence (1) **He in a large measure owes it the pleasantness of his life.** (2) **He owes it the security of his property and his business.** (3) **He owes it the ethical standards upon which his life rests.**

This Sunday is essentially a Christian day. It is essentially a day of worship and incidentally a day of rest. Without the vigilance of the church it would not be long before the wage earner of America would lose the day entirely. Without the church emphasis upon the spiritual significance of the day there would be no Sunday.

Briefly in conclusion, let me say that many are unthinkingly or indifferently adding to the burden of the church. If this noble institution was to be destroyed or taken from us

there is nothing that can take its place. It is made up of men and women. Many are seeking development. Yet it labors for a perfect ideal. Perhaps the critics fail because they view it from the outside. A tourist starting on a voyage to Europe was advised by a friend to visit one of the grand old cathedrals and see the beautiful windows. He went to see it, and as he viewed it from the outside, it was disappointing. It was dark, opaque, with its figures dimmed and blurred. He said, "How poor my friend's taste of art has been." But he entered the massive building. Then the glory was revealed. It was as if a thousand rainbows were thrown upon its nave, transept and altars. Its tall and hurling figures were there—angels, martyrs, and saints, and above it all the glory of Christ spreading his hands in holy benediction. Why the difference—he **had viewed it from the inside.** So with the defects within the church, they seem many from the outside because of an imperfect vision. We must enter in to see the beauty and glory.

Shall the church quit? It cannot quit, for Christ also loved the church and gave himself for it, that he might sanctify it. So we may lift our hearts and hymn the words of the poet:

"Oh where are kings and empires now,
Of old that went and came?
But Lord thy church is praying yet,
A thousand years the same.

"Unshaken as the eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands."

Fremont, Ohio.

THE BRETHREN PULPIT

The Perfect Lover

By Rev. William Pierson Merrill

(Selected and Publication Requested by Dr. J. L. Gillin)

The story of the Perfect Lover lies concealed in a little book that forms part of the best-known collection of literature from the ancient world. That it lies concealed is due in part to the fact that few read the book, and more to the fact that of those who read it few can find the story or indeed any coherent lines of thought at all, in its mass of vivid but confused material.

Not many read more than favored bits of the Bible. George Bernard Shaw recently remarked that in England nobody believes the Bible but everybody reads it; whereas in America everybody believes the Bible but nobody reads it,—a statement to be taken at considerable discount, but not wholly devoid of truth. Even the most fundamental of fundamentalists, strongly as he may insist that he believes the Bible to be the inspired Word of God "from cover to cover", leaves large parts between the covers almost or quite untouched. It is safe to assume that he has never read the book of Hosea, save in course of "reading the Bible through." The most intelligent and the most religious of us might be surprised to learn that when we talk of "sowing the wind, and reaping the whirlwind", or of "half-baked" people or proposals, or say, "Like priest, like people", we are using quotations from this poetic genius of twenty-five centuries ago. We scarcely realize how much of the richness of Christian teaching lies germinant in the words of this prophecy. . . .

About the middle of the eighth century before Christ, a young man was living in one of the towns of the land we call Palestine. Tiny as the country was, it had split into two kingdoms. He was a citizen of the Northern Kingdom, where thought and practice were freer, and religion at once less conventional and less pure, than in the Southern King-

dom. He was a youth of rare charm. Of medium height, he was perfectly formed, a joy to the eyes. His features were delicate and regular, his face mobile, full of ever-changing expression. A Greek sculptor, seeing him, would have eagerly besought him to pose for a statue of Apollo. The greatest of our American portrait painters has given us a wonderful portrait of this man, a product of fancy which we instinctively feel to be true to fact. Sargent's portrait shows us the man later, touched, saddened, yet uplifted, by bitter sorrow. It must have been a joy to see him in unclouded youth, gay, joyous, radiant. Many a maiden glanced at him; some did more than glance. But he had come to his early twenties heart-whole, so much in love with all beauty, in nature and in human nature, that his rich affections centered nowhere as yet. Moreover he is perhaps the first man of whom we have record, who clearly felt that love ought to lie at the basis of marriage.

One day, business or pleasure, something, took him northward to the vicinity of Jezreel, not so much a town as a summer garden of the king and the court, a place of beautiful palaces and villas, gardens and groves. He had often been there and he loved the place. But this time he heeded not the ivory palaces or lovely gardens. For, as he walked along a lonely lane, suddenly he saw a maiden at sight of whom his heart seemed to stand still and then to leap wildly. She was so beautiful, the loveliest woman he had ever seen. Dark, her color a rich olive touched with delicate red; her hair black but a vivid, not a dull black; her long lashes veiling lustrous eyes; her form and figure exquisite in rounded curves; she was such a woman as he had seen only in dreams. Unconscious of what he was doing he stared at the charming vision as gracefully she bent over her flowers.

Suddenly she turned, saw him staring, transfixed; and the color crept into her face as she stood startled. Instantly he was at her feet craving pardon for the rudeness of his stare, pleading as only a poet could his helplessness in the face of the vision that had broken upon him. His charm captivated her, as her beauty had caught him. Soon they were married. Their love was an exquisite idyll for a few years. Passion in her leaped to meet ardor in him. Sometimes the hot vehemence of her passionate love disturbed and disquieted him. But her beauty was his unfailing delight; and she loved to be loved.

Children came. Their first, a boy, they named Jezreel, partly in memory of the place near which they met, partly in recognition of the meaning of the name, "God's Sowing." He was dark, sturdy, serious. Then came a girl, golden-haired, laughing-eyed, merry. They named her Ruhamah, a name that means "Mercy" or "Kindness", as we might name a winsome babe "Grace", or as our fathers might have given her the quaint name "Mercy" or "Charity." Then came a third child, whom they called Ammi, meaning "my people", "my kin", perhaps we might render it "my own." The very names are a proof of the love and joy and contentment in the home during those first happy years.

After a time however a little cloud appeared, which grew bigger and darker. Gomer, Hosea's lovely wife, was "very religious." More and more she frequented the High Places, where worship was offered. It is well-nigh impossible for us of today to realize what then passed for religion. In with the worship of Jehovah was mingled much of the debased and debasing religion of the land. Sensuality and sacrifice strangely joined. Incredible as it seems today, prostitution was a recognized part of religion, with a certain sacredness of its own. While such influences flourished, immorality was rampant, and chastity was lightly esteemed. The buoyant, trustful nature of the poet was for long unsuspecting of the course his beautiful wife was pursuing. Yet at last even he began to notice what others had seen, the fatal fascination which all this appeal to sense exercised upon the hot, passionate nature of his wife. He began to be afraid, and deeply troubled.

At last close together came two events which changed the whole course of his life. One of them was a new vision of God, caught from a strange visitor, from the Southern Kingdom, who spoke rapt words of fiery judgment in the public square at Bethel. It was at a festival. The king, honored, beloved by his people, for his long, firm, prosperous reign, had come to the city with his court. The people thronged the streets and squares. One day, with startling unexpectedness, an uncouth figure appeared, and spoke as only a messenger from God could speak. "God is above all just and holy. Would you see him? Look at the stars. Would you serve him? Be just and pure. His 'chosen' nation is not Israel necessarily, but simply the nation that does his Righteous will, whether Egypt, or Philista, or Israel. The sacrifices he desires are acts of social justice and personal honesty. 'I hate your feasts; let justice roll down as waters, and righteousness as a mighty stream.'" Revolutionary words! . . . Of all who heard, none gave such instant and full heed as the sensitive poetic soul of Hosea. God and life were clear to him in a flash. Religion took on new meaning and glory. Yet his soul, deeper, more sensitive than that of the herdsman Amos, saw at once that the message of that man of God stopped short of the truth. "God is more than just", he said to himself; "God is loving." His whole soul seemed to go out and up in a passion of joy at the newfound truth.

But almost simultaneously came the other event, the ruin of his home, the breaking of his heart, through the desertion of home and heart, of husband and children, by his wife, under the irresistible power of the craving for sexual excitement. His love, so satisfying at first, had grown cloying to her, too sweet. She craved excitement, something fierce, even bitter, in her experience of love. So, hot-headed, and reckless she flung away. He was utterly powerless to

hold her. He sat among the ashes of his home which had been so fair and bitterly felt that love and life were over for him. Even the names of his children took on a new and sinister meaning. Jezreel, once recalling happy memories of the radiant joy of their lovers' meeting, now brought visions of the curse that must rest on king and court, responsible for maintaining this masquerade of uncleanness in the guise of piety. Ruhamah became Lo-Ruhamah, "No pity", as if "Grace" were changed to "Graceless." Little Ammi—could he call him "my own", while the dreadful doubt haunted him, "Is he really my own? Can I be sure he is my child?"

It was a ruined, desolate home. It was taken for granted by all his friends and neighbors that he would divorce the woman who had played him false. Yet something kept him from the act. Once a neighbor, himself none too scrupulous in his conduct, hinted at this probable outcome, with some bitter words of contempt for the woman. Hosea's eyes flashed as he answered, "How can we punish the women for playing the harlot, when the men themselves go with harlots, and make nothing of it?" "Primitive" we call that day and its standards; "Enlightened" we call our own. How many men, in this enlightened age, have come to the single standard of sex morality, as this man had, twenty-five centuries ago, so that, in his mind, the unchaste man was adjudged no less guilty than the unchaste woman?

The weeks dragged their weary way. Often he would climb to the housetop and spend the whole night there in the silence; and a certain quiet, that was almost peace, came to him at times as he meditated on the wonderful new vision of a holy and loving God, which his personal sorrows sometimes drove from his mind, and at other times intensified. On one memorable night, as he looked up at the stars, and thought of God, a great truth seized and shook his soul so sharply and strongly that it was almost like a physical pain. He saw God as the flouted, deserted, forsaken lover of men. "What after all has my wife done to me," he asked himself, "that we have not done to God? We have made light of his love, gone after coarser, grosser satisfactions. We are always playing the harlot toward him. And yet he loves us. I know he does."

In the early morning hours of that crucial night, he crept down from the housetop with two eternal truths in his soul. Commonplaces they may seem to us; to him they were startlingly new. One of them was that God's love is a love that will not let us go, that nothing can break it or end it. The other was that we must be as God is; our love must be like his; it was the truth a later teacher set in the beautiful words, "If God so loved us, we ought also to love one another." It came to him in a form still more concrete: ought to love my wife, in all her sin and shame, as God loves us in our sin and shame." He thought of the song he had loved to sing, the song his wife had loved to hear, in the dear dead days:

"Set me as a seal upon thy heart,
For love is stronger than death;
Many waters cannot quench love."

"No," he murmured, under the power of the new realization, "not even foul waters, not even the death of honor, can quench true love."

But there was nothing he could do except to wait, with a faint hope. Yet the cloud was lifted slightly. The children felt it. He was quieter, gentler, cared more to be with them.

Weeks slipped into months, months into a year and more. Then news came to him of Gomer. She had run down the gamut of illicit love until she struck the lowest note. Now she was a slave, either a slave of the shrine to which she had given herself, or a slave of some individual owner, we know not which; but a slave, to be used or abused at the whim of the one who had bought her.

Then Hosea went to her. Rather he went to her owner. He did not disclose his relationship, but presented himself as a near relative who wished to redeem the woman from slavery. There was a strong social sentiment against hold-

ing Hebrews in bondage, and the matter was quickly arranged. Vividly the poet recalls the exact price, so petty, so sordid, so utterly different from that which he gave to win her at the first:—Fifteen pieces of silver, and a homer of barley, and a half homer of barley." She was willing enough to come with him, though she knew not what he wanted of her. He looked at her with pitiful eyes. Yet he could not make light of all that lay between them. Justice and holiness had their rights, and love must fit in with them, to be true and lasting.

He left her in a little house, where there was some one to care for her. Frequently he stopped there for a moment. Always she looked at him with a question in her gaze, at first sullenly, then fearfully, more quietly as the days went on.

One day as he turned to leave her, she suddenly said, "Oh, I long—" Then she stopped. He said, "I know; to see the children." She began to weep softly, and nodded her bowed head. He looked at her searchingly. Surely she had come far since he had found her sunk in slavery. Might it not be time for a further step? Sitting beside her, he unfolded a plan. She was to come home; not to be his wife except in name; but to be a mother to the children; he and she to pledge to each other only an outward faithfulness. She went along with him, scarcely knowing whether to be glad or sorry. As they drew near the house, she fell to trembling violently. He laid his hand upon her arm, and quietly told her how necessary it was that she should control herself, so that the children should know only that she had come home again. Then he opened the door of the room where the children were, and saying simply, "Your mother is here," went out again. "They will make their own plea for me," he said to himself. Ere many days, she was deep in the affections of the children. Little Ammi ran to her at once. Rahumah came almost as quickly. The boy held aloof for a while, but gradually yielded to her charm; for she was charming. They had always dearly loved her, and she had been a loving mother. The broken threads were soon knit up, and the blessed companionship of little children began its healing work. As the days went by, and Hosea saw her slowly regaining something of her old spirit, even something of her natural gaiety and charm, he was torn with conflicting emotions. She was so shallow, so light; could he trust her, as he longed to do? It was only with the children that she dropped back into the old ways, occasionally laughing and singing with them. In his presence, she was always constrained, uncertain, almost fearful. What was she herself but a poor, dear, foolish, lovely child? he asked himself.

Always since he had brought her back from slavery, she had called him, "My Master", "Baali", the name commonly used by servants in addressing their masters, and often by wives in speaking to their husbands. It was a hateful name to him; the very word suggested the Baal-worship which he loathed. Yet he found it hard at first to suggest another name in place of it. At last one day, he called her to him, and said, "You must not call me 'Baali.' I would not have the name of Baal on your lips." She looked straight at him and asked, "But what then shall I call you?" His heart was in his voice as he answered, "Call me 'Ishi.'" It was the home name for one's husband, "my man." The blood surged into her face, tears came to her eyes, she clasped her hands tightly, and breathed, "Oh, may I? You will let me?"

The day following he said to her, "I want you to leave the children for a day or two, and come with me." She asked no questions, though surprise and questioning and a certain fearfulness were in her eyes. They started northward, riding on asses, stopping at inns along the road, slowly making their way, she knew not whither, until on the third day she stopped and looked at him with a shock of surprise. All the color had left her face, she trembled as if to fall. For they were at her old home, near the spot where they had first met. He said nothing, but tied the asses, and then walked with her toward a wide-spreading

tree. She moved as in a trance, until they came to the very spot under the tree where they had plighted their troth. He sat down, and beckoned to her to sit by him. But she broke into wild sobs, and flung herself at his feet, crying out for pardon, uttering words of self-condemnation and self-loathing, wildly declaring that she was utterly unworthy of him, and did not want to live. When the paroxysm had passed, and her sobbing was less intense, gently he drew her up beside him, and then, to use his own simple, beautiful phrase, "talked to her heart", pleading with her that, so far as it could be done, they should drop out from their life all the memory of those dreadful months of sin and suffering, and should once more love and trust each other. She could scarcely believe it; such love was unknown. But like a tired child, she rested in the love she could neither doubt nor understand.

So they went back. And so out of the ruins of their once fair and beautiful home, the man and woman built up a little simple shelter for their spirits, where love came to abide, and where they found much comfort, and even some joy, as the years went on.

He built something more out of the ruins of his life. He built a little shrine, wherein men might find a God they had hardly dreamed of before, a God of infinitely tender love, a love that would not let them go, that would abide faithful though they denied him, a God Who would give himself to

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

SONGS IN PRISON—Acts 16:22-28.

A believer free from care
May in chains or dungeon sing,
If the Lord be with him there,
And be happier than a king.
Paul and Silas thus confined,
Though their backs were torn by whips,
Yet possessing peace of mind,
Sung him praise with joyful lips.
—John Newton's "Olney Hymns."

TUESDAY

THE SUPREME WORTH OF CHRIST—Phil. 3:7-11.

Better a child in God's great house
Than the king of all the earth.
—George Macdonald.

WEDNESDAY

THE POWER OF A NAME—Acts 3:6-16.

Jesus, the name pronounced by faith
Is full of wonder-working power;
It conquers Satan, sin and death,
And cheers in trouble's darkest hour;
But they who are not born again
Know nothing of it but the sound;
They do not take his name in vain
When most their zeal and pains abound.
—John Newton's "Olney Hymns."

THURSDAY

THE FINAL TEST—Matt. 25:41-46.

Thou didst it not unto the least of these,
And in them hast not done it unto me.
Thou wast as a prince rich and at ease—
Now sit in dust and howl for poverty.
—Christina G. Rossetti.

FRIDAY

JESUS THE WAY—John 14:2-11.

"Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow."

SATURDAY

SURRENDERED—Luke 22:41-46.

Our wills are ours, we know not how,
Our wills are ours to make them thine.
—Tennyson.

SUNDAY

A CLEAR CONSCIENCE—Rom. 13:7-14.

Let all thy converse be sincere,
Thy conscience as the noonday clear.
—George Eliot.

the uttermost to redeem them from slavery and lead them out of sin back to fellowship with him. Hosea saw in dim outline the God Jesus knew and made known to men. He saw God so clearly because he was pure in heart, and loved to do the uttermost.

But that, though it is his greatest claim to honor and reverence, is not our concern just now. What we would do is to watch this man's way with his wayward wife, see the love that would not give up, that would bear all things, endure all things, hope all things, and never fail; and ask: Where is there another in all history who deserves as this man does, to bear the title of the Perfect Lover?

OUR DEVOTIONAL

Developing Your Talents

By A. H. Williams

OUR SCRIPTURE

For the Kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability: and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that hath received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had two talents, came, and said, Lord, thou deliveredst unto me two talents; behold I have gained two other talents beside them. His lord said unto him, Well done thou good and faithful servant: thou hast been faithful over a few things, enter thou into the joy of thy lord. Then he which had received the one talent, came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not straved: And I was afraid, and went, and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered, and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sow not, and gather where I have not straved: Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury. Take therefore the talent from him and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath (Matthew 25:14-31). Redeeming the time because the days are evil. (Ephesians 5:16).

OUR MEDITATION

The Bible, as we all know, is a text-book on stewardship. A person cannot read his Bible intelligently without receiving the impetus towards right standards of living and serving. As God led his people toward higher ideals, he gradually led them out into generous giving of themselves. The early Christians put us to shame by their generous service.

The Parable of the talents is Jesus' greatest teaching on stewardship. Every time we read this parable we find something new. If we have the courage to practice this teaching in our life we will not fall far short of being a real Christian.

The key to this wonderful parable is this, "To each

according to his personal ability." If we miss this, we are apt to think that there is an element of injustice in that the Master did not give each the same opportunity.

Each was given just as much as he was capable of handling and each was held accountable for that only.

Responsibility is always gauged by ability. What ever response Jesus expects us to make to his demands, comes from the ability he alone knows we possess; otherwise, he would not be dealing fairly with us. Before he asks us to do a task for him, he knows the extent of our ability and what we are capable of doing. He also tells and furthermore expects us to test ourselves and find out our capacity.

The word "straightway" introduces the quick action which got results for the first two servants. They didn't tarry and idle the hours away. We find that nothing is gained by putting a task off. If we delay the beginning, oftentimes we are never able to overcome the handicap, no matter how hard we work.

The same commendation was given the man who turned in four talents as the man who turned in the ten. It was not the size of the return as much as the proper use of the principal that pleased the master. Each man made double his talent by putting it to use. So we find that faithfulness in small things gives us courage to attempt larger things the next time.

Next place, let us consider for a moment the man who had but one talent and merely did nothing. He was a failure not because he did not have anything to work with but because he did not work. He was frightened for he knew he was responsible for the one talent given him. So we find the supreme tragedy in life is not to make use of the ability one has until it has become useless.

There is enough time given to us in which to do our work. If the servants had not enough time to get results, that would have been a just cause for complaint. He gave them the opportunity, the full responsibility, and enough time in which to do the task.

So it is with life, God has given each of us talents, and enough time to use them, whether we use them justly, or unjustly. Let us as Christians find out what our talent is, and by the grace of God use it for the advancement of this Kingdom and the fulfilling of his promise.

OUR PRAYER

Almighty God, we thank thee for the abilities that thou hast given to each one of us, and for the many opportunities involved in them. May we like the servant with the five talents use them for the spread of thy Kingdom on earth. Help us, Heavenly Father, that as we each one find our talents, we may develop them by thy help and that we may measure up to thy expectations, in every service we render unto thee. May we be faithful stewards. In thy name, we pray. Amen.

Hagerstown, Maryland.

TRUE RELIGION IN EDUCATION

The most important thing to have in view in this whole matter of gaining an education is, that the whole being shall be educated in the proper way, and that a true and noble character shall be secured. This is the end of an education. We cannot dissect an individual and say that we will train the intellect and that we have no concern with any other department. We must train the whole individual. We must seek the welfare of the whole being.

To attain the best ends we are sure that, in the matter of an education, as in all else, we are to seek first the kingdom of God and his righteousness. If this be put first and gained, all else that is desirable will also be gained. To a thoroughly Christian man or woman, who secures the intellectual and moral and spiritual training that is guaranteed in our religious colleges, all things are possible in after life. It is from lack of character that most people fail that make a failure of life. They who are genuinely Christian and upright succeed in every large and full and real meaning of the word.—The Expositor.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 18)

The Call of Moses

Scripture Lesson—Exod. 2:11 to 4:18.

Reference Material—Acts 7:22-34; Heb. 11:24-26.

Devotional Reading—Psalm 90:12-17.

Golden Text—Certainly I will be with thee.—Exod. 3:12.

LESSON LIGHTS

The Wilderness Training of Moses

It must have been a severe wrench to the court-bred Moses to be forced into such a life as that of a nomad shepherd in the unsettled peninsula of Arabia. Though a warrior he could not have had the experience of wandering alone through vast, uninhabited spaces, fearing danger, even when not seeing it. His character had not changed, for he responded immediately to the need for defence of the weak against the strong. But this time the incident was to his advantage; it gave him a home, an occupation which assured his support, and a family. His occupation, besides assuring him necessary support, gave him long hours for meditation. He must have had much lonely communion with God; he must have thought much of his own nature, and little by little mastered the natural fire which had been the cause of his exile, till he became renowned for his "meekness." His character became strengthened, fixed in good, and he became master of himself, trained in spiritual forces, and ready for his great work of leading and training a nation.

In addition to these spiritual and mental changes, there were other great advantages from this wilderness experience. He had time to think over every problem to be solved in the organization of a people, and to solve them. His wanderings would make him acquainted with every valley, plain, gorge, hill and mountain of the whole region; with its population; with every spring and well, and with all the resources of every kind offered by any spot; an education of supreme importance towards fitting him to guide his race, when rescued from Egypt. The life, too, which he led was happily adapted to work with him that hardihood of constitution and character of which he would afterward stand so much in need, and of which the sequel of his story affords so many striking instances.

Every tie with Egypt, every embarrassment of his official position, in the way of perfect sympathy with and aid to the Hebrews, was broken. However much his heart had been theirs while he was living amid the splendors of the palace at Tanis, yet "his flight must have first set him free from an embarrassing position, and left him wholly at their service."—Illustrated Quarterly.

Training the People

"During the years that Moses had spent in the wilderness the children of Israel had also been undergoing a divine discipline. They

needed to be prepared for deliverance as much as Moses needed to be trained as a deliverer." More emphatically than ever they sighed and cried by reason of their bondage. And God heard their groaning and God remembered his covenant with Abraham.

The Call of God

"God had to do an unusual thing to get Moses' attention and help in his plan. He has always had a hard time to get men to listen to his voice so that he can unfold his plans. If something unusual comes to you it is probably God trying to attract your attention. He has a plan to tell you about. He wants your help."—S. D. Gordon.

Moses needed only to look back upon past history to know the God who was calling him. These great and honored men had obeyed God, —shall the son do less? God had guided them, helped them, made them successful. He had given them great and precious promises. He was their Creator, all powerful. Should not Moses trust such a God? The God of his fathers was now fulfilling those promises. He was carrying out the plans he began with them.

It is a wonderful help for any one to see and study God's dealings in the past. They show his feelings now, the principles according to which he is working today, the progress of the plans he has been working during the ages.

God's call never comes to two men in the same way.

"Not always as the whirlwind's rush

On Horeb's mount of fear,

Not always as the burning bush

To Midian's shepherd seer,—

"Not always thus, with outward sign
Of fire or voice from Heaven,
The message of a truth divine,
The call of God is given!"—Whittier.

We must look for God's call in the abilities he gives us, the circumstances in which he places us, the opportunities he opens before us, the advice of wise friends, and the quiet promptings of conscience.

Every life that faithfully responds to God's call is a great life in his eyes, whether it is called to lead a nation or to teach a Sunday school class, or to help take care of little children at home. The greatness is in the spirit, not the deed.—Illustrated Quarterly.

Moses' Hesitancy

Moses may have known that Rameses II had been succeeded by his son, Merneptah, a much weaker ruler; but he understood thoroughly the mighty power of Egypt, and, conscious of his own significance, it is small wonder that he began to bring forward objections to God's amazing proposal. He, a poor shepherd, aged and alone, unto Pharaoh, the mightiest monarch on earth! God often calls his children to such gigantic tasks. As Luther, who himself responded to such a summons, wrote: "If Moses had insisted on knowing the end, and how he was to escape the hosts of Pharaoh, Israel would probably have been in Egypt to this day."

The Source of Help

God assures Moses that he is not unfit for the great task that is before him since he is not to go in his own strength but in the power and wisdom of the Almighty. The Divine Presence will be his continually: "Certainly I will be with thee." "It is a matter of taking the right side of a great reform? If so, take it, and count on him. Is it a matter of daily trial and of persistence under difficulties? Millions have found him equal to the demand. It is a matter of facing great

(Continued on page 15)

Sunday School News

Field Secretary Stuckey has just returned from his tour through West Virginia, Virginia and Maryland. He reports here, as elsewhere in his work among the churches, a hearty reception and a deepening interest in church school work.

Book Service

The latter is evidenced by the increasing number of book orders. The workers appear eager for helps in the work. Books represent tools for the worker. For that reason we have made the addition of books to the library one point in the Standard of Excellence. A list of usable books will be found in the Hand Book.

Statistical Reports

Without due attention to this matter your statistical report may appear incomplete. A blank has been mailed to each school superintendent. McLouth, Kansas, was the first to make a return; Goshen, Indiana was second.

The prompt response will help to facilitate our task of tabulation. Other superintendents may help us by following the good example of these schools.

The Way of Life

In the recent Retreat of Ohio Ministers those assembled gave consideration to the teaching of distinctive Brethren doctrines. Among other suggestions the point was made that they would do well to use the available material. In this connection reference was made to our booklet entitled "The Way of Life." Since Brother R. D. Barnard has placed an order for his work at Mansfield. And Brother O. C. Starn has ordered two dozen copies for use in his Christian Endeavor meeting on Sunday evening. There may be a hint as to how to vitalize the young people's meeting during the summer.

J. A. GARBER.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Publicity

How much publicity do you give your C. E.? Were there any posters made this year? A poster in the Bible school in the morning will increase the attendance at Christian Endeavor that night. There are a number of clever ways of making posters for a meeting. Put a "write-up" in your local paper often. Good, clean, sane publicity is needed by Christian organizations. We do not need the flashy and sensational, but enough of the sane to interest folks in what we are doing. Give your work publicity this year.

MRS. LOUIS CLAPPER,
Louisville, Ohio.

If I Were a Pastor

By Russel Sewall

Observations and Notions of a Layman

If I were a pastor, I should work for the present and the past of the church, the middle-aged folks and the old folks; but I should put in my very best lies for the future of the church, that is, the boys and girls.

If I were a pastor, I should do just as little myself as I could possibly do, and get others to do just as much as they could possibly be persuaded to do, and I should know that in setting some one else to work I was doing twice as much as if I did the thing myself—even though I might do it twice as well. Do you get the arithmetic of that?

If I were a pastor, I should not let any one dictate to me the subjects of my sermons except the tempted and weary and sick and perplexed of my church; I should get my subjects from them—and they would be good and plenty.

If I were a pastor, I should not worry about the new theology, but I should pin my faith to the old gospel, and I should get all of my isms out of the old Book.

If I were a pastor, I should not let people praise my sermons, for I should get ahead of them with inquiries about their folks and their work.

If I were a pastor, I should not seek novelty so much as virility; I should much prefer strengthening an old and well-tried organization to uprooting it and putting in a new and untried one.

If I were a pastor, I should not make a fetish of pastoral calls, but I should heed instantly all the calls for pastoral helpfulness. And those calls should not need a megaphone.

If I were a pastor, I should not try to be a Beecher or a Spurgeon or a Talmage, or any one else, but just myself. That was the aim of Beecher and Spurgeon and Talmage.

If I were a pastor, I should let no one take my place in the Sunday school, but I should be ready to take any class as a substitute teacher, from the kindergarten to the adults.

If I were a pastor I should count myself a failure if any one—child or grown-up—was afraid to speak to me about his or her pri-

vate problems, and I should find in these personal conversations the proof of my pastorate.

If I were a pastor, I should get so much exercise running around the parish that I should not need golf, and so much fun out of the endlessly varying tasks of my calling that I should not need the theatre.

If I were a pastor, I would learn about carpentry from the carpenters, about farming from the farmers, about bread-making from the cooks, about teaching from the school-teachers, and about railroading from the section hands. There is nothing that helps most

(Continued on page 14)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 18)

What We Learn from the Out-of-Doors. Psalm 19:1-6

Once upon a time there was a little girl named Pansy. This little girl had dark eyes and dark hair and when her mother dressed her in some bright color she seemed very much like a happy, smiling pansy. Pansy's mother's name was Violet and her name was very well fitted to her, too, for she was tall and slender and had deep blue eyes. Sometimes the mother would dress herself in a violet hued dress and hat and would dress Pansy in yellow, just the right shade for a little pansy and then they would have such good times playing that they were really little flowers and lived in a beautiful flower garden with many other flowers.

One year mother Violet's health was not very good and the doctor decreed that she must spend most of her time out-of-doors. Just as soon as that happened Pansy and mother Violet decided that they would imagine themselves to be flowers for a whole year and during that time they would make friends with all the other flowers and the flowers' friends, the trees and grass and all the animals. It was March when Violet and little Pansy began making friends with Mother Nature and all her children. One of the first days, Pansy said, "I would like to go and visit that little brooklet that we used to pass last summer when we drove through the country, so they hiked out to the little brooklet. When they got there, Pansy was quite surprised, for instead of the brook being quite tiny and just murmuring along as it did the summer before, it was now a wide stream and it went rumbling along and chattering quite loudly. Mother Violet said, "Let's spread out our big oil spread and put our nice warm blanket over it and sit down on the bank and see what this stream is saying. It seems to be talking so loud." Pansy and Violet sat very quiet for quite a little while, then Violet said, "Did you hear what the stream said

just then? It seemed to me that it was saying, "Just look how big and powerful I am. Last summer I was so little that you thought that I did not amount to much but I have surprised you. But, just you wait and your chance will come, too. We can not do big things all the time but if we just wait and use all our chances to do things, the time will come when we can be quite mighty." So, Violet and Pansy listened to the brook for awhile, then they trudged home, feeling very happy because they had talked to the brook and it had taught them a lesson.

Soon it was April, and Violet and Pansy had to dress very carefully so that they would be ready whenever an April shower came along. They loved the April showers. One day, Pansy said, "Just think, Mother Violet, how much these nice showers help our sister violets and our sister pansies. If it were not for these little drops of water our sisters would perish of thirst." That speech made mother Violet feel very good for she thought that it showed her little daughter was beginning to talk to Mother Nature and get her messages.

In May, all the happiness of spring flooded the hearts of these two wandering flowers. Each day they received more and more messages. At the end of the month, Violet said, "Do you know little Pansy that there is one message that we have heard more than any other, this month. This is the message: "I like to do my share in making the world beautiful and happy; now won't you help me by doing your part, too?" My sister Violets have been singing that in a chorus to us, haven't they? And the little spring beauties have told it each day as we passed. Then, the bluebells have rung the same message as they brightened the hillside with their smile. Each blade of grass and each dear little leaf as it showed its face told the same message, and it showed its face told the same message, so surely everyone ought to listen to them and then what a happy world we would have to live in."

Throughout the rest of the months of the year Violet and Pansy visited and talked with Mother Nature and her children and the lessons that they learned were very wonderful and very helpful but I haven't room to tell you about them here, so you will just have to make friends with your out-of-door neighbors and see if you can hear the messages yourselves.

Bible References

- M., July 12. Man little, but great.
Psalm 8:3-9.
T., July 13. God, the Creator. Job 12:7-10.
W., July 14. God's goodness. Acts 14:17.
T., July 15. The animals speak.
Prov. 30:24-28.
F., July 16. Wisdom from lilies.
Matt. 6:28-34.
S., July 17. Lessons from the sower.
Matt. 13:3-8.
Le Raysville, Pennsylvania.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Tales of Tribal Customs. No. IV

By Dr. Florence N. Gribble

"Home, Sweet Home"

A group of men sat in a palaver house. They were tall men with the prominent cheek bones of the Nile Negro. If one were to observe them closely one would notice their slightly protruding chin and long, thin, but poorly developed legs. Yet they were not unattractive in appearance for even the dullest looking of them had large, luminous black eyes. One would notice, too, that when smiling or laughing these luminous eyes became the central features of not unhandsome faces.

They were talking rapidly and with concentration in subdued tones. Nivin seemed to be the principal speaker. His broad head, prominent brows, well shaped nose and chin and the entire absence of flatness in his features showed him to be of Hametic or Arabic admixture, although he bore the Nilotic name of Nivin, meaning white ants.

"Yes," he was saying, "the missionary spoke of strange things. Of course we have a great Spirit but our Jok is hardly the God of whom he spoke. In fact, we know little about him except that he is, and can if he will, avert evil." "Yes," replied Nyamere, his brother, "but we must be offering him constant propitiations. How many are the roosters that we kill and eat not, how many are the scape-goats that we release into the wilderness in order that he may be pleased and propitiated." Nyamere was much like his brother in appearance. Although not twins they were nearly of an age and bore a striking resemblance to each other. Otidi (brass) now spoke. "But we cannot believe what the missionary says," he added. "Everyone knows we must worship our ancestors. Our fetish temples, where we put food and water for the spirits of our dead, we cannot do away with them. A younger man now spoke abruptly. His name was Okis (the bee), "But the dead do not eat that food," he said. "How many times it rots in the fetish temple! Look now if you will." And rising he went out from the palaver house in his abrupt manner. The other men watched him, as he strode rapidly across the courtyard, past the open blacksmith's shop and in a moment was kneeling before a small grass hut, not much larger than a chicken coop. The hut had a conical roof placed upon a circle of upright sticks. Long loops of string were tied to and hung down from the slightly projecting rafters. Here and there, too, pieces of grass seemed to be hanging from the thatch of the roof in a most unintentional manner. It really was however the regulation way of thatching a fetish temple. Okis stooped down and with an unusual daring drew out from the hut through the narrow aperture which formed its only door some sorghum heads and several sweet potatoes. Taking them in his hands, he turned

and showed them to the waiting group in the palaver house. But receiving no encouraging word or gesture, he turned, again carefully replacing them. After returning to the palaver house he seated himself again and turning to Nivin, whom the others seemed to recognize as their leader, he said, "Why does not the spirit of my grandfather eat his food?" "I do not know," responded Nivin frankly, "but it may be that the spirit of your grandfather eats the spirit of the food." Okis made a gesture of impatience, but said no more. They had heard the gospel for the first time at the mission station. All of them were impressed, but none so much as Okis.

While the men were thus absorbed in conversation in the palaver house, the women were busy in their gardens. Ayei (canoe) and Atua (country) were the only matrons. Ayei was an old woman, formidable and repulsive in appearance. Her nose was very flat at the base, and the space between the eyebrows was covered with shaggy wool. The whole appearance of her face was flattened and ugly. And yet, although she was hideous, one could see little of beauty in her younger companions, for amongst most Nilotic tribes, the women are far uglier than the men. To add to her natural ugliness a pattern had been made upon her brow by a series of keloid tumors, the formation of which upon the negro skin follows a cut as naturally as does a scar with the lighter colored races. Atua was an Acholi woman. Her temples and cheeks were ornamented with cicatrices in a wavy fashion. Long scrolls of artistic design ornamented her body, especially the thighs. Her ears were pierced, and a polished quartz pencil was inserted in her upper lip. She was one of Nivin's younger wives. Ayei, who was Nivin's mother, showed less of the Arabic admixture than he. The hideous stone pencils passing through both lips made her appearance additionally repulsive. She and Atua had no difficulty in communicating one with another, for the Acholi and Aluru have languages closely related. They two were talking of the good news which had recently come to their village, and which Nivin had permitted his wife and mother to hear. For the African woman grasps but slowly the idea that she has a mind with which she may think, or a soul for whom Christ died. As missionaries, we may talk to them of the sheep, the goats, or the chickens and they perfectly understand, but when the gospel is broached, the woman responds quickly, "Call my husband or my brother that he may interpret for me. I do not understand such things." But Ayei and Atua had at last heard the gospel message and with Nivin's assistance had understood. Around Ayei and Atua clustered the young girls, of whom we will mention two, Akuc, (honey) was not well named. She was neither sweet nor attractive,

not nearly so much so as Ufuny (heel) whose naturally sweet and joyous disposition made her a general favorite.

The women and girls, not so much from inclination as from necessity, were industrious agriculturists and their gardens contained a wide variety of vegetables. The red and white sweet potato, and the peanut, are widely cultivated, as well as several kinds of beans and a small variety of peas. Added to this, the care of the various grains, including two varieties of Kaffir corn, sesame and millet, and of their various species of Indian corn, pumpkins and edible gourds,—weigh heavily upon them. Then the tobacco fields must be cultivated and the tobacco dried and mixed with cow-dung to be smoked in their long-stemmed pipes. Africa is an unfruitful land without cultivation and through their scattered forests of Aluru land, one finds few wild fruits. An occasional sour grape can be gathered from the wild grape vine, but for the most part Aluru land depends for all her sustenance, like the rest of dark Africa on her women.

There was unusual interest in their conversation. Yet Ayei and Atua spoke vaguely and without their comprehending to the girls of the gospel whose meaning had been so recently explained to them.

The hunting season would soon be over and our friends of the palaver house were anxious to have one more feast of meat.

Hunting is an art to the savage African. An art as elaborate and scientific as ever the arena was to the Roman gladiator. So Nivin, Nyamere, Otidi and Okis, after offering those sacrifices to Jok and the spirits which they felt to be necessary in order to be successful joined a number of their friends and with dogs and nets commenced the dangerous hunt. Together they surrounded a large semi-circular area with a succession of their nets each about twenty yards long. Then Nivin and his brother with Otidi and Okis's father Oeonga (the knee) took their stations outside the net, each with a spear in his hand. Okis and a number of others were to play their part by setting fire to the grass, thus driving the hunted animals into the enclosure, where rushing against the hunting nets they were speared to death by the waiting men outside. The men were at a climax of excitement when after spearing several smaller animals a large buffalo rushed into the enclosure and against the net at the very point which was guarded by Oeonga the father of Okis. He thrust forth his spear quickly, but inflicted too slight a wound. The enraged animal, trampling down the net, gored the man with furious intensity. One horn pierced the back, entering the lung. Another inflicted a severe scalp wound. And yet again the infuriated animal gored his prey, this time near the heart. But the animal did not escape the spears of the other hunters. Once assured of its death they turned their attention to the wounded

man. He still lived. Rudely but speedily, Oeonga, still conscious was carried to the mission station where he received the ministrations of the busy medical worker. Oeonga, too, had heard the gospel, but having several wives had hesitated to accept it. Now, during the several days that he lingered, he heard again and again the story of the Cross. But if he accepted the Lord Jesus as his Savior, he died without confession!† What a lesson for those who wait for some great miracle of salvation to come to them in the hour of death. Okis's sorrow was great. He had lost faith in Jok, in the spirits, in ancestral worship, but he had not yet found faith in his Savior. Oeonga was accordingly buried with heathen rites. A trench was dug outside the door. Oeonga was laid within it. Beside the fetich temple of his grandfather, Okis erected another for the spirit of his father, and put the customary food and water therein. But now his hungry heart was hungrier still. He went often to the mission station to hear the gospel. He was a young man and not yet married. His unhappiness increased as conviction of sin became more marked.

Little by little the light filtered into his benumbed heart until one day there came to him as there will come to every one truly seeking to be a child of God, a great and joyous realization that he was forever safe in a loving Father's arms.

He confessed Christ openly in baptism and

refused the ancestral worship. The fetich temple of his father and grandfather were alike destroyed, and he began to experience that persecution which is the frequent if not inevitable lot of the young African who would replace superstition by faith. Isolated to a great degree from his former friends he found the Lord increasingly dear, and took daily joy in preparing for his career as an evangelist.

Frequently on his way to school he passed Ufuny in the gardens. She was not a Christian. With an African boy's directness, he decided to pray that she might become one. But he realized that her opportunities were few indeed and decided to seek the special help of the missionary for the salvation of one whom he was fast learning to love. African boys, even African Christian boys, must buy their sweethearts, although no Christian boy sells his sister. Okis went to the missionary. The marked abruptness of his heathen days had been transformed into the straightforward directness which caused him to be so highly esteemed as a Christian. "I wish to purchase Ufuny," he said and as soon as her father will let me have her, to bring her to you at the mission station to be trained and taught. There are many such girls affianced to Christian young men in mission schools and training homes in Africa. And so Ufuny came to live upon the mission station and prayer was made without ceasing

by the missionaries for her conversion. "Be ye not unequally yoked together with unbelievers" is a command as definite as the promises of God are certain. God did not ignore the prayers of the waiting Okis, and one day he had the joy of seeing Ufuny give her heart to the Lord. It was a glad day, glad for Ufuny, glad for her missionary teacher, glad for her earthly lover, but gladder still for the Son of God, who loved us and gave himself for us. Her baptism was followed by continued training until the wedding day arrived, the day when Okis, the evangelist, claimed his Christian bride. A happy couple they were as they stood in the little chapel and were married by Christian ceremony. A happy, but simple little home,—a house of buck, thatched roof, buck-floor, paneless windows, such was the dwelling of Okis and his bride. Among the frequent visitors were the friends whom Okis had won to Christ, Nivin, Otidi and Nyamere, and those who through so much patient toil and waiting at last became Christian women, Ufuny's companions of toil in the days when she was a heathen laborer in the gardens—our old friends Ayei, Atua and Akue. For our native Christians are intensely earnest and joyously fruitful as one by one they bring their friends to Christ.

† An incident almost identical with Oeonga's death occurred recently at Yaloke. See recent copy of Brethren Missionary.

NEWS FROM THE FIELD

THE EDUCATIONAL OFFERING

I am a bit slow in getting my first report to you, but then, I am not the only one who is slow, for the report below will show you that reports are coming in very tardily. I am sure that, after these years during which such an offering has been asked for and received, the habit has become fairly fixed, and that few congregations fail entirely to present the matter to their people, and I know too that when the matter is presented, results are encouraging. The college is occupying an increasingly conspicuous place in the hearts of all our Brethren, as is indicated by the support which they are giving to its work and its program. They only need to be given an opportunity, and what they do then, does not shame them. The report of offerings received to date,—June 28, is as follows:

Myersdale, Pa.,	\$ 89.80
Mary A. Snyder,	5.00
North Manchester,	72.70
Fairhaven and Wooster W. M. S., ...	33.25
Buckeye City,	16.00
Roanoke, Ind.,	6.53
Beaver City,	55.04
Mrs. Horne, for Columbus,	5.04
Clay City,	16.20
Berne, Ind.,	32.65
Mrs. Good, for Harrisonburg, Va., ..	2.00
Middlebranch, Ohio,	22.11
Ashland,	37.00
Rittman, Ohio,	9.00
Los Angeles, 1st Church,	41.24
Bryan, Ohio,	50.00
Milledgeville,	20.60

New Lebanon,	24.66
Carleton, Neb.,	14.31
Hagerstown,	20.75
Fort Scott,	2.00
Ardmore, Ind.,	11.57

Total to date, \$587.39

In behalf of the faculty and the trustees, all of whom are your servants, I thank all the givers for what they have done but I need hardly remind you that we are hoping that the total will reach at least ten times as much as is shown in this report. The cause is fundamentally worthy, and it needs both your prayers and your gifts.

MARTIN SHIVELY Bursar,
Ashland College, Ashland, Ohio.

LONG BEACH (CALIF.) REVIVAL

Our Brother, Charles H. Ashman, pastor of the Johnstown (Pa.) church has just closed a most blessed evangelistic campaign in the Long Beach church. All told, 125 souls stepped to the front for Christ and the church. Of this number, a very few were reconsecrations of former or present members, who had wandered away and felt their need of a public renewal of their vows to Christ. Two united with the church by relation, one of whom is my own sister, Anna. Anna was the second person we ever baptized, being among the little group of seven that formed our first baptismal service, back in the waters of old Pony Creek, north of Morrill, Kansas, August 12th, 1894. We were but 19 years of

age then. Up to the time of this writing, 60 of those who came forward have united with the church, and we will take in many more. But the great handicap here is the fact that many of those who came forward were young people in our Sunday school, whose parents are themselves ungodly and go nowhere. They refuse to permit their children to unite with this church, and many of them oppose their children uniting with any church. Long Beach is famous for that sort of thing.

Prior to this meeting, we had been baptizing and receiving people into the church almost every Sunday night for some weeks. We hardly knew where Brother Ashman was going to do his gleanings, because we had cut around in even the corners before he arrived, and we told him so. But he went to work with a zeal, undismayed, preaching the old fundamental truths with a vim, and under the power of the Holy Spirit, and the effect was so telling, that in all but three or four of the services, there were definite results.

Brother Ashman is a great preacher, beyond all question. And we congratulate the church that calls him "Pastor." We believe that not only the people of Long Beach, but the members of all the other churches, will heartily agree with us in this last statement. We all feel that we never did a better thing than to bring him to the Pacific Coast for the three months he will be with us in evangelistic work, and the Bible Conference work next month.

We have had some "big" men preach in this church,—some of the best known preach-

ers in the world have been here with us either in evangelistic or Bible Conference work. And yet, we never have had better crowds or attention or interest than under the ministry of Brother Ashman. Brethren out here who are in a position to know, feel that we Brethren fail to appreciate our men sometimes. Ashman would shine in any one of the large denominations, unless they would try and set him aside for his absolute loyalty to the great fundamentals in the message of God to men.

We are writing these words of appreciation as the expression of all our people here, and because we feel that a faithful servant of God deserves his flowers before his eyes cannot behold them, and his voice cannot even whisper a word of thanks. God bless you, Charlie! We love your talents,—we love you for your faithfulness,—we love you for your fearlessness,—we love you because you love and preach him who is our "All in All."

Numbers sometimes give us but a poor idea of a meeting. The membership of the church has been strengthened, and the spirit of unity has been made stronger, and there has been a spiritual quickening all along the line. These are not easy days for evangelism; but, we still believe that the message of God, preached in its old time purity and the power of the Spirit, wins! It did so in Long Beach.

LOUIS S. BAUMAN, Pastor.

VICTORY AT LONG BEACH, CALIFORNIA

The Long Beach church is a great church in many ways. Its members are Bible Students,—they love and know the Word of God. The Bible is exalted in every possible way among them. Their pastor is a mighty preacher of the Word! Their Bible school is so organized and operated as to give, not just first place, but all the place to the Bible. Moreover, they believe in and exercise the power of prayer. On every hand we witnessed evidence of this. Then too, this church is blessed with an abundance of consecrated, trained personal workers. Equipped with a practical knowledge of the Sword of the Spirit through genuine prayer; surrendered and consecrated to the supreme mission of the church; they go forth to win precious souls to Christ and come rejoicing, "bringing in the sheaves." They have a great field in which to labor for the Master. Not easy, but full of "open doors" although the adversaries are there also.

There was no question of the victory in our mind from the very beginning of the campaign. We enjoyed our co-laborers with Brother Bauman. He put himself at our disposal to be used to the fullest. His home was ours. His automobile was ours. He was willing to lead or to follow, just as we decided. No restrictions or instructions were placed upon us, we were given the utmost liberty to preach, teach, and work according to our methods. Our fellowship with Brother Bauman was full of blessedness. He is a great preacher and enjoys the full confidence of his people. He has wrought a great work in building up a spiritual congregation.

The church lined up with us from the first service. In every possible way, they gave themselves unto the Lord to win souls. In

hospitality, attendance, personal devotions, and winning souls through personal solicitation, they were heart and soul and body in the campaign. The victory was assured, the only question was, "How great will it be?" With no sensationalism or undue emotionalism, in deep, mighty spiritual power, we moved from victory to victory! Praise his Name! We honor our Lord for the 125 public confessions, of whom over 90 were for the first time.

The Long Beach church has outgrown its present building. Unless they build at once, they will turn Sunday school scholars away. In some of the classes there is no incentive to work now for there is room for no more. They plan to build at once. Then, you can expect to hear of their school and church multiplying by leaps and bounds. We are sure they will not make the mistake of so many churches, that of delaying until opportunity has taken its flight or been snatched up by others.

We are just now closing the second week of our campaign with the Second Church at Los Angeles. We are in a great meeting here. Surely the Lord will bless our church in Johnstown for her good will in permitting this three months' leave of absence. She shall receive some of the reward for the many souls won.

Evangelist CHARLES H. ASHMAN.

LA VERNE, CALIFORNIA

Our delayed report does not denote inactivity. A series of evangelistic meetings were held in January. Dr. Bauman's forceful sermons were a great help to all who heard them. During the campaign three persons made the great confession. Since that time twenty-two have been added to the church through the efforts of our efficient pastor, Brother Tay. We now have 244 members; a net gain of ten over last year.

Our most largely attended communion service took place the night before Easter and was an impressive one because of that choice of time. A most blessed time together was experienced throughout the Easter season.

The attendance is holding up well in spite of vacation days—the Sunday school attendance being over 200 most of the time. The prayer meetings have been well attended and especially interesting and spiritual.

The social life of the church is well kept up by various socials, house warmings and class parties. The pastor continues to give us splendid messages—always honoring God's Word. Over half of our congregation is made up of young people and children and so he gives frequent graphic children's sermons which all of us profit by. As Moderator of the Southern California district, he is especially busy now with preparations for the conference to be held at Long Beach from July 9 to 18.

The big day to which we have so long looked forward has arrived at last. Clarence and Loree Sickel are among us! The church gave them a welcome at Los Angeles Harbor when they steamed in and later at a banquet and program in the church parlors. We are blessed in having them and their testimony

with us. They will attend the Southern California Conference at Long Beach and then leave shortly afterwards for the north where Mrs. Sickel and the girls will visit her mother in Washington, while Clarence will start on deputation work among the churches.

We have just had a little wedding ceremony in recognition of the marriage of our other church missionary, Chauncey Sheldon, on the African field. Master Milford Good, nephew of the groom, bore the ring. The ladies of the Missionary Society have made beautiful hand-worked quilts for each of these young missionary couples.

In May about 75 of the church folks journeyed across country to Whittier to hear Dr. Ashman. We were expecting much and were not disappointed.

The children gave a very creditable program on Children's Day making use of God's Word throughout. In the evening the Intermediate Christian Endeavor conducted a splendid church service. We are missing the presence of Mrs. Anna Wolfe with us. The Lord called her home in January. May each of us also be faithful unto death.

Rt. 1, Pomona, California.

MRS. HARRY L. GOOD.

Good Humor

Good-humor is one of the preservatives of our peace and tranquility . . . Its effect is so well aided by politeness, that this also becomes an acquisition of first-rate value. Politeness is artificial good-humor. It renders a substitute nearly equivalent to the real virtue. It is the practice of sacrificing to those whom we meet in society all the little conveniences and preferences which will gratify them, and deprive us of nothing worth a moment's consideration; it is the giving a pleasing turn to our expressions, which will conciliate others, and make them pleased with us as well as themselves. How cheap a price for the good will of another!—Thomas Jefferson, in *Memoirs, Correspondence and Miscellaneous* of 1830.

(Continued from page 11)

people more than to have some one interested in their work.

If I were a pastor, I should always suspect myself if I found myself becoming engrossed in the mechanics of any task, and jerk myself away to the spiritual side of it. Not how, but what.

If I were a pastor, I should look out for the themes that especially interested me, and try to cultivate almost everything else. Those subjects will get in anyway, and if I do not watch out, they will get in too much.

If I were a pastor, I should know that however busy I may be I must not stint my prayer time. It is through that that the work gets done.

If I were a pastor, I should be positive that I was in the most glorious work under the sun. If not, I'd leave it for some other occupation.

If I were a pastor, I should not ask whether the church officers were with me, or whether the congregation was increasing or diminishing, or how the money was coming in; I should seek first the presence and cooperation

of Jesus Christ, and all these other things would magnificently take care of themselves. —Christian Endeavor World.

Notes on the S. S. Lesson

(Continued from page 10)

personal sorrow and trouble, of descending into the valley of the shadow? Fear no evil, he is with thee, the old assurance holds now as ever." (T. Rhondda Williams). The mind runs ahead to the commissioning of another group of men for a yet vaster undertaking. When the disciples of Christ were sent forth to make known the good news of God to all nations, the validating assurance was, "Lo, I am with you always (Dr. C. R. Brown).

39TH ANNUAL CONFERENCE OF MARYLAND-VIRGINIA DISTRICT

The 39th Annual Conference of the Brethren Church of the Maryland-Virginia District convened at the First Brethren church of Roanoke, Virginia, on Tuesday, June 15th, 1926, at 2 o'clock.

The Conference was opened by singing "We're Marching Upward to Zion." Devotions were led by Rev. John Thompson. He read from the first chapter of Hebrews and followed with prayer. He asked that the Holy Spirit be with us and that we may all have the inspiration of St. Paul throughout our Conference.

Rev. H. H. Rowsey, pastor of the local church, gave the address of welcome. He extended a most hearty welcome to all and hoped that we might enjoy ourselves so much that we would all want to come back again. Responses were given by one delegate from each church represented. Twelve churches responded with delegates. Oak Hill had the largest delegation and Roanoke had the second largest. Committee on credentials was appointed by the Chair. Brothers Ed Miller, John Thompson and J. A. Duncan were made members of this committee.

The Credential Committee reported 14 ministerial delegates and 39 lay delegates. These credentials were accepted on motion by Dr. Tombaugh.

Next in order was election of officers. On first ballot there was no election. Dr. Carpenter and Rev. Ed. L. Miller received the highest number of votes. On second ballot Rev. Miller was elected Moderator. Moved that rules be dispensed with and person receiving next highest number of votes for Moderator be declared Vice-Moderator. Motion carried and Dr. G. C. Carpenter was made Vice-Moderator. In election of Secretary it was moved and carried that the person receiving highest number of votes should be elected Secretary and Statistician and the person receiving next highest vote should be assistant secretary. On first ballot Prof. Clark C. Copp was elected Secretary and Rev. Freeman Ankrum was chosen assistant secretary. Moved and carried that rules be suspended and the treasurer of last year be re-elected. Brother J. A. Duncan was elected. At this time Rev. E. L. Miller took the Chair as the new Moderator. He declared himself for Conference democracy and suggested as the watchword of our conference "Go on."

The address of the afternoon was delivered by Rev. C. A. Copp on the subject "The greatest enemies of the church." He felt that the lack of church unity was a serious weakness. He pointed out that the liquor traffic is our chief enemy and we need brave men and women to fight this giant demon. Another serious enemy is unbelief and he suggested as a remedy the Word of God.

The courtesy of the conference was extended to Sister Vanator and other visitors. After announcements the first session closed by singing, "What a Wonderful Savior." Benediction by Rev. John Leedy.

Tuesday Evening, 7:30 P. M.

A large and attentive audience was present at the first evening session. Rev. Rohart led in singing a group of very impressive selections.

Devotions were by Rev. Freeman Ankrum who read from the 10th Chapter of St. Luke and followed with prayer. The keynote of the devotions was that we may go back home and preach Christ as never before. At this time we were favored by a delightful solo from Rev. Rohart.

The following committees were appointed by the Chair:

Committee on Resolutions—Freeman Ankrum, John Locke, Mrs. Grove Showalter.

Committee on Time and Place—Dr. D. L. Shaver, J. W. Leedy, F. W. Burnett.

At this time Dr. G. C. Carpenter gave the retiring Moderator's address. His subject was, "The World's Greatest Corporation,—the Church of Jesus Christ." Dr. Carpenter said, in effect, that it was our business to let our light shine, to sow the seed of God's Word. The purpose of this great corporation is to evangelize the whole world. Missions are our great duty. The non-mission church is dead. We must have Christ-like church members filled with the spirit of missions. Tithing prevents covetousness. Let us launch forth to take the world for Christ.

Mrs. Wrench at this time favored the Conference with a vocal selection. Collection was lifted which amounted to \$15.24.

The evening program came to a close with a very impressive stereopticon lecture given by Rev. Homer Kent. Many interesting scenes from Palestine were shown. The pictures were taken by Rev. Kent himself. He gave very interesting remarks about the customs and habits of the people of Jerusalem.

Delegates were assigned to the various homes. The closing hymn, "My Jesus, I Love Thee," was sung, after which Dr. Tombaugh dismissed us with benediction.

Wednesday Morning

Morning services were opened by singing several familiar hymns. Rev. Dunahoo conducted the devotions. He read from the 23rd Psalm, then followed with prayer.

Miss Mary Pence opened the Sunday school hour with a very timely lecture. In order to improve our Sunday schools she suggested a variety of program and that we should train young people to reverence God. They should be trained to be on time and to be quiet in church. It is our duty to teach them the whole Word from the Bible.

Brother John Locke gave a very interesting paper. He said in brief, that we are inclined toward spiritual illiteracy. We spent a very small amount of our money for the church and a tremendous amount for pleasures. He urged that we dedicate our all to his task.

Following this a discussion was led by Rev. Patterson. He declared that we must make our Sunday schools attractive, that we should use Brethren literature. We must teach God's Word and not our own opinions, and devote ourselves to God's great plan.

Various other delegates joined in the discussion.

Song, "Have Thine Own Way, Lord."

Rev. T. C. Lyon now gave a very interesting talk on the subject, "The type of preaching most needed." He pointed out several types of preaching which have been used very often but to no advantage. He concluded that the best kind of preaching was, "to teach the Word by exposition." This type is not often used, possibly because it is the most difficult.

Dr. Tombaugh led the discussion and he most heartily agreed with all that Brother Lyon had said. Various other responses followed.

Following this discussion Rev. H. H. Rowsey spoke to us on the subject, "The Pastor and his Ministry Among Young People." Youth is as easily influenced for good as for evil. Youth is not satisfied with form. The minister must keep his life in tune with God, he must see God then he can show him to the

young people. Give young people work to do, especially in Christian Endeavor.

Discussion on the topic was led by Rev. J. S. Bowman and he emphasized the fact that it is our lives and not so much our words that count.

Dr. Carpenter gave a brief review of the work of the mission board. He told of concentrating their work at Winchester and showed pleasing results. Brother Samuel Hounshell gave his report as treasurer of the mission board. Many churches were delinquent in the payment of their mission assessments.

Out of the \$800.00 assessed the churches of the District, only \$498.50 was paid.

Following the report Rev. E. L. Miller gave a stirring and challenging address on missions. He said in part, that we must all work for God, that the gift of life was ahead of the gift of substance. Let us go ahead with the work of the Master. It is our duty to extend God's Kingdom.

After announcements Rev. Drushall gave the benediction.

Wednesday Afternoon, 2 o'clock

Opening song, "Stepping in the light." Devotions were conducted by Rev. G. C. Drushall. He read the 17th chapter of St. John and followed with prayer.

Minutes were read by the secretary and approved as read.

It was moved that the District Mission continue to concentrate on the work at Winchester, Virginia. Motion was carried.

Report of Committee on Time and Place: Dr. D. L. Shaver reported that the committee recommended that the next Conference be held at Linwood, Maryland, beginning the second Tuesday in June. (Subject to change by local church or executive committee). Moved to accept report. Much discussion followed. Motion was finally carried.

Board of Property—One member, T. Glenn Locke, was elected. The Board consists of the following members: S. E. Duncan, 1927; G. Harry Haun, 1928; T. Glenn Locke, 1929.

Ministerial Aid Board—Same board was elected and G. A. Copp was re-elected treasurer. The board consists of the following members: J. M. Tombaugh, E. B. Shaver, G. A. Copp.

National Executive Committee—This Committee was re-elected consisting of the following members: Freeman Ankrum, Ed. L. Miller.

College Trustees—Dr. D. L. Shaver and Rev. Homer Kent were nominated.

Ministerial Examining Board—Dr. G. C. Carpenter was re-elected. The board consists of the following members: Dr. Tombaugh, 1927; G. A. Copp, 1928; G. C. Carpenter, 1929.

Report of Ministerial Aid Board was given by Rev. G. A. Copp. Report accepted.

Dr. Tombaugh and Samuel Hounshell were re-elected to the District Mission Board. Appointment of committee to consider new name for the Virginia-Maryland District Conference was suggested.

After a song Dr. Bell gave us a very impressive and interesting lecture. He said in brief, We must train young men who have souls full of Christianity to take our places. He denounced the teachings of evolution and said that we must send our children to a Christian school like Ashland College. Ashland has more than doubled her enrollment in the past five years. In order to make Ashland a standard college the only thing needed which we do not already have is a half million endowment. At the present time we have an endowment of \$200,000.00 and Ashland City and County have agreed to raise \$200,000.00 and it is the duty of the church to raise \$200,000.00. Many generous gifts have already been received.

After taking a group picture of the entire Conference it adjourned for the afternoon into various departmental conferences.

Wednesday Night, 7 O'clock

Evening services were opened with songs conducted by Rev. Rohart. Devotions were led by Sister Pence. She read from the 2nd

Chapter of Timothy and followed with prayer.

Brother Paul Yoder, of Linwood church, gave a very excellent address on the subject, "The Church As It Faces the Challenge of a Changing World."

He said he could see no conflict between the church and science and that the first verse of the first chapter of Genesis sufficed for both science and religion. Christ was both human and divine and essentially so. The purpose of the church is to bring men to Christ and bring them up in Christ. The great challenge is to be a brother to mankind. Sacrificial love is the real spirit of the true Christian.

The next address was given by Rev. Freeman Ankrum on the subject, "Evangelism, Its Importance." He said that we did not need so much a revival as we needed more personal evangelism. Evangelism means action. The church is tubercular because it is kept between walls, it needs fresh air. Our great task is the salvaging of men and women for Christ.

The Moderator appoints the following committee to consider a change of name for the Conference: Freeman Ankrum, Dr. Tombaugh, Rev. Patterson. At this time there were 63 delegates present.

Rev. Kent favored us with a vocal selection.

Dr. Bell at this time gave a stereopticon lecture which consisted of various scenes about Ashland College. Everyone was glad to see and hear more about our only church college. A collection amounting to \$15.00 was lifted. All joined in singing, "Jesus Saves" as the closing hymn. Benediction by Dr. Carpenter.

Thursday Morning, 8 O'clock

Services opened with Brother Rohart leading the singing of "Blessed Assurance." Devotions were also led by Rev. Rohart. He read the 13th chapter of 1 Corinthians and followed with prayer.

Minutes were read and approved. Final credential report was accepted. Statistician gave incomplete report. Moved and carried to withhold this report from publication and Secretary was instructed to try to fill this report the best possible. Report of Resolution Committee was heard and accepted.

At this time Prof. Clark C. Copp gave an address on the subject "The Bible in Public Schools." He said that the Bible in our schools is essential to add religious tone to the lives of our young people. The best way to carry the Bible is to carry it in your soul and reflect it from your personality so that others can see Jesus in you.

The discussion on this subject was led by Rev. E. L. Miller who wholeheartedly favored the use of the Bible in our public schools. At this time the Conference adjourned into various departmental meetings.

Thursday afternoon the delegates and friends indulged in recreation and sightseeing trips around Roanoke City and Salem.

Thursday Night, June 17th., 7:30 P. M.

As Moderator and Vice Moderator had both left the conference to return to their homes, Herbert Rowsey, pastor of the local church opened the evening session. Emerson Rohart led the singing, opening with "The Old Rugged Cross" and "Love Lifted Me." John 3:16 was repeated together, after which devotions were conducted by Rev. George Drushall who spoke at length upon the Kentucky work, after which he read from the sixth chapter of Ephesians and followed with prayer. Special music was furnished by Miss Clara Duncan, granddaughter of Rev. A. B. Duncan of Oak Hill who sang "Come Ye Blessed." Rev. Homer Kent closed the Conference with a stereopticon lecture, showing scenes of the Holy Land. The pictures shown at this time were scenes depicting a trip around Galilee.

At the close of the lecture Brother Rohart sang "It's Real," after which dismissal was made by Rev. J. E. Patterson.

CLARK C. COPP, Secretary.

Business Manager's Corner

THE HONOR ROLL

It has been quite a while since the Evangelist Honor Roll has appeared in this corner. We take it for granted that most of our readers understand that the Honor Roll appears only when a new church has been added to the list. We wonder sometimes if it would not be just as well to publish the Honor Roll when a church has been lost from the list. That would be a frank way of showing our losses as well as our gains, would it not?

However, we have not yet decided to adopt this policy, as it would undoubtedly prove embarrassing to several very loyal supporters of The Evangelist.

Since our last report nine churches have renewed their lists of subscriptions and two new churches have been added to the Roll.

The churches that have renewed are Beaver City, Nebraska, seventh year; Howe, Indiana, fourth year; Lathrop, California, third year; Morrill, Kansas, eighth year; Mt. Pleasant, Pennsylvania, second year; New Paris, Indiana, seventh year; Peru, Indiana, sixth year; Smithville, Ohio, sixth year; Waynesboro, Pennsylvania, third year, and Mexico, Indiana, seventh year.

The two churches that have been added to the Roll are New Enterprise, Indiana, with D. A. C. Teeter as pastor, we believe, and Leon, Iowa, with Claud Studebaker serving as pastor.

An Unprecedented Experience

We have had a number of remarkable experiences since the Honor Roll was started nine years ago, and many churches have been wonderfully blessed through their efforts to bring the best and most loyal Brethren reading matter into the homes of all their membership. The Honor Roll method has taken the Evangelist into thousands of homes that otherwise would know very little of the work of the general brotherhood, and many churches have doubled and quadrupled their subscription lists; but Brother Claud Studebaker has made the most remarkable record of all.

Since going into the field at Leon, Iowa, a little more than a year ago he has increased the subscription list of the Evangelist more than TWO THOUSAND per cent. Now this is not a typographical error that should read two hundred per cent. It is as above stated, TWO THOUSAND per cent. We do not know that there is another church in the brotherhood where this unparalleled achievement could be repeated; but we do think we could name fifty congregations where the subscriptions might be increased TWO HUNDRED per cent. Should this be done, think what it would mean to the circulation of the church paper, and think what it would mean to Brother Bell and the Ashland endowment campaign. The largest circulation the paper ever had was during Brother Beachler's campaign for the College. Why should it not pass all previous records during the campaign?

Who Will Do It?

What is everybody's business is nobody's business in church work as well as any

other line of endeavor. Some one must feel the responsibility, some one must bear the burden. Who will it be? Usually it is the pastor who does the work or else inspires someone else to do it.

A short time ago we received an abbreviated list of subscriptions from a good lay brother who said: "I must be a poor sort of an agent. Our church used to be on the Honor Roll. But I will say this—for the past three years we have not heard enough from our pulpit regarding the Evangelist. When a pastor Never mentions the church paper from the pulpit, one can hardly expect the congregation to be much interested."

We are not going to comment on this statement. We do not believe it is necessary. Below you will find the Honor Roll as it now is.

EVANGELIST HONOR ROLL

Church	Pastor
Akron, Indiana (6th Yr.) ...	George Swihart
Ashland, Ohio, (8th Yr.),	C. A. Bame
Allentown, Pa. (7th Yr.),	E. W. Reed
Beaver City, Nebr (8th Yr.) ..	A. E. Whitted
Berne, Ind. (6th Yr.),	John M. Parr
Buckeye City, Ohio (6th Yr.), ..	Alvin Byers
Center Chapel, Ind. (3rd Yr.)	George Swihart
College Corner, Ind. (2nd Yr.),	C. A. Stewart
Elkhart, Ind. (7th Yr.),	W. I. Duker
Fairhaven, Ohio (8th Yr.),	Arthur Cushman
Gratis, Ohio (3rd Yr.),	O. C. Starn
Gretna, Ohio (8th Yr.),	L. R. Bradfield
Hagerstown, Md. (6th Yr.), .	G. C. Carpenter
Howe, Indiana, (4th Yr.) ...	J. W. Brower
Hudson, Iowa (6th Yr.),	L. A. Myers
Johnstown, Pa. (1st Ch., 1st Yr.)	Chas. Ashman
Johnstown, Pa. (3 Ch., 5th Yr.)	J. L. Gingrich
Lake Odessa, Mich. (2nd Yr.),	E. A. Duker
Lathrop, Calif (3rd Yr.)	(Vacant)
Leon, Iowa (1st Yr.)	Claud Studebaker
Long Beach, Calif (8th Yr.),	L. S. Bauman
Martinsburg, Pa. (6th Yr.), ...	Jas. S. Cook
Mexico, Indiana (7th Yr.)	Rev. Lewis
Morrill, Kans. (8th Yr.)	A. R. Staley
Mt. Pleasant, Pa. (2nd Yr.)	W. A. Crofford
Mulvane, Kans. (1st Yr.),	Homer Anderson
Nappanee, Ind (8th Yr.), ..	S. M. Whetstone
New Enterprise, Ind. (1st Yr.)	D. A. C. Teeter
New Paris, Ind. (7th Yr.)	B. H. Flora
N. Liberty, Ind. (6th Yr.)	G. W. Rensch
Oakville, Ind. (8th Yr.)	Harold Frye
Peru, Ind. (6th Yr.)	G. L. Maus
Phila, Pa. (1st Ch. 6th Yr.),	R. Paul Miller
Pleasant Grove, Iowa (3rd Yr.),	M. B. Spacht
Raystown, Pa. (2nd Yr.),	(Vacant)
Roann, Ind. (7th Yr.)	O. A. Lemert
Sidney, Ind. (1st Yr.)	W. F. Johnson
Smithville, Ohio (5th Yr.),	M. L. Sands
Sterling, Ohio (6th Yr.),	M. L. Sands
Summit Mills, Pa. (1st Yr.),	H. L. Goughnour
Tiosa, Ind. (7th Yr.)	J. W. Clark
Twelve Mile, Ind. (2nd Yr.),	J. W. Clark
Waterloo, Iowa (8th Yr.),	Edwin Boardman
Waynesboro, Pa. (3rd Yr.)	J. P. Horlacher
Washington, C. H., O. (5th Yr.),	Christiansen
Yellow Creek, Pa. (2nd Yr.),	(Vacant)
Washington, D. C. (1st Yr.),	Homer A. Kent
Williamsburg, Iowa (2nd Yr.),	M. B. Spacht

If these reports were made weekly there would be fewer opportunities to make a mistake in the report; but if we have any one listed wrong we will be glad to make the correction, if it is called to our attention.

We think we will be able to find time to make more frequent reports for awhile, and we hope very soon to be able to give a report of the offering for Publication Day, but we feel this enough for one issue of the paper.

R. R. TEETER, Business Manager.

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The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

*He was true God in Bethlehem's Crib,
On Calvary's cross true God;
He who in heaven eternal reigned
In time on earth abode.*

*Jesus is God. If on earth
This blessed faith decays,
More tender must our love become,
More plentiful our praise.*

—F. W. Faber

**Conscience tells us that we ought to do
right, but it does not tell us what right is—
that we are taught by God's Word.**

—H. C. Trumbull

WHEN ALL IS LOST

BY RUFUS LEE DODD

*All is not lost when hope is lost;
Faith, battling with a black despair,
Find God somehow, somehow, somewhere—
Nay, all's not lost when hope is lost!*

*But all is lost when love is lost!
Faith cannot bridge a chasm so wide
And deep as a heart where love has died—
Yea, all is lost when love is lost!*

THE BRETHREN EVANGELIST

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EDITORIAL

Should Protestants Continue to Protest

We have been waiting to see what might be the reaction of Protestant religious papers toward the pageant of Roman Catholicism recently staged in Chicago, and it seems that the impression was so stunning and over-awing that few have ventured to speak out, and especially to offer any criticism. It occurs to us that the situation calls for a little of Protestant antidote to overcome the drugging influence of the great show and the still greater newspaper propaganda. If the "Christian Century" represents fairly the impression made on Chicago Protestantism the great display was a big success from a Catholic standpoint. Says this magazine which is much enamored with Catholic genius and devotion, "In the sphere of religion, no single event in our national history can compare with this in popular magnitude, in impressive symbolism, in depth of feeling and in its solemnizing effect upon the spirit of a great city." Meeting as it did in a great Catholic stronghold, with all the resources and advantages of that great city put to its service by Chicago's Catholic officary and police, and backed by the uncounted wealth of the Catholic hierarchy, this "eucharistic congress" could scarcely have been anything but a towering success as a demonstration of pomp and power.

Evangelical Protestantism, however, can afford to pause and think over the road it has come before it allows itself to be captivated too completely by the glitter and the show and thus to play into the hands of the Catholic propagandists. We would not have Protestants to be characterized by a spirit of bitterness towards Catholic peoples, not even by unfriendliness, but we would remember that Catholic teaching and aims are in all their essential elements the same as those against which the great fathers of the Reformation made protest so many years ago. But leaving aside the theological differences, with which in some respects some of our outstanding Protestant preachers are claiming we are finding more and more cause for agreement and for reversion to Catholic ritual, there are yet two pronounced objections and protests rising in our mind as we think of the impressions made by this congress.

The first is the gaudiness of the display and the ostentation of the ritual. We would possibly be unjust to say that there was no sincerity, no genuineness of worship in all that splendor and impressiveness, just as it would be to make such an assertion regarding the worship of the Pharisees of the days of Jesus, but it is difficult for

a Protestant to avoid calling up in this connection the denunciatory words of Jesus concerning the general emptiness and lack of meaning in the popular worship of his day. We were struck with the evident purpose in all this demonstration of worship "to be seen of men." The very countenances of the eleven cardinals attending the congress we said to have betokened in the majority of instances a lack of spiritual earnestness and consecration and betrayed characteristics far from paralleling those of our Lord. "The Christian Century" says, that "a little more than half of these high princes of the church had the appearance of fat complacent old men, typical priests with round jovial faces who probably love their wine as much as their meat and in whom age has accentuated those characteristics which develop in a life of ease." While three or four betrayed "the ideals of asceticism." Are we warranted in asking whether or not the system and the spirit that in the main pervades it, does not tend to develop just such character as the face of these high priests of the papacy indicate? This should not be understood as a blanket judgment of Catholics in general, for we are acquainted with some most noble spirited and genuinely Christian Catholics, notwithstanding the system. But a system that thrives on such grandeur and parade Protestants must continue to question. "The Western Christian Advocate", speaking to this point, says: "The average Protestant cannot conceive how the lowly Nazarene could look upon that display of color and richness and aristocracy and worldly splendor with the least sympathy." Such ostentation is not in keeping with the true spirit of Christianity and so long as it persists there is occasion for Protestantism to protest.

In the second place we cannot but protest against the old, presumptuous, never-yielded, persistently-held political claims of overlordship of this mighty system that made such a demonstration in Chicago. Even those who are fascinated by the forms of Catholicism and see in its ritualism sublime acts of mystic devotion, yet join in protesting the unwarranted claims of this self-contained, self-perpetuating hierarchy, which heads up on a foreign soil, out from which goes the word of final and not-to-be-questioned authority, and is as utterly opposed to democratic ideals as darkness is opposed to light. Perhaps we have no reason to fear the final outcome, that there is no chance of the iron hand of the papacy grasping the reigns of political authority in the United States as has been the case in Italy, France, Spain, Austria, Mexico and the South American States, but it is difficult for Protestant America to be patient even with the suggestion of planting such claims in our democratic soil, as occurred during the visit of these foreign cardinals. The daily papers told us that upon the visit to the City Hall in New York City of a group of these cardinals, two of their number stepped forward and the governor of the greatest state and the mayor of the chief city of our republic each in turn bowed the knee and kissed the signet ring on the hands of these two cardinals, acknowledging their allegiance to the sovereignty of the pope and the vatican state. If such scenes are not to be conceded prophetic of the ultimate fulfillment of the claims of this greatest politico-religious state in the world, it is because of the widespread apprehension of such a possibility and the readiness with which the soul of American democracy protests against any endangering of its liberties.

It may be that this great display of Roman Catholic pomp and power will serve to make American Protestants more wary of the political encroachments of the vatican. Perhaps these lieutenants of the successor to Saint Peter have shown their hands too boldly and have done their cause harm instead of good, and have, as the Western Christian Advocate suggests, "rather contributed to the deepening of the conviction that Protestantism still has ample reason for continuing its policy of protest against the encroachment of that imperialistic institution on a free and independent people, and the continued extension of the influence and power of that foreign potentate over a large section of American people."

Another Move of the Militarists

The war department has announced a plan to finance 100 college seniors each year to the extent of paying their tuition, on condition that they spend nine months after graduation in special army camps maintained for their special instruction. This is an effort to enlist the interest of young men of talent and leadership in the army organization and to give a goodly group each year such military training as would qualify them for service as army officers "in the event

of national emergency." The plan is objectionable not merely because it would take each year 100 of our best college-trained young men and teach them the art of group murder, but also because it would result in keeping before the mind of vast numbers of high school youths and their parents the ideal of military training, and so tend to militarize public thinking. Already great numbers of our youth are being subjected to military training in our schools and colleges and are being continually impressed with the imagination that some aggressive foe is likely at any time to arise and attack our nation, which tends to give the war attitude to the public mind. This new move is just another evidence of the war department's policy to keep the nation in a state of constant readiness for war, which, as history will prove, is one of the surest guarantees that war will come. It would be better national security to build up the peace attitude and to cultivate confidence in the strength of national righteousness, and dependence on reason and the fraternal spirit in settling international disputes. If our national policy should be modified to the extent of devoting one-tenth of the time, energy and revenue now going into our preparation for war, to building up the desire for peace and popularizing methods of living in peace both at home and abroad, we could soon dispense with all by a mere police force allowance of our present heavy military expenditure.

Work Will Win

Hard work will win, and that is all that stands between some people and success. This is a warning that is especially timely and applicable to the young people of today. Too many are looking for quick and easy success, and that kind never comes in a line that is honest, safe and truly worth while. There is no place except at the bottom for the indolent, ambitionless fellow, but he who has vision and energy and is willing to work persistently will find his way out of the crowd to the roomy, free spaces at the top. And the time to form the habit of work is in youth. Announcement was made recently that an eighteen-year-old youth, Miles A. Smith of Cardington, Ohio, and a graduate of high school this June, won a \$4,000 scholarship by writing a prize essay of 500 words on "Forest Conservation," the prize to be paid him in \$1,000 annual installments while attending an Ohio college or university, and contributed by an Ohio Congressman, Hon. Martin L. Davey of Kent. He was the winner over nearly 5,000 other contestants representing every county in Ohio. The striking thing about this lad is not that he is brilliant, but that he is ambitious and full of the spirit of work. It was not brilliancy that brought him success, for it is said he was not especially high in grades, though good; it was persistent and painstaking toil. He worked for two months acquiring the necessary information, and then re-wrote his essay fifteen times. It is quite possible that among his 5,000 competitors there were others equally or more highly talented, but he possessed a great ability for work and he won.

This is not only a warning and suggestion to young people, but to many engaged in Christian work, even to those in the ministry. Not that our preachers are not workers; their success is witness to their energetic service for the Master. But if any man is wishing for greater success, for more rapid growth of the Kingdom in his community, the way to accomplishment (the proper spiritual contacts being granted) is through still more persistent effort on the part of himself and his people. And if there are churches that are sluggish and dying, lacking in influence and accomplishment, the way to revival and growth and a positive contribution to the cause of Christ is by the exercise of a faith that is full of good works. "Faith without works is dead," says the Epistle of James. They who imagine they have faith but will not work, are self-deceived. That explains the powerlessness and waning condition of not a few churches today. Given the proper spiritual relationship and consecration, the only thing that lies between any church or servant of God and success in their field is work.

EDITORIAL REVIEW

Brother W. A. Gearhart, our Home Missionary Secretary, writes that Brother and Sister M. D. Early of Los Angeles, California, have taken charge of the posts recently occupied by Brother and Sister Young, resigned, at Riverside Institute, Lost Creek, Kentucky.

A Sunday school class of the Denver, Indiana, school, takes occasion to write a letter of appreciation to Dr. Gribble. It is to be found on page 10.

Dr. Teeter, the Business Manager, gives us a report of the Publication Day offering. Some of our friends have done splendidly and their support is greatly appreciated. Others, we believe, will do more, as they come to understand the need.

The little band of believers at Reliance, Virginia, recently enjoyed a week of services under the preaching of Brother S. P. Fogle and others. The meetings closed with three additions to the membership and a well-attended communion service.

As we were going to press we learned that Dr. and Mrs. Martin Shively, bursar of Ashland College, returning from Michigan, met with an automobile accident in which both received rather severe injuries, though not serious, and their Essex coach was completely smashed. They will have the sympathies of their multitude of friends throughout the brotherhood.

Brother M. A. Stuckey writes an interesting letter concerning his visits among the churches. Of special interest was his visit to the large school at Dayton, Ohio, and the mission schools at Lost Creek and Krypton, Kentucky. He is giving some special attention to the problems of the rural and small school and we are glad to note that he considers our Sunday school literature adapted to their needs.

On the morning of July 11, Donna Marie arrived at the home of Rev. and Mrs. Quinter M. Lyon, in Ashland, Ohio. Mother and daughter are doing splendidly and our fellow editor is as happy as can be. In behalf of the Evangelist family, and we dare say also in behalf of his own constituency, the many readers of our Sunday school lesson helps, we bid Brother and Sister Lyon a most hearty congratulation.

We have one of the most encouraging letters from Brother Yoder that he has been able to write for some time. Four have been baptized at Laboulaye, and one of the converts presented the mission with a new Ford with which to evangelize the district. Attendance is growing in Buenos Aires and a new mission chapel built by one of the members in a new part of the city. In Rio Cuarto at the end of two weeks' instruction by Dr. Yoder nine accepted Christ.

Brother J. L. Kimmel, pastor of the mission church at Fort Wayne, Indiana, informs us of the approaching dedication of a new church building to take place on August 1st, on which occasion Dr. W. H. Beachler is to officiate. It speaks highly for the pastor, and for the mission boards backing him that this mission work is being pressed forward so expeditiously and that the field is responding so readily to the efforts. The surrounding churches are urged to attend the dedication, and surely it would be a fine thing to give this young church such encouragement.

Dr. W. S. Bell, Endowment Campaign Secretary, reports his visit among some of our small churches in Pennsylvania, where he finds a loyal spirit and commendable cooperation, if not the wealth to be found in some of our larger churches. The total amount has now reached \$44,003.98. Three of these churches are being served by Dr. Marcus A. Witter, whose ability as a builder has been proven elsewhere, and is again being demonstrated here. All three points are responding to his inspiring leadership, but in West Kittanning especially there promises to be a self-supporting church in the near future, according to Dr. Bell. The Vandergrift church was also visited, but it is at present without a pastor, according to our best information.

Many of our readers will be interested in learning of a significant forward step taken by the Board of Directors of the Winona Assembly and Bible Conference at Winona Lake, Indiana, according to a recent action. They have launched a campaign for the raising of large extension and endowment funds, upon the securing of which funds they propose to put the present equipment in adequate condition and make provision for the adding of new as the needs demand. It has also been decided that the name of the organization shall be changed pending the permission of the court, from "Winona Assembly and Bible Conference" to "Winona Lake Institution", which is claimed to be "more fitted to the manifold institutions of the place", though it is also less expressive and suggestive. The declared purpose of the Winona Organization continues to be religious, educational and recreational, and the high moral standards that have characterized the place will continue to prevail.

GENERAL ARTICLES

The Foremost Problem of Our Nation

By Louis S. Bauman, D. D.

"Who made you?" Ask the next American schoolboy that question, and you are very apt to be asked in return, "Did you never study biology, mister?" This is true to an extent that would appall the Christian parentage of America if once it could only be awakened to the fact that faith in God is actually being destroyed in the school rooms of this nation.

It is almost impossible to pick up a text book on any branch of science in our schools, that does not teach in some insidious way the theory, that the human race is on this planet as the result of an evolution that through untold ages has carried men along from some primordial germ of lowly life to the place he stands today. Of course this utterly sets aside the special creation of man as taught within the Bible. For no sort of turning and twisting can ever read into the sacred story of the first three chapters of Genesis anything else than the special creation of man apart from all antecedent life save that of God himself.

Even in the earliest days of the child in the average class room today, we find subtle "nature studies" that are nothing less than lessons in an evolutionary teaching that later on will cause the child to look askance at the old family Bible. If the problem were a mere lack of Bible teaching in our public schools, the problem might not be so difficult. But the trouble is not that there is a lack of teaching, but a very definite teaching that discredits the Word of God.

You put into the mind of a boy the idea that death ends all, that the Bible is without divine authority, that there are no authoritative standards of human conduct, that all moral standards are the result of social custom and not matters of eternal verity, that there is no God that is going to hold him to moral accountability, and you have paved the way for swift social degeneration and anarchy in that heart.

Surely, every thoughtful person must see that apart from some divine revelation, youth has no positive foundation on which to build a sound philosophy of life, or to establish moral standards that can be universally accepted by men. If there is no such thing as fixed truth, as Modernistic philosophy avers, then a state of flux is inevitable, and youth is bound to throw to the winds all the intellectual, moral, and social traditions of their forbears. They will acknowledge no determining factor in conduct save their own opinions,—opinions terribly warped by personal desires and ambitions. They will turn from Christian faith and inevitably accept the old pagan Shintoism of old Japan, which says: "There is no necessity for any system of morals, as every one is right when he consults his own heart." And when that happens, then no one will need to go far to go to hell.

History gives us very emphatic testimony as to the truthfulness of the foregoing statements. In 1802, when Christianity was restored to France by an act of government, one of the counsellors of the state declared publicly: "For want of a religious education for the last ten years, our children are without any ideas of a divinity, without any notion of what is just and unjust; hence arise barbarous manners, hence a people become ferocious."

Dr. Morrison of the M. E. church (South) tells us that when news of the war reached a certain lunatic asylum in our country, the question of a food supply greatly agitated the minds of the inmates of the asylum. They were discussing the question as to where they could find a garden in order that they might grow vegetables. One day one of the inmates was discovered with a pickaxe, digging away at

the foundations of the asylum. The keepers said to him, "What are you doing?" He said: "I am digging away these foundations to clear a place to plant a garden." They said: "Where are you going to live?" He replied: "O, I am going to live upstairs!" They confined him in a padded cell! Along with him, we ought to confine in padded cells those worldly wise men (?) who believe they will be able to live in a splendid Christian civilization "up-stairs" and permit the Christian Bible, which is the foundation thereof, to be swept from beneath; for no intelligent man will question but that Christian civilization rests upon the Christian's Bible and the Christ it reveals. Good morals and right living are inseparable from religion, or human experience has taught us nothing.

Education is no savior, in spite of all assertions to the contrary. It is the heart that governs the man, and not his head. The word "educate" literally means "to draw out," and to educate a man is simply to draw out that which is in him. If the heart of a man is evil, education can only draw forth from that which is evil. If the heart of a man is good, education will draw forth that which is good. Christ said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, etc." Mark you, it is "out of the heart" and not "out of the head" that springs forth the issues of life so tremendously important to the happiness and welfare of the human race. A man may make a very desirable citizen with but little in his head, if only his heart is right. But, if his heart is wrong, he is always a dangerous citizen, and the more you put in his head, the more dangerous he becomes. It is for this reason that one of the nation's greatest educators recently said: "The more you train your children's intellects, the more need there is for carefully training their characters and developing their souls."

Raise all the objections to the Bible you like: call it "sectarian" if you wish; tell us that it is "man-made, unscientific, and all wrong;" declare the God it reveals "a monster of cruelty;" proclaim the Christ it exalts "the illegitimate off-spring of an ignorant Jewish girl;" protest that much of it is "unfit to read;" but, after you have finished your harangue against it, be honest enough to admit that there is not a single man or woman in all the prisons of our land who is there as a result of knowing the Bible and attempting to conform life to it; and, that not within your knowledge nor that of any other man has any young man ever let the Bible order his footsteps along the uncertain pathways of this world and then expressed his regret for having done so with his last expiring breath! But, be candid enough to own that many and many a man has cast it aside in his life and lingered long enough just this side of eternity to bewail the fact with all the expressions of the anguish a lost soul can breathe. After all is said and done, any man who thinks and thinks deeply, and who retains an ounce of genuine fairmindedness in his head and a drop of honesty in his soul, will admit that the Bible is the one Book of all books of earth on which the whole structure of intellectual, moral, and religious education can be safely founded.

To this, probably the majority of our really great educators will assent. But how to teach the Bible in the schools of this Babylonian world without giving offense is a problem that seems to be puzzling the wisest of men. And, in the meantime, as they stagger about over their problems, millions of our youth are growing up in almost complete ignorance of the simplest facts of the Bible. An actual test made in one of the high schools of the State of California recently, showed that out of 359 pupils answer-

ing a questionnaire, only 17.3% knew why Mount Sinai is famous in history; only 12% know why Gethsemane was known to human story; only 42% could give as many as four or more of the ten commandments; only 36.7% could name as many as five books of the Bible, while 49% failed to name one! Appalling ignorance of the most needful knowledge that a young man can know!

What does this mean in the light of the inspired utterance of the Book itself: "Wherewithall shall a young man cleanse his way? By taking heed thereto according to thy word." Here we have a hint as to the real and underlying cause of the wayward youth of our day,—wayward, in spite of the Herculean efforts of some of our modern educators to prove that they are not so. If the Juvenile delinquencies of which we hear so much these days are true, we know they seriously reflect upon the teacher in the school room as well as the parent in the home, and therefore these Bible-less teachers in Bible-less schools would have us believe that,—to the contrary of all that judges, prison wardens, police officials, and superintendents of reformatories are saying,—youth today is sprouting wings beside the youth of yesterday!

But, what are we going to do about it? The hour is at hand when either the Bible must be given a place in the educational system of our commonwealth, and our children

taught to respect it and fear the God it reveals; or, Christian parents will have to arouse themselves to the necessity of founding and supporting schools for the education of their children, where the heart can be touched as well as the head. And, mind you, the heart will only respond to the eternal verities of an authoritative standard of moral and religious teaching. Where will you find it apart from the Bible? Teach sectarianism in our public schools? Never! Teach those eternal principles of truth and right that recognize responsibility to God and to man? **Forever!**

We believe in the American public school. It has been one of the fortresses of our American liberty. We owe it a debt that can never be told. Long may it live! But if that same public school, so dear to the heart of every true American, is to be invaded by a group of worldly wise men, who would destroy the old time faith whereby this nation was made great,—if such are to be allowed to inculcate their un-American doctrines,—socialistic, anarchistic, atheistic,—then the really Christian people of this nation must either re-take that school house, or, build elsewhere the educational institutions that will preserve the faith of our fathers, and save the nation from sinking back into the dark night of paganism that covers all nations who know not Jesus Christ!

Long Beach, California.

Does the Brethren Church Offer Sufficient Opportunity to Her Ministry?

By O. C. Starn

(Address at the Ohio Ministers' Retreat, held at Ashland, June 10, 11, 1926 and voted to be published in the Evangelist)

Through association with fellow ministers both in College and at large. I have heard a number of them say, "I could do better work in some other denomination," or, "The Brethren church is lacking in this or that." In this paper we will note four major objections which have been gathered from such conversations. They are not original with the writer and I by no means will subscribe to all of them. It shall be your privilege to refute them if untrue. If they be absolutely true then the objectors are at least partly justified in their attitudes.

In our considerations it is necessary to keep in mind the general unrest that exists in practically all denominations among the ministry. The smaller the ministry the more acute the condition may become. Because of unacquaintance with conditions in other religious bodies it is tempting when one from his own seemingly troubled waters looks across into the apparent calm of his neighbor's pond. But the neighbor may at the same time be complaining about the undercurrent that is dragging him under and wishing he was in your boat.

I sometimes wonder if there are not other subtle influences that may be drawing outside of denominational shortcomings. It may be a wife who was brought up in some other faith and who feels that she was compelled to join her husband's church because he was a preacher therein. After the first love has disappeared she begins to nag her husband about going with her into the church of her faith. At least such an influence has its effect. Or, it might be pride that is drawing one into a seemingly more classy and intelligent denomination where one's power of intellect and his social qualities may be more fully utilized and appreciated. Or, it might be some previous fellow minister who is anxious to apologize for his jumping by influencing as many others as he can to do likewise.

However this may be, we feel that this is a timely topic to discuss as we are well aware of the fact that we have been losing able men and more are on the verge of going into other churches. It is not sufficient nor does it manifest wisdom to sneeringly and unconcernedly say, "O well, let them go; we can get along without them." If the Brethren church is not offering ample opportunity to her ministry then it is high time she be doing so.

Before considering reasons why the Brethren church is

not offering sufficient opportunity to her ministry let us keep in mind the following thought: that no one denomination is the Kingdom of God and that the primary task of a minister is not to serve his denomination but the Kingdom of Christ. A minister should always be what St. Paul claimed himself to be, "A bondservant of Jesus Christ", and not a slave of his denomination.

We shall now consider four major objections:

I. Denominational obscurity.

There is no need of denying the fact that we are among the least known denominations of the earth. Quite often when one meets a stranger and tells him that one is a member of the Brethren church he remarks, "I never heard of that denomination before." To some this seems to be embarrassing. Then you explain that it is a branch of the Dunkard church. "Oh yes," he answers, "they are the ones who do not believe in telephones, automobiles, musical instruments, missions and hold to certain peculiar forms of dress, etc." With a twinkle in his eye he looks you over and wonders how much grey matter you really have. Then you must further explain that we are the Progressive Brethren and have cast these old ideas aside and are like other denominations in our social customs. You try to show him in the conversation that you possess intelligence and are thinking about the same complex problems that he is. "Well," he says, "I am a Presbyterian, why don't you come and preach in our church, we need men like you and we pay our preachers the best of any denomination." All this makes its appeal, especially to the younger ministers. But there is a balm for such a wound. Just remember that Jesus was not known over such a large era and had only a small company, yet he nobly performed and completed the work which the Father had given him to do.

Again, our church is not large in numbers. During the four years that I have served as secretary of national Conference I have sent in four reports to the Bureau of Statistics at Washington. Each year the National Statistician has reported a gain of four or five thousand and yet we cannot shove our membership much above 25,000. What is 25,000 among 110,000,000? It may mean a great deal! Think what Jonathan and his armor bearer did! What Gideon and his 300 did! Of course there is no denying the fact of the psychology of the inspiration of numbers. One rather chooses

to be with the larger crowd upon the first impulse. But let us offer the following tablet for this dyspepsia: that the Kingdom of God is not in numbers but in power. If the Brethren church has a message of power for the world, whether she be small or large, in number, her ministers are just as worthy in the sight of God as those of any other denomination.

Then, too, it is claimed that we do not have very many great men. It is true that we have never had very many in congress and none that we know of in the president's chair. It is a blessing if we have no one in congress if they would have no higher ideals of life than some of those who are there from other bodies. I dare say, if some of our best men were there they would be able to hold their honor with any of the others. Have we no great men in the Brethren church? Are we ashamed of our College faculty and class them among the numb-skulls of the minority? They are of as high a class in the real sense of the term as any other college faculty. We can be proud of them. They do not long to be worshipped as great men but desire to be servants, and he who would be greatest in the Kingdom of Heaven shall be servant of all. Let us interpret greatness in its true sense and we can find release from this pain.

Further, it is said that there is no chance to rise to the height unto which ministers in other denominations attain. Suppose we have in our church six preachers who would be capable of such pastorates as Broadway Temple, Sixth Avenue Presbyterian of New York, Plymouth church of Brooklyn, and other of the great and famous churches of America. Where would we find such pastorates to give them? Does it mean that these men must forever remain below their level and hence render less service to the Kingdom because bound by denominational thongs? Will ability always find its own level in spite of circumstances? Can God mightily use such men in spite of denominational lines? If he cannot, then the logical thing to do is to trample under foot the boundaries of that denomination. Again, let us be careful of this contention and gauge value not by mighty crowds but by spiritual power. We are worth more to God and to society if through our efforts one single person becomes endowed with spiritual dynamite than if ten are filled with sentimentalism and sensationalism. This has been proven in the past and will always be true.

Still another fault found is that the Brethren church has no Yale, no Harvard, no Princeton. True enough, but we have a College of which we need to be proud. It is turning out a quality and type of men who are finding a place of usefulness in the world. Let those who are criticizing Ashland College lend equal energy in helping her up or forever keep quiet as to her shortcomings. Nothing ever thrives on knocks or faultfindings except the dump heap and we know that the educational facilities and qualities of the Brethren church are not ready for the dump pile but rather it is ready to exchange the Ford for a Lincoln.

Denominational obscurity? Possibly so. But we would all be surprised if we would know the exact degree of usefulness that the Brethren church has reached throughout the years and will reach in the future. It is quite certain that she will never become what we would like to have her become if we just stand idly by, complaining about this and that. She is just what you and I and the rest of her members make her.

II. The matter of salary.

Not long ago we read an announcement that the Presbyterian church was in need of something like 1200 ministers and that a large percentage of their pastorates would pay on an average of \$2,000. Sounds good, doesn't it? We likely do not have very many \$2,000 pastorates, at least we have very many less than that. But just think how many pastorates there are in other churches that are far below our average. Some one has said that Brethren preachers are paid just as much on the average as any others.

We know that none of our ministers are overpaid who

deserve any pay at all. Most are not paid enough. Books are high in price, travel is expensive and since these are a stimulant to efficient service a small salary will hold one back. A minister who will use his income for self betterment cannot receive too high a salary. But many do not use wisely what they do receive and likely would not get any farther along if they received \$10,000 per year. We can name a number of capable men who have gone and are going because of poor management and unwise use of money, peculiar as it may seem.

People must be made to see the great demand that is being placed upon the present day minister. He must have a thorough education in practically all fields of thought. He must keep up constantly with the latest thought in sociology, psychology and the sciences. But we believe that when a pastor once convinces his flock that he really means business and intends to work they will pay him all they can. If they see that he is only living to draw his pay, and some pastors do this, then they cannot be blamed for refusing to give him a larger salary. We are primarily ministers of the Lord Jesus Christ, and where there are small flocks to take care of we dare not quit because of insufficient remuneration financially. All denominations need to give their ministers all the opportunity possible to push to the front in the service of the King.

III. No chance for Directors of Religious Education. We will pass this by with just several statements. First, it is largely true that at the present time we do not have many pastorates large enough for such a person besides the pastor. But there are ways out of this dilemma: let each pastor be his own Director. This is one of the minister's great assets and will be one of the main demands from now on in religious circles. Then, some serve as Directors in the cities and at the same time retain their membership and work in their respective churches. This gives the experience and at the same time reflects his or her usefulness to the church. We should encourage this more.

Secondly, there is not enough interest shown in this great and permanent movement. Too many have a perverted notion concerning the purpose of the movement. Such are not playing fair. No one who understands the purpose of the Religious Education movement can condemn it. The term itself should be self-explanatory. We have been charmed by the splendid motives, devotional spirit, business like qualities and type of men of the organization. If the Brethren church will not recognize this movement then this objection can be sustained. But we feel she will and more time should be given before we criticize her too severely.

IV. Spirit of theological intolerance. I believe that here is the most serious objection of all. The church in general is passing through a great crisis or transition, or call it what you may. Old time theological tenets are being rigidly questioned and doubted in some instances. This has brought about much bitter antagonism and strife and is in many instances unchristian in its method of procedure. The result is the division into what is called conservative and liberal or fundamentalism and modernism. Many take the full liberty to classify the other fellow just as soon as he believes one single thing that the other one does or does not emphasize to the same extent. Sad to say, this is done as though the message of the Word came originally through the one who is criticizing. We cannot help but feel that there is a tremendous amount of misunderstanding between the two groups. We wonder sometimes whether it is not simply a change in emphasis, that is, a change from doctrinal preaching and method of interpretation to a practical type. Why should we not have both? Many men who are classed as radical modernists seem to have a message of practical value as is evidenced by the fact that thousands of people throng their church doors. One dare not say that these crowds are composed of the lowest type of morons. This is not to uphold some men who do deny fundamental doctrines, as it is to show the demand for a message with a vital appeal for everyday living.

As a result of this changed view the one group is determined that the other must subscribe to their belief or else get out. In other words it is an attempt to rob the other fellow of his own beliefs and hence is bound in most instances to fail. We have lost valuable men and will lose more because of the rough method of approach of those who are bound to make man subscribe to man's conception of the Scriptures. I have found it a pleasure and have made it a practice to talk with men who have been spotted out as infidels and modernists on the much debated doctrine of the virgin birth. Among the accused with whom I have talked I have not found a single one who denies the virgin birth. They simply do not emphasize it to the extent that others do. I wonder if we would do more conferring together in a Christian spirit instead of so much hasty concluding whether we could not wipe out most of the trouble among our ministers and do some real constructive instead of destructive work. I can never glory over the leaving of a fellow minister who was compelled to leave because he could not and would not subscribe to some idea which he could not see or understand. I am frank to say, that I have always believed in the Virgin birth of our Lord and love to preach concerning it. I cannot remove it from the Divine record. On the other hand I am frank to say that to me a more primary doctrine to prove and preach about is the pre-existence of our Lord. No one can rob me of that idea unless they can conclusively prove its falsity. I love to change an old idea for a new one because then I feel that I am really gaining a knowledge of God. No difference how old the belief might be one ought to be open minded enough to exchange it for a better one. Openmindedness will do away with a lot of trouble.

There is no gain nor value in trying to make all ministers believe exactly alike in all things. There are honest men on both sides who cannot see the other fellow's position. In such cases one may as well try to remove mountains with a tiny cord as to try to compel either to accept the others' idea. In some instances it does not appear that the motive in theological intolerance is to preserve the Gospel of Christ

as much as it is to outdo the other fellow and prove to him that he is not the smartest of the two. There is no use denying the existence of jealousy among such. Let us love one another and thereby remove this objection in the minds of those who feel they are persecuted and unwelcome.

There is a great objection also to the fact that we have church bosses and unless one submits to the ideas of the boss or bosses there is no chance to become pastor of those churches within the party rule. If this charge is true it is a deplorable condition and speaks to the shame and disgrace of those involved. Such tyranny and narrowness is absolutely unchristian and Pharisaical. The church will never grow under such conditions.

A last statement is that too many Brethren Ministers are antagonistic toward science and have investigated the least in these fields. If this attitude exists it will not long remain, for science is gloriously marching on and by the time the next generation comes on the stage such ministers will have lost their influence except among small groups of people who themselves think that ignorance is bliss. The facts of science are here to stay while pseudo-science will of its own weight disappear in time.

God needs the Brethren church and the Brethren will continue to need God. God needs faithful ministers to carry the message of the Gospel to a world in need. We should all strive to remove differences from among us so that our time can be spent in fighting evil in place of one another. Let us believe that God will in his own good time and way remove all false theories concerning his message to mankind. Let us be unashamed that we are ministers in the Brethren church. If the Brethren church does not at the present time offer sufficient opportunity to her ministry then let us create that opportunity. Let us be ministers first, last and always of Jesus Christ. My prayer is that we may further discuss this subject in the spirit of love and that out of it may come a better understanding of one another and the result will be a more efficient and effective ministry.

Gratis, Ohio.

THE BRETHREN PULPIT

Lukewarmness

By J. I. Hall

TEXT: So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
Rev. 3:16.

The Laodicean church is an example of lukewarmness. It is not a commendable state. It should be a warning to know how the Lord regards such a church. The modern church may fall in such a state—a church may fall into a condition other than it has repute. It may be famous for past zeal but now sleeping spiritually. We may not be saved on our past reputation. It is what we are now and what we shall be in the future that will count the greatest. The address of our Lord begins "I know your works." The Lord knew them fully. Maybe they didn't know themselves. Men may think better of us than we deserve. They may have thought they were very good. Jesus did not for they were spiritually lukewarm. The public can read reports. Jesus sees all the intents of the heart. He knows what is done, how it is done, and why it is done. The condition described in this text is one of indifference and carelessness. They were not liars nor dishonest, nor quarrelsome, nor two-faced, nor infidels, nor the Word does not say they did any sneaking underhanded tricks against anyone. They were lukewarm—neither cold nor hot. We do not believe that they opposed the Gospel, neither did they defend it. The Word doesn't say they were mischief makers. They were spiritually inert. This condition of indifference is at-

tended with self complacency. There may be a great desire for worldly pleasure. They may have been full of energy for worldly pleasures.

They were in good shape financially. They didn't feel the need of anything, but were ignorant of the fact that they were wretched and miserable, and poor and blind and naked spiritually. Revelation 3:17.

This church has fallen into a condition that had chased away the Lord. At least he was on the outside standing at the door knocking and promising. V. 20. Yet we do not read of any responses.

If the church is walking with him in all earnestness, he then is in the midst of the church dwelling and revealing himself to his people, and the church rejoicing in his presence.

We are in great danger of being rejected by Christ by being in such a condition. The Lord does not help such a church. He is on the outside asking to be admitted but is not. Without the presence of the Lord there is not spiritual life. It makes possible bickering, envy, jealousy, strife, a lack of Christian regard—so much of worldliness that the Lord is not heard.

There is great danger of lukewarmness in a worldly

world like we live in. We should hold very loosely to worldly things, but tightly to spiritual things. The Lord gives several remedies for lukewarm churches. Jesus in Verses 17, 20 gives the true state of the lukewarm church. Jesus must rejoice when he sees a church that wants to know and practice the truth when dealing with each other. If an individual or a church is not right with God and the devil can make them believe that they are they may never get right—hence never willing to acknowledge wrong attitudes toward each other. The Lord gives very gracious counsel in Verse 18—I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and that thou mayest be clothed in white raiment so the shame of thy nakedness do not appear and anoint thine eyes with eye salve, that thou mayest see. We therefore see Christ gives rich spiritual blessings to all those who really serve him.

The next remedy is sharp and cutting. Jesus says in Verse 19, "As many as I love I rebuke and chasten, be zealous therefore and repent." It is right and fitting for an individual and a church to be alert—wide-awake, and ready to live the golden rule every day. It would keep harmony and real Christian activity. Without it we will dwell in the church, lukewarm—spiritually thoughtless—not regarding each other as we should.

The greatest remedy is more communion with God. We read in Verse 20, If any man hear my voice and open the door, I will come in to him and will sup with him and he with me. Invites him in. This verse was said to the church. When this takes place, real spiritual worship begins. He loves his church and lingers near. He longs to be invited in. He tarries at the door and knocks. He knows the church can never be restored to her first love until he comes in. He desires to bless her. But how awful for a church to keep him on the outside by their indifference. There must have been too much worldly noise on the inside for them to hear. Their spiritual ears were closed. At least he seemed forced to say, "I wish you were either cold or hot, you are lukewarm. I will spew you out of my mouth." I reject thee with abhorrence.

The church of today should be careful or she may fall into such condemnation. During the summer months just ahead of us will be full of temptation and if not careful there will be a growing indifference in regard to spiritual things. Our desire for ease and worldly pleasure may be greatly increased. May the Lord keep us from lukewarmness, and give us a great desire to serve him in spirit and in truth.

Harrisonburg, Virginia.

Awake

If the world is to be saved, there must come an unprecedented revival in the church of Jesus Christ—a revival as comprehensive in its scope and purpose as the broad life of the world. It must begin in the souls of individual men and women, and must be so thoroughgoing as to put to shame that type of professional evangelist who relies on the mere signing of cards and the raising of hands as the evidence of success. The hearts of saints and sinners alike must be scourged of all unrighteousness. The souls of Christians, both ministers and laymen, must feel the "Woe is me!" and the urge of a "dying man unto dying men." A new zeal for the Kingdom of God based upon the self-sacrifice of the Cross itself must take possession of the church. And the revival must go out of the church door into the pulsing life of business, society, the nation, and the world. The refining fire must lead from Sunday to Monday and Tuesday and every other day of the week.

Christians need to be so "revived" that they will not only sing and pray, but will have courage to denounce evil in the world of affairs and in governments, and be brave enough in the face of criticism and ridicule to insist that the Jesus way of life shall prevail among the nations. It is no hour for compromisers, for weaklings, for men so busy admiring and analyzing their own religious feelings that

they piously allow the world to go to the devil. We are in a death struggle for control with a menacing monster who threatens civilization and the very life of the world. "Awake, thou that sleepest!"—Zion's Herald.

OUR DEVOTIONAL

Peace

By Helen Garber

OUR SCRIPTURE

I will both lay me down in peace, and sleep: for thou Lord, only makest me dwell in safety (Ps. 4:8). The Lord will bless his people with peace (Ps. 29:11). Mark the perfect man, and behold the upright: for the end of that man is peace (Ps. 37:37). Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee (Isa. 26:3). These things I have spoken unto you, that in me ye might have peace (John 16:33). Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1). For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us (Eph. 2:14). And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus (Phil. 4:7). **PEACE I LEAVE WITH YOU, MY PEACE I GIVE UNTO YOU: NOT AS THE WORLD GIVETH, GIVE I UNTO YOU** (John 14:27).

OUR MEDITATION

Through Christ on the cross, peace was made,
My debt by his death was all paid,
No other foundation is laid
For peace, the gift of God's love.

When Jesus as Lord I had crown'd,
My heart with this peace did abound;
In him a rich blessing I found,
Sweet peace, the gift of God's love.

In Jesus at peace I abide,
And while I keep close to his side,
There's nothing but peace can betide,
Sweet peace, the gift of God's love.

Peace, peace, sweet peace,
Wonderful gift from above;
Oh wonderful, wonderful peace,
Sweet peace, the gift of God's love.

How men are striving to find the way to lasting peace! Centuries ago, the world was richly blessed by the life of One whose every moment was filled with sweet and lasting peace. He was human as are we. When assailed by the Tempter, he replied victoriously from a peaceful soul. When cleansing the temple, he had a peace in the knowledge of right-doing. He was buffeted, scorned, stoned. He was misunderstood, denied, forsaken. But, oh! the tranquility, the peace, the calm in the walk of that life in spite of these adversities. He was forsaken and denied by his dearest friends in the hour of trial. He was smitten and mocked in the purple robe and crown of thorns. Still his soul was as peaceful and calm as the smiling summer sea. He hung on the cross with sinners. He was forsaken of God. Yet, at the end of all, a peaceful and victorious soul expressed itself, "It is finished." How insignificant are our trials compared with these, and yet, how little does our soul taste of the sweet peace that encompassed the whole of his being!

Later there followed in the steps of this Prince of Peace, the Apostle Paul. He, too, was misunderstood, beaten, imprisoned. He was "in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." In spite of these perils, his soul was peaceful through faith in God's

grace which was sufficient for him. With such peace, he could say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." What a wonderful thing in Paul's life that he did appropriate by faith this peace of God through our Lord Jesus Christ!

This matchless peace was not only for the Son of God, nor for the Apostle Paul alone. This same peace is for whosoever believeth in him and will appropriate it by faith. One of the richest and yet most neglected of the bequests of Christ to his followers is that of his peace. "My peace I give unto you." This peace is not a mere scrap of paper, nor a negotiation of diplomats. It is a "Legacy of Peace, such as filled his own breast with unruffled calm." Along with the many sweet and comforting thoughts recorded in John fourteen through sixteen, Christ gives to his disciples and believers his peace, that which "filled his own glorious nature, and kept it so calm and still amid the storms that swept around his pathway through the world. This peace he waits to give. Standing beside some reader of these lines—who, it may be, is careworn and anxious, the head aching with anxious thought, the heart sick, and the brow furrowed with deep lines of care—he speaks and says, "My peace I give unto you." Why not take him at his word and let that peace "which passeth all understanding keep your hearts and minds through Christ Jesus."

In John 20:19, 21, 26, we have a threefold benediction of peace from Christ to his disciples. In the first, we have expressed the PEACE OF FORGIVENESS, THE PEACE

OF EVENING. The disciples had assembled and closed the doors for fear of the intruding of Jews. They had made provision to shut out disturbance, but oh! the thoughts of unfaithfulness, of cowardice, of desertion! How they did hover over their disquieted spirits! Such could not be shut out. How often are we in the same condition! The morning is bright and inspiring, but as the shades of evening fall, there comes to us a remembrance of the quick word that slipped away from our thoughts, that selfish act, that hurtful criticism, that outburst of irritability. How we did mar that beautiful day! But standing by to comfort our hearts is the Peace-giver saying, "My peace I give unto you." He shows us his scarred hands and pierced side that we may believe that we have full forgiveness. "At such times, let us gratefully accept what he brings; and wrap ourselves about in the mantle of his tender, forgiving grace, as the dark brown earth of winter wraps itself in the mantle of soft, white snow."

The next benediction is the PEACE OF SERVICE, THE PEACE OF MORNING. What a joy it gives to our soul when we know we are in God's will. This joy brings peace indescribable. "My peace I give unto you." "As my Father hath sent me, even so send I you." Is it not sweet to begin each day with a prayer that our walk that day may be according to God's will. With his peace we may live a tranquil life, for he who sends us forth knows the plan and he alone can give the strength to accomplish it. Let us draw apart each morning until we hear him say to us, "My peace I give unto you."

The last benediction is the PEACE IN SORROW, THE PEACE OF DARK HOURS. There is a blessed peace when one is victor over doubt. Thomas was still doubting. He could not believe that his Lord had risen. His risen Lord stood by his side saying, "My peace I give unto you." This is the peace that rivals doubt. There is indeed a heavy sadness upon the heart when "a whole storehouse of blessings has awaited our turning the key of faith in the golden lock, but we seem to have utterly lost it, and can only lie helpless at the feet of Christ." Then, is he saying, "My peace I give unto you." This peace will banish all sorrow, and drive away all fears. "Let not your heart be troubled, neither let it be afraid. Peace I leave with you. My peace I give unto you."

OUR PRAYER

Our gracious Father, who alone can soothe the human breast, we come humbly to thee with thanksgiving to seek that peace which Jesus gives. We thank thee for thy Son, his life and his redeeming blood. We thank thee that he did not leave us comfortless, but sent the Holy Spirit to bring peace to our hearts. We pray that thou wilt give us the grace to live a true Christian life. May we have faith enough to trust in thee at all times. Fill us with thy holy Spirit. Help us to abstain from those things which are of this world and which lead us astray. May we have a peace in the knowledge of thy will. We pray in the name of Christ who gave his all for us. Amen.

Ashland, Ohio.

PUTTING THE LORD LAST

They were making a drive to raise funds for an addition to the African Baptist church. Two colored sisters called on old Uncle Berry, an aged negro, who lived on the outskirts of the village, and explained the purpose of their visit and asked the aged darkey to give something toward the cause.

"Lawzy, sisters, I sho would like to help you-all along," he said, "but I just ain't got it. Why, I has the hardest time to keep paying a little something on what I already owe round here."

"But," said one of the collectors, "you know you owe the Lord something, too."

"Yes, dat's right sister," said the old man, "but he ain't pushing me like my other creditors is."—United Presbyterian.

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE (Clip and put in your Bible for convenience)

MONDAY

IN THE SPIRIT'S CONTROL—Acts 2:1-4; 4:8, 31.
"We are but organs mute, till a master touches the keys—
Verily, vessels of earth into which God poureth the wine;
Harps are we, silent harps that have hung on the willow trees.
Dumb till our heartstrings swell and breathe with a pulse divine."

TUESDAY

SEEING VISIONS—Acts 2:16-18.
In youth, beside the lonely sea,
Voices and visions came to me;
In every wind I felt the stir
Of some celestial messenger.—Aldrich.

WEDNESDAY

THE WONDERFUL CHANGE—Matt. 26:69-75; Acts 2:14.
I hold it truth with one who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things.
—Tennyson.

THURSDAY

CHRISTIAN INFLUENCE—Matt. 5:13-16.
God gives each man one life, like a lamp, then gives
That lamp due measure of oil. Lamp lighted—
Hold high, wave wide
Its comfort for others share.—Browning.

FRIDAY

THE SIN OF DISHONESTY—Acts 5:1-11.
"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

SATURDAY

THE CLOAK OF HYPOCRISY—Matt. 23:1-7.
Next stood Hypocrisy, with holy leer,
Soft smiling and demurely looking down,
But hid the dagger underneath the gown.
—Dryden.

SUNDAY

DISCERNING GOD'S CALL—1 Sam. 3:8-11.
Speak to me, Christ, amid earth's sin and riot,
That I may hear
Thy love's sweet pleading near,
Bringing my spirit quiet.—L. MacLean Watt.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for July 25)

The Passover

Scripture Lesson—Exod. 11:1 to 12:36.

Reference Material—Deut. 16:1-8; Luke 22:1-20; Heb. 11:28.

Devotional Reading—Psalm 91:1-7.

Golden Text—Our passover also hath been sacrificed, even Christ.—1 Cor. 5:7.

LESSON LIGHTS

(From Illustrated Quarterly)

Discouragement

The first result of the attempt to free the people was a worse slavery. As a result there came discouragement. There is always a dangerous moment when we first realize the long process of the work, and the disappointments which may come all along the way. This first abortive attempt trained the leader, and unified the nation much more than an immediate success could have done. And it showed the power of Jehovah more than any other way.

The Object of the Plagues

was twofold: (1) to make Pharaoh and the Egyptians feel and realize the greatness and justice and power of Jehovah, so that they would let the people go; and (2) to exalt God in the hearts of the Israelites, so that they would trust him through the long and difficult way to their new home.

Hardening the Heart

Every one of the three words "to make hard," "to make strong," and "to make heavy," is employed to express Pharaoh's own treatment of himself, before it is applied to any work of God, as actually taking place already. In the narrative of what actually took place it is not till after the sixth plague, and the seventh use of the word, that it is said that the Lord hardened his heart. God made the natural laws under which Pharaoh acted, and by misusing which his heart was hardened. Every act of resistance and disobedience always hardens the heart.

The Preparations for the Passover

and for a sudden departure from the land, were made after the threat of the death of the first-born, while the danger hung over Pharaoh and the land, but the blow had not fallen. That is why it was possible for the nation to make the rapid move for freedom which was to bring them to the Red Sea before Pharaoh changed his mind about releasing them. Each of the directions given marks this preparation for a long journey: the long flowing robes were girded about the loins; shoes or sandals, not worn in the house or at meals, were fastened to the feet; and the traveler's staff was taken in hand. They were also to eat it standing, in immediate readiness to go. These applied only to the first Passover.

Strike It

This was their part of the work, as the saving them was God's part. God did not need to see this, in order to know where his peo-

ple lived, but it was a test of their obedience and faith. It showed that they believed in God's Word and his promises, and accepted God's provision for their safety. So our act of faith is believing Christ's Word, and receiving him as our Savior, and obeying him as our Master. By faith we are saved.

Repentance

is still the condition of entering the kingdom of God; putting away the evil leaven of sin, every wrong motive, every unworthy thought, every sinful deed. We need with every act of consecration to eat the bitter herbs of consciousness of sin, of sorrow, repentance or remorse.

The Value of Anniversary Days

1. They keep before the mind the great truths which the events commemorate. "Through the constant observance of this ordinance, their literature, their religion, their character as a people, were largely moulded; and, in an age when books were almost unknown, the constant representation of this first great scene in their history served all the purposes which today are answered by our children's histories and our public schools." —William M. Taylor, D.D.

2. It ever reminded them of the privilege and duty of beginning anew their lives, of making a new era, a new epoch. It was a special time for good resolutions.

It is good for us to commemorate special days which mark eras in our lives, as birth-days, wedding days, New Year's days, graduation days; and those which mark epochs in our national life, Fourth of July, Washington's Birthday, Thanksgiving Day,—patriotism of every country is cherished by the celebration of its birthdays or its great eras of development,—and those which commemorate the great events of our Christian religion, as Christmas and Easter.

The Lord's Supper

was instituted in connection with the Passover, and is to the disciples of Jesus what

the Passover was to the Jews. It causes us to remember (1) that our salvation is the gift of God; (2) that he has redeemed us from a worse than Egyptian bondage; (3) that the redemption was by the sacrifice of the Lamb of God; (4) that we must apply this sacrifice by faith and obedience, or it will not avail to us; (5) that Jesus is the food of the soul; (6) that all life may be sanctified; (7) that we are bought with a price, and therefore belong to God; (8) that we are not alone in our salvation, but are united, first in the family and then in the church, by a bond of union; (9) it is a prophecy of Christ's coming again.

Christ, the Lamb of God

(1) He was perfect, without spot or blemish, or fault of any kind. (2) He was innocent. His death was from no fault of his. (3) He died in the prime of his life. (4) He was appointed of God. (5) He was slain, a sacrifice for others, a substitute. (6) He was offered at the season and the hour of the Paschal sacrifice, the beginning of a new year and a new era. (7) Not a bone was broken. This was true of his body and of his spiritual work. We are saved by "the Lamb of God, which taketh away the sin of the world" (John 1:29); "who knew no sin," yet was "made sin for us" (2 Cor. 5:21; 1 Pet. 1:19).

Thanks to Dr. Gribble

The Star Class of the Denver, Indiana, Brethren Sunday school wishes to thank Dr. Florence Gribble, our beloved missionary, through this paper for her kind answers to twenty-one of our scholars who wrote her notes and sent small gifts to her. We so much appreciate her inspiring message she sent on the post cards from France—the message started on the first card and ended on the twenty-first card. We hope to do more in the near future and will promise our prayers for the further success of her noble, useful life and if we never meet her on earth, we trust we may all be able to meet her in her well deserved home in heaven.

Yours in Christ,

MRS. T. D. FABRETUS, Teacher.

At Work Among Our Brethren Sunday Schools

By M. A. Stuckey

Carefully hidden and neatly tucked away in the rolling hill lands of West Virginia is the little city of Terra Alta. Sitting here on the veranda of the home of an aged and faithful herald of the Gospel, Brother Glenn, I am reminded of an obligation of making another report to our church organ.

Perhaps this pleasantry and privilege should be engaged in more often than it really is by our workers. Certainly our editor will not resent the presentment of church happenings and successes; and also varied experiences and interesting sidelights, if they are not unduly magnified or politely disrobed

of their actual truth. In fact, it is a growing conclusion in the mind of the writer that it requires a Christianity of the superlative degree to pen the results of one's own work and not be guilty of at least partial hypocrisy.

With what degree of success this report will succeed in accomplishing what is suggested above is a matter of speculation only right now. What is to follow will determine the failure or success of this effort. Barring many trivial and uninteresting-to-the-public experiences, a delineation of major impres-

(Continued on page 14)

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

When Dere's Honey In De Heart

Dere's honey in de roses when dey're bloom-
in' 'roun' de door,
An' dere's honey in de water when it laps
along de shore;
Dere's honey in de dewdrop when it glistens
on de grass,
An' dere's honey in de glowworm when at
night it flutters past;
Dere's honey in de sunlight dat is shinin'
from on high.
An' dere's honey in de cotton fleece a-
floatin' in de sky;
Dere's honey in de clover blossom growin'
'long de road,
An' dere's honey in a burden when love
helps to tote de load.
Dere's honey at de finish, an' dere's honey
in de start,
An' dere's honey all de way, when dere's
honey in de heart.—Selected.

Local Fluctuations, Steady Progress

By Rev. Stanley Addison, President of the
Massachusetts Christian Endeavor Union

Now and again we hear some one talking about Christian Endeavor as if it were an organization once strong numerically but now a waning movement. The idea gets abroad because many forget that the local organization is not a stable thing. Christian Endeavor is a young people's organization. It fluctuates along with the rise and fall in the numbers of young people in a church or community. It has its years of fruition and then, due to these varying conditions, its years which appear barren.

Through all these merely local changes, the great movement forges ahead. It has had a phenomenal growth in its forty-four years of life. That its founder, Dr. Francis E. Clark, is still alive and yet its members reach over the four-million mark, speaks for itself. The International Convention at Portland would convert the most sceptical. The leaders of Christian Endeavor are men not only of deep consecration to "Christ and the Church," but are men of splendid intellectual standing whose achievements in business and the professions have been noteworthy. Only a feeling of privilege could possess one who associated with the men who are guiding under God, the destiny of this organization of young people, whose object in life is Christian service in the spirit of the great Master.—C. E. World.

Marlboro, Massachusetts.

Emphasize the Quiet Hour

By Rev. Thomas J. Cate, President of the
New Hampshire Christian Endeavor Union

There is one thing especially that I think Christian Endeavorers ought to lay even greater stress upon than ever. When so many things, business, school, pleasure, what-not

clamor for our attention and fill full our time, it is tremendously important that we do not allow our touch with God to become remote, our love to grow cold.

What I would urge is the re-emphasizing of personal devotion, the cultivating of personal piety. We vitally need the Quiet Hour, the engaging daily in a period of detachment from the world.

Upon this, it seems to me, depend all our spiritual affairs; and only by means of its practice shall we be enabled to live out the life Christ wants. This is my conception of the supreme concern of a Christian Endeavorer.—C. E. World.

Meredith, New Hampshire.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for July 25)

Radio Messages from Africa Acts 8:34-38

Hello, Boy and Girl Christians of America:

I am a little negro girl. My name is Monongo and I live in the French part of this great continent of Africa. Eight or nine years ago when I was a very little baby, my father fought with your people in the big World War. Wasn't that war terrible? Mother was so worried about father all the time that he was gone, just as your folks were worried about their relatives! When he came back he did not know me. You see, I was a very tiny baby when he left but when he came back I was over two years old. I try to get him to tell me stories now about the time when he traveled away up into Europe and saw all that new land but he says that stories like he knows about the war are too terrible to tell to grown ups and that it would be terrible to tell such stories to a little girl. Does your father feel that way about war, too? I wish that we could keep them from ever fighting again, don't you?

When father was away at the war, he found out what wonderful doctors, you Americans have. As he was on his trip back home he happened to pass through a small village where a group of people were gathered together. He wondered what was going on; so he went near and looked in their midst. Then he was truly surprised for he saw a kind American doctor setting the broken arm of a small boy who had just fallen out of a tree. At once, father began to ask questions and soon he found out that the doctor was a missionary and that he lived in a near-by town. The people all liked the doctor and what do you think they called him? Their name for him was "Nenguelisam" which means "Maker of the people to be glad." I think that is a nice name for a kind doctor.

Some time after father came home and we

had all been together for a while, when mother got sick. We worried about her. I was only three years old at the time but I can remember how lost and unhappy I felt that summer without my mother carrying me around and looking after me. Some of the men near here are awfully mean to their wives and if they get sick they let them die, but father knew that men in other countries would not do that, so he tried to help mother. Finally, when he saw that she was not getting any better, he decided that we should all go to see the Missionary doctor. Soon we set forth. We had a long trip, and father had to have a man go along to help him carry mother, but at last we arrived at the hut where we were going.

I surely want to thank all of you who helped to send this wonderful doctor to us. He made mother well and besides that, he did many other things for us. Your doctor that you sent us is a doctor of hearts as well as of bodies. He is a friend of babies, children and men and women. He has taught us to love Jesus and to be happy. I am in school in the missionary school for children. My mother and father are both working for the Mission here and are doing great things for our Savior, Jesus.

I hope and pray each day with the Mission teachers that you may send many more teachers, preachers and doctors way down here in dark Africa. We need them to send out into the great, great districts where none have ever heard of Jesus. Will you do your part in sending us help?

Bible References

M., July 19. Missionaries needed. Matt. 9:38.
T., July 20. Teachers needed. 1 Thess. 3:14.
W., July 21. Schools needed. Psalm 78:1;6-8.
T., July 22. Industry needed. Prov. 12:11.
F., July 23. Example needed. Matt. 5:13-16.
S., July 24. New life needed. Eph. 4:20-24.

Le Raysville, Pennsylvania.

Bedtime Prayer for a Little Child

(A new version of an old favorite, by
Oliver Huckel)

Now I lay me down to sleep;
I pray, Thee, Lord, Thy child to keep;
I know that Thou art always near,
And Thy dear arms are round me here.

(Note—Many mothers may be glad to teach this version to their children, for it is free from the thought of "My soul to keep," which means nothing to a little child, and it also omits the unwholesome apprehension, "if I should die before I wake," which sometimes is a distress to a sensitive child. This version emphasizes only the positive, comforting, and quieting thought of the Heavenly Father and his loving care, and is, therefore, in harmony with modern pedagogy and psychology, as well as with divine revelation.—The Congregationalist.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio

Under the Southern Cross

By C. F. Yoder

The most difficult task that missionaries have in South America is not to get the people to accept the Gospel who have never heard it, but to convince the people who think they know all about it that they really know little or nothing of the true Gospel. Christianity, which they confuse with Romanism, has been discredited, and it is hard for them to believe that the missionaries are different from the priests.

However, we note with joy that there is constant progress, not only in preparing the way of the Gospel, but also in getting converts to openly accept it.

Laboulaye has been one of our hardest fields, because the Gospel had been put to shame by both the priests and some evangelical workers and nominal believers. But Brother Istueta has been a man of prayer, and his life has won the confidence of many people, and at last the seed sown is bearing fruit. Since writing last I have baptized four people there,—two men and their wives. There are other candidates who could not be baptized at this time. One man is the Mr. Perez, a "healer" of whom I wrote in a former letter. He has presented the work with a new Ford car costing \$800.00 U. S., equipped for evangelizing the district and will pay its upkeep. There are 18 good towns within reach of Laboulaye, without trespassing on the districts of our other missions. In a recent letter from Brother Istueta he says: This week I visited Villa Rosi and had fine meetings Tuesday and Wednesday. Brother Perez and wife and little girl accompanied me. Sunday we had forty in our Sunday school here and thirty-seven in the home of Perez." This brother and his wife mean to devote themselves from now on to helping all they can in evangelizing the district and in this can be very useful, as they have hundreds of friends."

Good news also comes from Buenos Aires. Brother Jose Anton writes as follows: "On May 25 (Independence Day) we had a fine program and there were more than 100 children in attendance. We have meetings here only three nights in the week, but they are well attended unless the weather is bad.

"But we now have meetings in a new place, farther out. A family of believers named Robles, who formerly attended our meetings in Loria Street, moved to Flores and bought a lot in a beautiful district and built a lovely hall which they have dedicated for the preaching of the Gospel and have given me the use of it for the evangelization of this district. I accepted their offer, unconditionally, and will hold meetings there on the nights when we have none here. The priest in Flores is conducting a campaign against us and a number have fallen into his trap."

To this I should add that the brethren in Cabrera and Deheza are making heroic ef-

forts to raise enough money to get an auto for their work, and will probably soon succeed, and then will be able to reach a number of new towns. There are some indications that the Lord will also provide one for Alejandro. As the coming of the Lord draws near he seems to be providing the means to hasten the evangelization of all the people. Our big coach is ready to go out again and we are expecting Brother Yett this week to go with it, and probably Brother Siccardi, who was with it before. It will go to towns not reached in any other way.

In Rio Cuarto I preached a week on popular sins and another on Christian duties, and last night gave the invitation and nine accepted. They have all been learning the Gospel for quite a while. We are to have a consecration meeting, a business meeting, baptisms and a love feast this week and then I hope to help a bit in all our other missions.

Home Mission News

Kentucky Missions

Rev. and Mrs. M. D. Early arrived safely at Riverside Institute, Lost Creek, Kentucky, from their home in Los Angeles, California. They have come to fill the vacancies made when Brother and Sister Young left for their new positions at the Otterbein Home. The Mission Board was well pleased with the accomplishments of the Youngs during their stay of several years at Riverside. We wish them well in their new work. We are assured by a number of our good Brethren that we can expect faithful and efficient service from the Earlys, as they have had considerable experience and have proven themselves to be dependable. We know they will need our prayers and will be truly grateful for any help we can give them.

A Useful Gift

A beautiful and serviceable living room suite of three pieces, has been donated for use in the Girls' Dormitory, by Sister Whitehead of the Dayton church. This splendid gift will be greatly appreciated by the girls in the mountains. THANKS, Sister Whitehead.

WM. A. GEARHART,
 Home Mission Secretary.

Returns on a Missionary's Investment

By Elizabeth McCauley, Lutheran Mission, Guntur, India

"It seems to me you missionaries have the most hopeless work in the world," said an English lady to me not long ago. "Yet you never seem depressed. What is it that makes you so happy?"

The answer was short and simple: "The work is not ours but God's."

In addition to the chief joy of working

with a divine Partner in giving the Good News to people and showing them the very best way to live, there are countless human joys every day that help to make up the great "hundred-fold" promised by our Master. Imagine yourself experiencing some of these.

Letters from two of last year's training students express loving appreciation for the blessings of the school and hostel. In far away villages they are seeking to tell the Good Tidings and to live out what they learned while in training.

A small brown figure comes to your door before daylight one morning with a little home-made birthday card on which little Yosepu has laboriously printed in red and black ink: "Happy Birthday." Money wouldn't buy that card!

A police constable, who has just lost his wife, comes to talk with you of the virtues of the dear departed one. He knows that you too, loved her and wants to hear you say over and over what a good woman she was.

A bright letter from a bright young girl now attending the Woman's Christian College, Madras, tells you all about her studies, friends and teachers in the College. She is confident of your interest and sympathy.

Two Bible women come from a distant village to tell of God's dealings in the lives of the women in the homes where they teach and of twenty-one high caste people baptized recently as a result of the Gospel message in their village.

When you go to Madras on business, one of the former orphan boys, now a member of the Madras Police Force, meets you at the station and insists on doing everything he can for you throughout the day. In the evening before your train leaves he brings his little wife, of whom he is very proud, and you three sit at one of the station cafe tables while he treats you to tinned biscuits and "sorda."

A young Christian teacher tells you that he has received his first salary of \$10 a month and has set aside one tenth of it for the Lord's work. He asks to help support one of the orphan boys and goes away with face beaming as he contemplates the pleasure of caring for one of Jesus' little ones.

One morning you find on your desk a little wooden easel on which is a fearful picture of the Resurrection. One of the carpenter boys tells you: "I did it myself, Amma. See how nicely I colored the picture with colored crayons." The pleasure of his face and voice is worth traveling far to see and hear.

On Sabbath night, after church, one of the teachers comes as usual for prayer for the boys. You kneel together before the Throne and you hear him pour out his heart for one of the boys who is wayward, for another who is lying at death's door with fever; for Laza who has gone to school in another village. He praises God for rain for the garden, for little Gideon's recovery from illness, for the helpfulness of Arthur and Ratnam, for the

(Continued on page 15)

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

All Are Pulling for Ashland Endowment

REPORTS FROM SOME OF THE SMALL CHURCHES

Our membership is too small for us to canvas the larger churches and pass by the small ones. It is the plan to carry the campaign to every church, small or large, and to every family in the denomination as far as we are able.

This report will include four small churches which are really mission churches, as they are not large enough to be self-supporting. Three of these, Kittanning, Blanco and Brush Valley are being cared for by Brother M. A. Witter. Brother Witter came here a few years ago by request of the Pennsylvania State Mission Board and has done a fine piece of work. The Brush Valley church is located in the country, about 12 miles from Kittanning, and has now a membership of nearly 100. They rebuilt here a few years ago and are serving the community and have a thriving Sunday school. The people here are farmers and day laborers. I was received well and all did their "bit." THE TOTAL GIFT FROM BRUSH VALLEY WAS \$353.44. While this is not large, but back of it is the spirit of loyalty and desire for a greater Ashland College.

The Blanco church, which is about 7 miles from Kittanning, had been abandoned until a year ago, when Brother Witter opened the building for services. It is a good frame structure and the work gives encouragement for growth. A good country Sunday school is maintained and four or five families are identified with the church. The gift here was \$17.90.

The church at Kittanning is very promising and has made a good growth in the last few years. It is located in a needy section of the city and at the present rate of growth, it will not be long before it is self-supporting. Brother Witter lives here. He and his family are held in high esteem and if he remains a few years longer his desires will be fulfilled in seeing a good strong Brethren church in Kittanning. The total gift of the Kittanning church was \$579.09.

The Vandergrift church is about 20 miles from Kittanning and is located in a thriving business city, in which is located a large steel mill. This is only two miles from Brother I. B. Wampler's old home, Apollo.

The church here has had a struggle, with many discouragements, but yet has some of God's faithful ones, who love their Lord and the Brethren church and are willing to sacrifice and support its work. We should have a good church in this growing city. Vandergrift gave \$165.00 toward the Endowment.

The total gift of this group of small churches is \$1115.48. While this does not show up as big as some of the other groups on account of numerical and financial strength, yet before God and in loyalty to the church, they stand in the front ranks. The spirit of the campaign is, Everyone having

a part, and doing their best. So the Kittanning group, pushes the hand on the dial \$1,000.00 strong, and then some.

W. S. BELL.

DEDICATION OF THE FORT WAYNE BRETHREN CHURCH

On February 9th, 1926, the two mission boards met for the first time in the Y. M. C. A. of Fort Wayne, to consider the propriety of building a Mission church in this city.

There was then not a dollar in sight to buy a lot, nor to build a church. Now, through the kind providence of God, we intend to dedicate the First Brethren church of Fort Wayne, August 1st, 1926.

We hereby extend a cordial invitation to all the adjacent churches, to come and enjoy the day with us. There will be three services—Morning, afternoon, and evening. Dr. W. H. Beachler of South Bend, will have charge of the services; and I am sure that means a great day for those that come.

A special invitation is given to the members of the Mission Boards, and the pastors of the various churches.

Why not dismiss your services that morning, and give Fort Wayne a boost, Brethren?

There is an old adage, that says, "Well begun is half done"—The dedication of a mission church, in the second largest city in the state, should be considered an event of more than ordinary importance, it seems to me.

The church is located on East Leith Street, in the 400 block—Leith street is one block south of the Pontiac street car line,—and the church is two and one-half blocks east of Calhoun street.

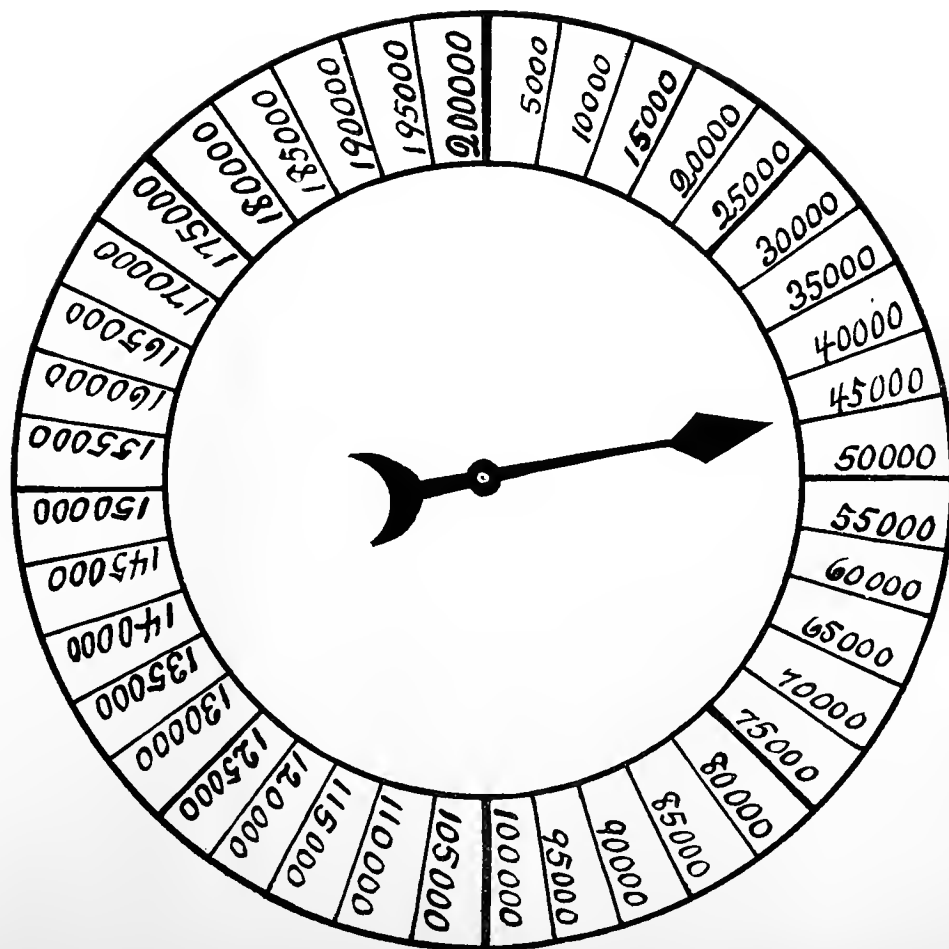
A basket dinner will be served at the church, and you need not go away hungry if you come.

J. L. KIMMEL, Pastor,

918 E. Rudisill Boulevard.

RELIANCE, VIRGINIA

Brother S. P. Fogle was up and preached for us on this Lord's Day. He gave us a good sermon from a text in Revelation, 21st chapter, verse five, a part of the verse, "Behold I make all things new." Brother Fogle is with us every fourth Sunday of each month, and we rejoice in his coming. His sermon was a great comfort and blessing to us. We were assured that these old, worn bodies of ours will be renewed and made to dwell in a new city which ever abides. And there we shall be with the dear Lord and his children, all the true followers of the meek and lowly Lamb of God. It is a comfort to me in my old days, living alone and wearing out to know we all shall be reunited some sweet day



in God's kingdom—husband, father, mother, brothers, sisters, all who have gone on before and are with our blessed Lord. Thank God he told Peter we could come afterward and ever be with the Lord and with one another.

Brother Fogle came the third Sunday in May and held a week's meeting. We were rained out one night, but it was a glorious meeting, closing the fourth Sunday in May with a blessed Lovefeast. There were 32 at the Lord's tables, one of which was our Sister Fry, 88 years old and a faithful servant of the Lord. The meeting was held at 3:30 P. M., so that the older ones could attend, also that those from a distance could reach home before night. There were some from Washington, D. C.—Brother Fogle and son, Brother Lemon and Brother Frank Baty and wife. And Brother Stokes and family and Sister Crabel and Sister Coon were with us from Martinsburg. There were three more new members added to the church,—and they said that Reliance was dead! The dear Lord has not forgotten us, if some of our preachers have. The new members were, Sister Little and Brother and Sister Creston Crabel of Front Royal, Virginia.

Brother Lemon from Washington, D. C., came on Saturday and preached for us on Saturday night and on Sunday morning, and assisted in the communion service, all of which was appreciated by us.

Dear brothers and sisters of the Evangelist family, pray for our little band at Reliance, Warren County, Virginia.

POLLIE STEEL.

AT WORK AMONG OUR BRETHREN SUNDAY SCHOOLS

(Continued from page 10)

sions of field activity for at least the past two months will herewith be confined to paper.

While completing work in Northern Indiana, a brief side trip was taken to Dayton, Ohio, for the purpose of participating in their yearly workers' banquet and conference. Surely our whole denomination may feel proud of a school like that which Brother Orion E. Bowman superintends. It is our largest and for that reason, and others, our very best in many ways. Well may some of our other schools send to this place visitation committees for personal inspection, profit and gain. The privilege also of remaining over for Sunday worship and work was afforded your secretary. It was highly appreciated.

Being in closer proximity to our Kentucky field at Dayton than at any other point, a brief visit was the result. Our National Association has always maintained a high interest in the mountain work of this state and promises to continue its support. We can be elated again and again over the good work of this field. Education in religion and secular subjects as it is administered at the Riverside institution—and that too at the hands of some of the most brilliant college graduates our brotherhood has produced in times past—is a matter of attention meriting our worthy support. When a visitor is informed that over ninety-eight per cent of matriculating non-Christian students become Christian

before high school work is completed, he feels the thrill of success that is attending the efforts of those who labor for the betterment of Kentucky life. Complying with sentiments already expressed, we may easily call this our best missionary project.

Krypton was also visited. In spite of difficulties and discouragements, this Sunday school had a representation of over eighty members when the writer was there. Future work has more promise now than it has had for a season. A turn of events was needed to push our cause forward and seemingly that turn has been accomplished by the faithful and assiduous labor of Brother and Sister Kinzie. Their Napfor work among the white and colored population evidenced their desire to be of utmost helpfulness to those who have lacked the gracious ministrations of the preached Word.

Shortly afterward work was resumed in Indiana and nearly completed. From this district a jump was made, by instruction of our board, to enter Pennsylvania and the Maryland-Virginia Districts. Only a few schools were visited in western Pennsylvania and since that time your unworthy servant has been traveling among our Maryland-Virginia Sunday schools. The Indiana and Shenandoah Valley church schools have this much in common: They possess small schools. Of a verity larger bodies exist, but their problems are those of small rural schools. Only recently has there been an extended effort on the part of publishers of Sunday school literature to meet the definite needs of such institutions. And now that such recognition has been given, some one non-denominational house is sending out supplies to our schools, free of charge for one quarter—to meet their specific needs. Accordingly more of our secretaries than ever are ordering non-Brethren literature for adults and young people's study. Pastors and superintendents! your own denominational company publishes a worthy and superior grade of lesson studies and helps. Use them to be consistent and wise. Inform your workers aright on this problem.

Our small rural schools are doing a great service in furnishing our college and seminary at Ashland with recruits. Let us lay hold of our opportunities to enlist our best life through God's training school—the Sunday school. Let us keep our young people informed and indoctrinated there. If the pulpit fails to do this—and many do—then we may still have a group of intelligent people thoroughly furnished and thoroughly Brethren for future generations.

Tonight the Accident (Maryland) people will be visited; tomorrow, the Grafton Brethren; and then there will come a vacation of rest, recreation, and study, after which more schools in the state of Pennsylvania may expect a little secretarial attention. Until then and ever afterwards may our Sunday school teachers and officers patiently and persistently sanctify themselves that those who are taught may feel increasingly the seriousness of Bible study and Godly living.

Addenda: New Jersey, Delaware, and Ohio churches cannot be visited during this conference year.

Louisville, Ohio.

BROADENING SCOPE OF RELIGIOUS EDUCATION IN BRAZIL

One of the most significant actions of the last Convention of the Brazil Sunday School Union was the change it authorized in the Constitution of the Brazil Sunday School Union, allowing it to go outside the field of Sunday school work for the purpose of promoting the ends of Religious Education wherever possible, but especially in Daily Vacation Bible School work, and in connection with the ever increasing number of schools of grammar, high school and junior college grade under the direction of the denominations and of individual churches. The policies of these schools are largely controlled by the "University Federation" meeting annually to take counsel concerning their interests.

The Sunday School Convention constituted the Board of Directors of the Sunday School Union a Council of Religious Education empowering it to add to its number whoever it might choose and elect its own officers. Then the University Federation, meeting in December, named a committee of its own to co-operate with the Council in efforts to improve the religious instruction in church day schools and colleges. Probably little will be done this present year owing to the Union's General Secretary being away a large part of the year on furlough but on his return it is hoped to press vigorously the possibilities of this new relationship and such matters as would fall to the newly constituted Council of Religious Education.

Rev. Herbert S. Harris, General Secretary of the Brazil Sunday School Union, arrived at New York on May 31 via S. S. "Voltaire."

Is it not significant that the "Voltaire" is carrying Messengers of the Word?

GIVING THE BIBLE ITS CHANCE

Some years since a family moved to the West. They secured a piece of land, and began to make themselves at home. As years passed, that home assumed shape and acquired beauty, and the wild land became a rich farm. Beyond their expectations, even, they prospered in all they undertook.

Among the few books taken with them from their former home was the old family Bible. They had never used it much before; they used it even less now. It was kept on the stand at first; but in the small house it proved to be in the way, and was moved from place to place, till at last it was thrust on to an old shelf over the door of the cabin. When they entered their "new house" the Bible was put away with many other things, "too good to leave behind, but not of much use."

Many years passed, and one of their children was sick. For many days they watched at the bedside. At last the doctor said, "Tonight will be the crisis. As she passes it, so will she live or pass away." It was a fearful night. Most people know of some such a night—a night never to be forgotten. Hour after hour those parents waited. Midnight had passed, and the clock had struck one, and still no change. At length mother said:

"I cannot bear it any longer, I feel that we must pray and ask God to help us."

"But I have not prayed for years—not

since I was a boy at home. And our Bible; I do not know that we have any."

"I think I can find it."

She went and sought the Book, which for years had been an incumbrance. She brought it out, and they both sat down and read it. O, how different it seemed now! Passages they had learned when children now glowed with brightness. How rich! how comforting! how wonderful it was! It seemed as if God was right there with them, and talking to them. For a long while they read on, and at last knelt down and prayed as they never prayed before. They did not pray for the life of their child, but for themselves that God would heal them. And God heard them, and that night of sorrow was turned into a morning of joy. To their bliss, their child awoke in the morning refreshed, and from that time began to recover.—The Evangelical Messenger.

CITIZENS OF ETERNITY

He hath set eternity in their heart.—Ecc. 3:11.

"Why is man the most miserable creature in God's universe?" The question was asked by Lamennais, the founder of the most religious school of thinkers in modern France. What think you was the answer? It is, "Because he has one foot in the finite and the thereby torn asunder, not by four horses, as in the horrible old times, but between two worlds."

The sentence of the Frenchman comes to mind as we read the Book of Ecclesiastes. Here is this ancient pessimist going out in search of the highest good. As he trudges from place to place only to meet with fresh disappointment at every turn, he certainly is a pitiable figure. First he goes to the school where wisdom utters her voice but the highest good has no place in the curriculum. Then he turns to the garden where pleasure spreads her lures but good is not found on the gay

white way. Having failed both in school and in garden, he turns to the market where business is the order of the day, but good is not for sale at any shop. Now by the time he has gotten over the shock of his third disappointment, by the time he has gotten down to the eleventh verse of the third chapter of the book, the preacher seems to discover why failure has met him everywhere. School and garden and market are all inadequate because man is too big for them. They are not built on the dimensions of the eternal, but he is. They are made out of mud and stone, but man is routed through to the stars. God has set eternity in his heart. God has made him a citizen of two worlds. Heaven lies about him, not only in his infancy but every day. Man soon learns that one world at a time is not enough for him and like a spoiled child he cries for two. Don't blame him! He can't help it. God wrote: "Tomorrow" down in big letters on his heart to keep him from being satisfied with today.—Herbert Booth Smith.

RETURNS ON A MISSIONARY'S INVESTMENT

(Continued from page 12)

simple faith of the "Little Lights," for the turning from sin of some of the big boys. You thank God that the boys are in the care of a big brother who thinks of their every need and loves them.

"Why are we missionaries happy?" There are a thousand reasons. In the face of such countless opportunities for helpfulness, with such boundless scope for helpfulness and pleasure-giving, the Christian who would not be happy must be an incurable pessimist! The sunshine of God's presence fills our lives and we see his smile in the happy eyes of his children who come to our door.—Missionary Review of the World.

"Got to go for the grocery for my mamma," said the boy. "Won't take me long."

"Richard!" said the warning voice from the next room, and Dick sat heavily down to hunt up the place in the exercise book once more.

When the clock struck three, a very smiling little boy appeared at the door to say, "Now my time's gone." You promised to read to me, mamma, from 'Robinson Crusoe' for half an hour after I finished my playing."

"All right," said mamma, taking up the book. "Where was I? Oh, yes, where Crusoe finds his man Friday! I believe I want a drink," and she put down the book to go to the dining room. Dick sat patiently waiting for her; and when she came, it took a long time to find the place once more.

After she had read a few lines, she saw a lady passing and said, "I must speak to Mrs. Page a minute. Don't lose the place." But when she got up the book flew shut, and it took Dick a long time to find the picture of Friday, as he did not know the page.

"Let me see," said mamma, when she had read almost a page, "isn't this the afternoon for the boy to call for the laundry?"

"No; he comes Tuesday, and this is Monday," said Dick. "Please do read very fast, mamma, for I'm so anxious to hear about Crusoe."

"I'll begin just as soon as I look after that shoe that hurt your foot," said mamma. "Which one?"

"It doesn't hurt a bit now, mamma—honest it doesn't. Please read."

"Time is up," said mamma, as the clock struck the half-hour. "I was only to read twice as long as you practiced."

"You haven't read two pages," said the disappointed little boy. "You lost ever so many minutes of the half hour. I wonder—Are you doing this, mamma, to show me that I lost time, too?"

"What do you think about it?" asked his mother, with a smile.

"I'm going back to play fifteen minutes and see what happens," said Dick. "I think I know what it will be."

When the honest fifteen minutes were gone, mamma was waiting with a slice of bread and jam for Dick and the open book in her hand. Dick thinks the time goes ever so much faster since he doesn't whine and ask questions and waste the moments, and I really believe he is right about the matter.—Exchange.

The Picnic Fred Liked Best

By J. L. Glover

"Hello, Fred! Aren't you going to the picnic?" called the boys and girls at Fred's front gate. "We thought you'd be all ready to join us. What makes you so late?"

"I can't go today, boys. I hope you have a grand time," answered Fred from the porch.

A chorus of dismay rose from the crowd. "But why can't you go? Got to work?"

"No; but there's something else I have to do."

"What on earth! But this holiday time! Come along!"

A STORY FOR OUR LITTLE FOLKS

Their Telephone

Two spiders stretched a telephone
From a pear to an apple tree,
Then sat them down at either end
To see what they could see.

"Hello!" said spider Number One
To spider Number Two.

"A fly is coming down your way;
Now see what you can do."

"Speak louder," answered Number One.

"I can't hear what you say."

"Too late," replied his crafty friend;
"The fly has gone away."

"Hello! Hello! Dear me," he said,
"I wonder what's the matter!"

Then turned his eyes around to see
What made the dreadful clatter.

A bird in flying through the air
Without the least intention
Had brushed its wing against the wire
And broken the connection.

Dick's Practice Time

Mamma, is it fifteen minutes yet?" called Dick from the piano stool.

"No, dear. Don't talk, but practice," answered mamma from the other room.

"But mamma, my shoe hurts my foot, and I can't think what I'm doing," said Dick, appearing at the door with a forlorn look on his face. "I guess I'll have to take the shoe off."

"Richard, you have lost five minutes now. Go right back to the piano and play your exercises. You will have plenty of time to look after the shoe after a while." Mamma's tone was firm, so Dick gave a sigh and went back to his task.

One, two, three! Bang, bang, bang! Dick was getting down to work at last. Just outside the window a boy shouted, and he had to run and see who it was.

"Hello, Charley!" he called cheerily. "I'm pretty near done with my playing. Wait a few minutes and I'll be out."

"Can't," said Fred good-humoredly. "Don't wait for me, boys."

The crowd went on their way and in two minutes more had forgotten him, Fred thought, listening to their shouts and laughter growing fainter in the distance. But he did not waste time regretting his lost day in the woods. He had another plan for the day. As soon as the crowd was out of sight he went in and began his preparations. First he packed a lunch basket after his own ideas of the subject.

"Plenty of cake, sandwiches, bananas, apples, and oranges; that's the kind of things," he said happily as his mother handed him the various articles. On the very top was laid a box of splendid home-made caramels. That was Lucia's idea, for he had taken her into his confidence about this mysterious picnic of his. Mother knew, of course, but nobody else except Lucia.

When the basket could hold no more, Fred chose from his own special bookshelf his favorite books, "Treasure Island" and "Kidnaped," and wrapped them in a parcel which he stuffed under the string which held the cover on, and thus provided, he set forth on his mysterious expedition all by himself.

Two blocks from home he paused before the door of a small house and rang the bell. A sweet-faced woman opened the door and greeted him in surprised tones. "Why, Fred, is that you? I thought you had gone to the picnic."

"Not to that one; but I came to have a picnic with Hugh if he'd like it, Mrs. May," answered Fred, laughing and setting down his basket, which was no light weight to carry.

A pale boy with one bandaged foot resting on a chair gave a weak shout of delight as Mrs. May ushered Fred into the room. "A picnic with me? Really, Fred? But you didn't give up going to the big picnic to stay with me? O, Fred, you oughtn't!"

"I'd like to know why not," returned Fred. "I thought it would be fun myself; but if you'd rather I went away?"—He stopped and laughed as Hugh put out a weak hand to keep him. "Just see what a lunch I've brought! You've got to help me eat it. And Lucia put some fine games in the basket, too. We'll have a fine picnic if your mother will let me pull your chair out on the porch. It's so bright it won't hurt you, will it, Mrs. May?"

"Why, no, I don't think so." Smiling, Hugh's mother helped to make him comfortable on the sunny porch, and the happy day began.

"I'm so glad you came, but I'm sorry you missed the big picnic," Hugh said once.

"Don't worry; I like this kind best," returned Fred.

McPhersonville, S. C.

as much as we did last week. We have delayed making a report of the offerings received for Publication Day for a long time. The reports have come in very irregularly this year. A few churches that have stated they would send in their offering for this fund have not yet done so, though some of these are to be among the largest gifts received. But we will make a partial report now without waiting longer for those churches that have delayed sending in their offerings.

The Offering

Nancy Housley,	\$ 7.00
W. H. Miller,	1.50
D. J. Hetrick,	1.00
Zada M. Haroff,75
Lydia Hites,	1.00
Ella Race,	1.00
Nancy Housley,	10.00
Mrs. Retta Fortney,	1.00
A Friend,	2.00
H. A. Studebaker,	2.00
Mrs. Anna Leedy,	1.00
The Spiggles,	2.00
Mary A. Snyder,	1.00
Mr. & Mrs. W. O. Bowers,	1.00
Mrs. Eugene Ormsby,	1.00
Mr. & Mrs. N. P. Eglin,	20.00
Muncie Brethren Church,	7.50
Aaron Showalter,	3.00
Mrs. C. D. Engle,	1.00
Mrs. H. S. Enslow,50
Ardmore Brethren Church,	8.65
Beaver City Brethren Church,	15.00
Mary Gipe,	1.00
Mrs. M. B. Keim,	2.00
Dr. J. L. Gillin,	5.00
Mrs. E. G. Goode,	1.00
E. & M. O. Nininger,	100.00
Nell Zetty,	2.00
Pleasant Grove Church,	3.75
Carleton Brethren Church,	14.82
Mrs. Sarah Drolte,	2.00
Carrie M. Stoffer,	1.00
Miamisburg Sunday School,	5.00
Berne Sunday School and Church, ..	17.95
Nappance Brethren Church,	19.45
W. C. Perry,	1.00
Mr. & Mrs. E. A. Swinehart,	10.00
Milton Puterbaugh,	1.50
Milledgeville Brethren Church,	39.16
Mr. & Mrs. W. W. Heltman,	5.00
Beckie C. Smith,	1.00
Sergeantsville Brethren Church,	12.50
D. H. Wright,	2.00
Gratis Brethren Church,	10.45
Bryan Brethren Church,	40.00
Mr. and Mrs. Jacob Thomas,	5.00
Fairhaven Brethren Church,	16.32
Mrs. N. J. Buckland,	5.00
New Lebanon Brethren Church,	33.50
O. Minear,	1.00
Middlebranch Brethren Church,	12.41
Mr. & Mrs. J. B. Partch,	5.00
Portis Brethren Church,	7.18
St. James Brethren Church,	10.70
Huntington Brethren Church,	6.00
Mollie R. Griffin,	1.00
Louisville Brethren Church,	21.50
Mr. & Mrs. Isaac Grubb,	5.00
Voila Martin,	5.00
Ashland Brethren Church,	50.06
Garwin Brethren Church,	9.50
Lathrop Brethren Church,	9.00

Mrs. D. W. Campbell,	2.00
Conemaugh Brethren Church,	100.00
Dallas Center Brethren Church,	8.93
B. F. Lampton,	1.25
Wooster W. M. S.,	5.00
Mrs. Sarah Teague,	5.00
New Enterprise Brethren Church, ...	12.50
Myersdale Brethren Church,	30.00
Berlin Brethren Church,	18.20
Johnstown Third Church,	17.05
New Paris Brethren S. S.,	21.03
Mrs. A. F. Williams,	5.00
E. C. Mercer,	2.00
Johnstown Second Church, ...	14.50
J. S. C. Spiekerman,	5.00
Mt. Pleasant Brethren Church,	11.49
Raystown Brethren Church,	7.00
Allentown Brethren Church,	12.25
Hamlin Brethren Church,	16.00
Hagerstown Brethren Church,	31.50
Campbell Brethren Church,	15.75
Gretna Brethren Church,	14.50
No. Manchester Brethren Church, ..	56.58
Mexico Brethren Church,	25.00
Clay City Brethren Church,	4.00
L. G. Wood,	1.00
Gatewood Brethren Church,	5.00
N. D. Wright,	5.00
Daniel Crofford,	11.75
Brethren S. S., Washington, D. C., ..	21.83
Brethren Ch., Washington, D. C., ...	21.50
Goshen Brethren Church,	6.50
Fremont Brethren Church,	2.65
Maple Grove Brethren Church,	4.36
Roann Brethren Church,	50.00
Yellow Creek Brethren Church,	3.00
Pittsburgh Brethren Sunday School, ..	19.02
Canton Brethren Church,	34.00
A. B. Johnson,	1.00
Mrs. Sarah Whisler,50
Los Angeles First Br. Ch.,	33.23
Nancy Housley,	10.00
Samuel Weber,	5.00
Mrs. J. R. Paul,	1.00
F. E. Button,	1.00
Garwin Brethren Church,	11.95

By using the process of elimination it will not take our readers long to determine whether their own local churches have had part in this offering.

We are very appreciative of the offerings made to this worthy cause, but there is always room for ONE more.

R. R. TEETER, Business Manager.

ANNOUNCEMENTS

NORTH LIBERTY, INDIANA

The pastorate of the First Brethren church at North Liberty, Indiana, will be vacated October 1st. Pastors seeking a resident location for one-half time service please communicate with

CLYDE H. SHENEMAN, Clerk,
North Liberty, Indiana.

THIRD CHURCH, PHILADELPHIA

The pastorate of the Third Brethren Church, Philadelphia, Pa., will be vacated September 1. Pastors seeking a location please communicate with Louis S. Kolb, Chairman of Committee, 3502 N. Water St., Philadelphia, Pennsylvania.

Business Manager's Corner

THE PUBLICATION DAY OFFERING

Last week we used two columns of the Evangelist for our corner, and while we want a little space again this week we will not use

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

A Prayer for the Family

By Robert Louis Stevenson

Lord, behold our family here assembled. We thank Thee for the place in which we dwell, for the love that unites us, for the peace accorded us this day, for the hope with which we expect tomorrow; for the health, the work, the food and the bright skies that make our lives delightful; for our friends in all parts of earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and persevere. Offenders—give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us the courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune, down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to wind, as children of their sire, we beseech of Thee this help and mercy for Christ's sake.

THE BRETHREN EVANGELIST

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EDITORIAL

The Flaming Heart

It is the flaming heart that sends the burning influence out into the world. It is the life on fire with the Gospel that challenges and changes men's minds, that commands their allegiance, that moves them to action, and that calls forth their sacrifice. It is a passionate zeal for righteousness that expels civic and social wrongs, that remakes a community's life and that sanctifies its interests and activities. Everywhere it is to be found that an overmastering enthusiasm is the outstanding feature of a going concern or a successful movement. It is not the only thing necessary to succeed but it is the thing that first gains a public hearing and first commands general confidence. It is one of the most pronounced differences between defeat and victory and between weakness and power.

The church is suffering tremendously from lack of this very quality. It is not characterized by the great convictions and the dead earnestness that would make for the greatest success. Indeed, this seems to be one of its most noticeable and wide-spread weaknesses. Many a congregation, one is tempted to say, the average congregation, is feeble and ineffective because it is drugged with indifference; it is paralyzed with lukewarmness and unconcern. It only half enjoys its religion; it only half believes the Gospel; it is only half in earnest about the salvation of the lost and the building of the Kingdom of God. And the world knows it, and only half believes the church's message and discounts its efforts in about the same proportion.

There is great need of more flaming hearts both in the pulpit and in the pew. The ministry and the laity alike need to be baptized with the Holy Ghost and with fire. Our Christian duties rest too lightly upon us; they are too easily pushed aside or too indifferently done. There is too little sensing of the great mission and spirit of the Christ. So heavily did responsibility rest upon him, so burdened was his heart, so urgent seemed his message and so insistent was he on the requirements of righteousness that it was said of him, "The zeal of thine house hath eaten me up;" his zeal fairly consumed him. That passion has not gripped us as it ought. Very little have we entered into the fellowship of the sufferings of Christ, as did the Apostle Paul. Very little do we feel the urgency and incomparable worth of the cause we have espoused. Whether it be as preacher of the Word, or as janitor of the church, whether as deacons of the congregation or as teachers of the Cradle Roll, there is sore need of more holy enthusiasm and heart yearning. Whatever be our task—and every one has a task and a responsibility before God and the church, whether we have official position or not—we ought to feel and to keep in mind that eternal consequences cluster around the doing of that task. That should make us feel that our duty is

bounden and our responsibility inescapable. That was the feeling that made Paul say, "Woe is me if I preach not the Gospel." Every one of us ought to say with equal fervor, "Woe is me if I do not the thing that is given me to do for the extension of the Kingdom of God in the hearts and lives of men." To help turn men's hearts to God and to accomplish the divine will in all human relations ought to be the first duty and the keenly felt responsibility of every disciple of Christ, whether one's endowment is to preach or to sing, to teach or to pray, or to influence lives by personal word and contact.

Paul had the welfare of the souls of his fellowmen so deeply at heart that he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (the Jews). And Moses, too, many centuries before him, had shared so largely the divine vicarious love and compassion for lost and erring humanity that when the children of Israel sinned grossly against God, so much so that he feared even the mercy of God might have found its limit, he prayed, "O this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. That is the passion that brings into operation the power of God, and that moves the hearts of men. "If thou forgive them not—" If the church suffered so deeply for the sins of men and would intercede as fervently and sacrificially, it could move heaven and earth for their repentance and forgiveness. "I could wish myself accursed!" If we yearned so deeply for the salvation of men, to what lengths would we not go that we might win them! If we loved sinful men with a measure of the love divine that impelled the Son of God to give his life that he might become the Savior of the world, then would we be made ashamed of our feeble efforts and would be driven to deeds of service and sacrifice heretofore unknown.

Isaiah declared, "The Lord's fire is in Zion, and his furnace is in Jerusalem." Does that characterize your church? Does it characterize you? If it does, yours is a church and yours is a life that is purged of meannesses, weaknesses, lusts, passions and sins. It knows from experience the cleansing, saving, sanctifying power of the Gospel in the inner life. It is full of the spirit of service and sacrifice. It has no wish but to do what he wills and no ambition but to accomplish his high purposes. In that revealed will such a church has perfect confidence and to the doing of such a task it is wholly devoted. And the flaming earnestness of such a preacher burns brightly on the altar of faith in God's Word and devotion to the divine will. Of him it may be said, as was said of Basil of old, "He is all on fire, a light for God."

What is the source of such zeal? How are we to keep our hearts flaming for righteousness and truth? Our emotions, overwrought from being played upon by human devices, so soon subside. How can our lives continue to glow with such beauty and to burn with such purifying and illumining power and not be consumed? Some one has said of Arnold of Rugby that "the central fact of his experience was his close, conscious and ever-realized union and friendship with the Lord Jesus Christ, and that in the overflowing fulness of his heart every expression of affection which might pass between earthly friends passed between him and the Divine Man, whom as a Friend, he had in heaven, to whom with an exhaustless enjoyment he clung." And that was the inspiration of his life and the source of his remarkable courage and zeal. And it is such intimate fellowship with him who is our Savior and Friend, ay, and indeed, such identification of our lives with his own as was the burden of his great high priestly prayer that is the source of the flaming heart and the secret of the maintenance of such burning zeal. God give us the courage to desire the flaming heart.

Still the Best Seller

The American Bible Society reports the unprecedented number of 9,069,129 volumes of Scriptures in more than 150 languages and dialects as the total issues for its one hundred and tenth year of service. This represents an increase of nearly two and one-half million volumes over 1924 and exceeds by 1,307,743 the largest number issued in any previous year. The increase over the past year in the home field amounted to 738,855 volumes, while the foreign field reports issues of 1,677,966 volumes more than in 1924. These figures are a source of special satisfaction as they show that the Bible still enjoys a healthy growth of interest in all fields, with the largest gains among the peoples of the Far East.

It is interesting to contemplate the significance of such facts. The Bible came to the people of the West from the Near East. Through numerous translations it has been opened to all races in the Occident and has molded and shaped all that is best in our civilization and remains the priceless heritage of Western Christendom. The Book of Books is now open, through scores of translations, to the people of the Far East. These people are now receiving it in unprecedented numbers. Will it remold and remake oriental as it has occidental civilization? We believe that it will and that these millions of volumes of Scriptures which are annually going into the hands of the oriental peoples will prove to be the seed from which will spring forth a new life and hope in the Far East.

"The Bible Belt"

An interesting reaction to The Literary Digest's symposium on "Prohibition in the Colleges" has come to our notice in The Christian Index. The ably edited paper of the Georgia Baptists. It was the Digest's allusion to the South as "The Bible Belt" that called forth editorial comment from our southern exchange and which we quote in part as follows:

The futile effort of certain popular writers to discount religion and all people who profess religious convictions would be ridiculous were it not so pathetic. Here, for example, is an issue of The Literary Digest, last week's issue, with a symposium on "Prohibition in the Colleges." Evidently, the editors of this journal, which has always fought prohibition, are somewhat aggravated with the unanimity in which the college and university presidents declare that there has been less drinking in the colleges since the enactment of the Eighteenth Amendment; and, as they reach that part of the symposium which deals with the answers of the college presidents of the South, they refer to this section as "The Bible Belt."

If such scoffers would but stop to inquire the attitude of the people of the South, which they do not understand in matters of religion any better than they do in other realms, if one is to judge by their misrepresentations, they would discover that we do not regard it as any reflection to be referred to as "The Bible Belt." Our only regret is that we do not more fully merit such a tribute. And we confidently believe that there are many, many people in every section of our nation—even Boston and New York—who would be grateful to have these so-called clever cynics referring to their section as "The Bible Belt."

The Index is right when it suggests that there are many people in every section of our nation who would be proud to have their section referred to as "The Bible Belt," and yet we are not so enamored with the term, because of its exclusiveness. Speaking of the Bible Belt is like speaking of the Cotton Belt, or the Corn Belt; it is to exclude large portions of the country; it is to suggest that the other sections are not characterized by faith in the Book and devotion to its teaching. While the South is not to be responsible for the creation of the term, and cannot be blamed for taking pride in it, yet we are not among those who wish to be left out of "The Bible Belt," though we live in the North. And we are persuaded that there are very few who would wish to be excluded. Nor are we willing to admit that any one large section of the country is deserving of credit more than another for its allegiance to the Word of God.

Moreover, why should there be any "Bible Belt"? Why should the rest of the nation be stigmatized as having little or nothing to do with Bible loyalty? It is against the highest and spiritual interests of our land to build up such a sectional consciousness. We ought to cooperate in trying to build up a Bible loyalty consciousness throughout the length and breadth of our land and seek to make it truly Christian in faith and conduct as well as in name.

EDITORIAL REVIEW

Dr. G. C. Carpenter, pastor of the church at Hagerstown, Maryland, writes an interesting letter, giving some sidelights on the district conference recently held at Roanoke, Virginia, makes mention of some features of the wonderful "Natural Bridge" and remarks concerning the district mission project at Winchester, Virginia, where Brother Emerson Rohart, a recent graduate of Ashland College has become pastor for the summer. The work at Hagerstown is in splendid condition and with their vision and plans and under the capable leadership of Brother Carpenter, we may expect still great progress during the coming year.

President E. E. Jacobs reports forty graduates in all at the close of the first term of the Summer School, also that the splendid showing of the Endowment Campaign under Dr. Bell is giving impetus to the spirit and plans for the local college campaign to be launched this fall.

In a personal communication from Brother C. C. Grisso, pastor of the Warsaw, Indiana, church, we learn that the work is going forward splendidly, that a Daily Vacation Bible School has just been closed with great success, and that the pastor has been retained for another year of service with a substantial raise in salary. That sounds good, and we congratulate both pastor and people on the success that is attending their efforts together. We understand that the pastor has been putting in some hard field work and it is showing results.

Dr. W. S. Bell, Endowment Campaign Secretary, reports his canvass of the Masontown, Pennsylvania, church where he received a gift of \$2,420.31, which shows a commendable interest in the college. Dr. Shively the bursar of Ashland College and who was pastor of the church during the former campaign, was with Dr. Bell and assisted him in this campaign, as no pastor was on the field at the time. Brother Herman Koontz is the new pastor and with this loyal group to back him, we predict for him a successful pastorate.

A post card received at the Evangelist office from Dr. Florence N. Gribble and dated July 2, says: "My plans have changed. I now expect to arrive in New York City, August 5th by the S. S. Berengaria. Shall be glad to have the prayers of the Evangelist family for a safe voyage." Without doubt many prayers will go up in behalf of Sister Gribble, according to her request. And we shall all be glad to see her inspiring presence in our conferences again, and perhaps in a very limited measure in our homes, for we understand that the Foreign Board wishes Dr. Gribble to get a real rest during this emergency furlough and not to spend her energy visiting the churches of the brotherhood, as on previous furloughs.

The General Conference program is to be found in this issue and it holds much in store for every one who attends the conference at Winona Lake, Indiana, August 23 to 29. The time is not far distant and every church ought to plan to be well represented, and where possible, it would be a fine thing to have large delegations in attendance. A church that puts forth effort in this line is well paid in inspiration to increased activity in the local work and added impetus to loyalty to the denominational interests. No one needs to be persuaded that Winona is a beautiful place to go, and has a most wholesome and spiritual atmosphere in which to spend a vacation. And we are assured that, in view of the extensive improvements that have been made since last National Conference, health conditions are excellent.

If, when church members discover that ministers are human enough to have faults, they would pray for them instead of criticising them, they would not only add to the strength of the minister, but they themselves would cease to be a hindrance to the Kingdom and become a blessing instead.

Dr. John Timothy Stone, pastor of the Fourth Presbyterian church of Chicago, recently made a statement that is full of challenge for that denomination, while addressing the Illinois state gathering of Presbyterians. He said, "Don't you know that seventy-five per cent of our preachers are over sixty years of age? We must get young men in the ministry." It would seem not a very encouraging situation for that church.

The care and education of the blind is a new form of service in Bible lands. Notwithstanding the fact that blindness has, until recently, continued to be as common as in the times described in the Gospel stories, very little has been done to make the lives of these unfortunate victims other than a dreary, helpless existence. Within the past few years, however, Near East Relief workers have not only devoted their services to the healing of trachoma, the disease which has been the cause of so much blindness, but they have established schools for the blind in Armenia, Syria and Greece. Recently six of the older girls from one of the orphanages in Greece entered upon a course of training with the object of becoming teachers of the blind. This and all the other noble and benevolent work accomplished by the Near East Relief organization has been made possible mainly by the generosity of the church people of America.

GENERAL ARTICLES

What Will Save America?

By Clarence C. Grisso

(An Address Given at Warsaw, Indiana, July 4, 1926)

These are days when our minds are filled with the thought of the birth of a great nation. For one hundred and fifty years we have been preserved as a great and mighty nation. But how long will we continue? Others have risen and fallen. Their glory and honor and power are only cold facts in history. If we read their records we shall discover that they have risen and fallen according to their relation to Almighty God. If this is true, that all depends upon the religion of the people, then our subject is worthy of our serious thought and attention.

There are many questions confronting our nation—economic, social, and political questions. These are not of supreme importance. But rather, how can we preserve our Christianity? We only need to take one glance across the sea to discover that that has been the downfall of other nations. Will the same conditions which have been the downfall of other nations bring about ours? Does the word of God apply to some nations and not to ours? Has God made an exception of our own when he said, "The wicked shall be turned into hell, and the nations that forget God"? No, a thousand times no! for, "Righteousness exalteth a nation," and "Blessed is the nation whose God is Jehovah," and God pity us if our Christianity is not preserved in all its purity and power.

This brings me to say that if our Christianity is to remain the church must remain. The church is the channel through which religion comes into the lives of the individual and into the life of the nation. God has so ordained it, and you cannot have genuine Christianity without the organized church. Our civilization rests upon spiritual things, and a man who does not stand by the church is a traitor to his country though he don the uniform and go to battle a thousand times. God has never relinquished his sceptre and never will.

What then is our hope? I answer, "Christ through our childhood." Everything else has failed and I am rejoicing to note that the great thinkers of the present age are more and more agreeing that the best way of living is the "Christ way." The expert in science and sociology, and economics, and in all human relations are gradually recognizing that the teachings of Christ are the only adequate principles of survival and well being and the test has proven thousands of times that the genuine old-fashioned religion of Jesus Christ is the only dynamic to achieve any results at all worth while. That gospel can meet all human needs; and the social, political, racial and international problems would disappear as dew before the morning sun if the gospel of Christ were made effective in human hearts. God help the churches of our nation today to come back to "The Faith of our Fathers" and proclaim anew the redeeming religion of Jesus Christ: the religion that was born in Bethlehem's manger; the religion that grew in power until it burst forth as the "Life of men" and the "light of the world" the religion that lighted the path of the Pilgrims to this new world, our own America; the religion that through the centuries past has conquered barbarism, violence and superstition; that has changed the savage into a saint, has



ELDER C. C. GRISSE

Pastor, First Brethren Church Warsaw, Indiana

made the lame to walk, the blind to see, the heart to hope, and caused the whole world to rise from its watery grave into newness of life; the religion that is still the foundation upon which empires and democracies may safely build for the welfare of man and the glory of our God.

This is the conviction of many world leaders in our day. After the war Lloyd George said, "Now it is either Christ or chaos; either the Kingdom of God or world revolution." Henry Watterson says, "The paramount question underlying democracy is the religion of Jesus Christ. Eliminate Christ and you leave the world to eternal war." Earl Haig says, "The church of Christ is the world's only social hope and the sole promise of world peace." George W. Perkins, director of the International Harvester Company said, "Christianity in the hearts of men is the need of the hour. I believe that the application of true Christianity is what the world is striving for." Richard H. Edmons, editor, says, "Above all else this country needs a nation-wide revival of old-fashioned prayer meeting religion." Roger Babson, the world famed statistician, says, "The need of the hour is

more religion everywhere, from the halls of congress to the factories, forests and mines, and remember the church is the only organization in existence that supplies the motive equal to the situation." Now once more, Bernard Shaw, said, "Why not give Christianity a trial? After contemplating the world of human nature for nearly sixty years I see no other way out of the world's misery, but the way of doing Christ's will."

Now this is all very true, and very fine, but where shall we begin? This introduces my second ray of hope for our civilization, and that is childhood. If we want to have any part in the making of tomorrow, we must plant today. The childhood of today, your sons and daughters, and mine, will build the homes, churches, schools, industries and institutions of tomorrow. What will they be? That depends upon the ideals that we give them now. Christ set a little child in the midst of his followers as the key to the kingdom of God, and by this sign the church will still conquer.

Dr. Starbuck some years ago discovered that all the great choices of life are made by the great majority of people in the early adolescent period. Among these choices are religion, vocation and marriage. Yes, we can help to make a better world, and childhood is our opportunity to win.

My attention has been called to a book written by Benjamin Kidd, on "The Science of Power." He points out how two nations completely changed their civilization in a single generation by winning the childhood of these nations. One of these was Germany. She said, "What we want in our nation, we will put in our schools." And the ideals of Germany, "that might is right," were so completely ground into the warp and woof of German youth, that in forty short years she brought on the great world war. The other nation was Japan. A wonderful school system was created. Thousands of high schools, universities, and kindergartens were established. Morals and religion were emphasized, and the result was that in a single generation Japan was

transformed from a very insignificant nation to one of the five greatest powers of the earth.

Here, Brethren, is the challenge to the church, it is the challenge to America. Give us the young and by the implanting of the teachings of Jesus Christ, by the process of a new birth, we will create a new mind and a new nation. Bishop Kurtz recently said, "The great tragedy of Protestantism is that we thought this was an 'old man's world.'" In the United States there are 58,000,000 people who profess no religion—either Jewish, Catholic or Protestant. Most of these came from Protestant homes. The Jews and Catholics have held their children; we didn't. We spent our time in quibbling over things of far lesser value and did not give the youth the time and thought that we should. For in the final analysis the only real values in this world are human values. Nothing counts but just mere folks, and nothing is of value in folks but character, and the only character that enriches for time and eternity is the Christian character, and this can come only by learning to know Christ. This is a hopeful sign that is manifest in the nation today. **God hasten the day when the Bible shall be placed in every public school in the land, and every boy and girl shall be instructed in the things of God.**

Moreover, if our nation is to be preserved and endure and fill her place as a light to the nations, and shall one day bring her glory and honor and lay them at his feet, some-

thing else yet is necessary. Listen: "Without me ye can do nothing." Yes, we shall need a new outpouring of the Holy Spirit of God upon us, that his Spirit may in the light of revealed truth turn us unto him to do only his will. What we need then most of all is a powerful conviction of our need of God. Our great business concerns need it, our colleges—churches—schools—the entire structure of society needs the purifying, uplifting, regenerating, redeeming in-coming of God who laid the foundations of the earth and whose presence in human history is an eternal fact and whose power to help has been witnessed so many times in the lives of individuals and nations.

Our country calls for men. Our times are calling for men, Christ-converted, Spirit-filled, conviction-moved, men who will step into the arena of modern conflict and help to preserve our nation to the glory of God, and to bring in more perfectly that new day of social purity, industrial honesty, national democracy and world-wide peace.

"Great God, give us men!

A time like this demands

Great hearts, strong minds, true faith.

Men who have honor, men who will not lie

Strong men, Christ-crowned;

In public duties, and in serving God,

Give us men! O, God, give us men."

Warsaw, Indiana.

Patrick Henry: Some Personal Traits

By H. H. Smith

Patrick Henry's eloquence has so overshadowed everything else about his personality that his character is not so well known as it should be. That his character does not suffer in comparison with his far-famed eloquence should be a matter of pride to all Americans. Indeed, his eloquence was due, in a large measure, to his lofty character, and this fact has been mentioned by many of his contemporaries. George Morgan, in his "The True Patrick Henry," quotes David S. G. Cabell's tribute, as follows: "History does not record any example of a greater natural orator. He was not an orator as a result of a long and elaborate course of preparation. The loftiness of his nature, his strong emotions, his possession in himself of everything noble and true more than supplied the rhetorician's art."

George Mason, writing of Henry in 1774, spoke to the same effect: "He is by far the most powerful speaker I ever heard. Every word he says not only engages but commands the attention; and your passions are no longer your own when he addresses them. But his eloquence is the smallest part of his merit. He is in my opinion the first man on this continent, as well in abilities as public virtues," etc.

John Adams paid him this tribute: "From personal acquaintance, perhaps I might say a friendship with Mr. Henry of more than thirty years, and from all that I have heard or read of him, I have always considered him a gentleman of deep reflection, keen sagacity, clear foresight, daring enterprise, inflexible intrepidity, and untainted integrity, with an ardent zeal for the liberties, the honor, and the felicity of his country and his species."

His kind and benevolent disposition is shown in a letter to his daughter: "Unite liberality with a just frugality; always reserve something for the hand of charity; and never let your door be closed to the voice of suffering humanity. Your servants especially will have the strongest claim upon your charity; let them be well fed, well clothed, nursed in sickness, and let them never be unjustly treated." It is a tradition among the Henry negroes," says his biographer, "that their grandparents were treated just as Patrick Henry here admonishes his daughter to treat them."

Morgan says: "Henry himself sometimes played schoolmaster. This we learn from William Wirt Henry, who had from his Aunt Sarah an interesting detail respecting Patrick Henry's family customs. It was his habit, said she, to seat himself in his dining-room every morning, directly after

rising, and read his Bible, and as his children would pass him for the first time he would raise his eyes from his book and greet them with a 'good morrow.' And this he would never neglect. Henry's fondness for the Bible grew with his years. 'This book,' said he to a neighbor, 'is worth all the books that ever were printed, and it has been my misfortune that I never found time to read it with the proper attention and feeling till lately. I trust in the mercy of Heaven that it is not yet too late.'"

Colonel Samuel Meredith, in his sketch of Patrick Henry, says: "One thing is remarkable in Mr. Henry, and this information comes from his sister, Mrs. Meredith, a very pious woman, that he was never known in his life to utter the name of God except on a necessary or proper occasion. He was through life a warm friend of the Christian religion. He was an Episcopalian, but very friendly to all other sects, particularly the Presbyterian. His father was an Episcopalian, his mother a Presbyterian. He was so well pleased with Soame Jenyns' Internal View of Religion that, meeting with a copy of it when he was Governor, or shortly after, he had several hundred copies printed and distributed at his own expense. Doddridge's Rise and Progress of Religion was his favorite author on the subject of religion."

The lofty moral tone of Henry's life is shown in a letter dated January, 1799, when referring to trouble with France, he wrote:

"Her conduct has made it the interest of the great family of mankind to wish the downfall of her present government, because its existence is incompatible with that of all others within its reach. And whilst I see the dangers that threaten ours from her intrigues and her arms, I am not so much alarmed as at the apprehension of her destroying the great pillars of all government and of social life; I mean, virtue, morality, and religion. This is the armor, my friend, and this alone, that renders us invincible. These are the tactics we should study. If we lose these, we are conquered, fallen indeed. In vain may France show and vaunt her diplomatic skill and brave troops; so long as our manners and principles remain sound, there is no danger. . . . I am too old and infirm ever again to undertake public concerns. I live much retired, amidst a multiplicity of blessings from that Gracious Ruler of all things to whom I owe unceasing acknowledgments for his unmerited goodness to me: and if I was permitted to add to this catalogue one other

blessing, it would be that my countrymen should learn wisdom and virtue, and in this their day know the things that pertain to their peace."

Morgan says: "Henry died well—in the full faith. 'Oh, how wretched should I be at this moment,' he said, 'if I had not made my peace with God!'"

"All other remedies having failed, Dr. Cabell proceeded to administer a dose of liquid mercury. Taking the vial in his hand, and looking at it a moment, the dying man said:

"I suppose, doctor, this is your last resort?"

"The doctor replied: 'I am sorry to say, Governor, that it is.'

"Then he said: 'Excuse me, doctor, for a few minutes;' and drawing over his eyes a silken cap which he usually wore, and still holding the vial in his hand, he prayed, in clear words, a simple, childlike prayer for his family, for his country, and for his own soul, then in the presence of death. Afterwards, in perfect calmness, he swallowed the medicine.

"Meanwhile, Dr. Cabell, who greatly loved him, went

out upon the lawn, and in his grief threw himself down upon the earth under one of the trees, weeping bitterly. Soon, when he had sufficiently mastered himself, the doctor came back to his patient, whom he found calmly watching the congealing of the blood under his finger-nails, and speaking words of love and peace to his family, who were weeping around his chair. Among other things, he told them he was thankful for that goodness of God which, having blessed him all his life, was then permitting him to die without any pain. Finally, lifting his eyes with much tenderness on his dear friend, Dr. Cabell, with whom he had formerly held many arguments respecting the Christian religion, he asked the doctor to observe how great a reality and benefit that religion was to a man about to die. And after Patrick Henry had spoken to his beloved physician those few words in praise of something which having never failed him in all his life before, did not then fail him in his very last need of it, he continued to breathe very softly for some moments; after which they who were looking upon him saw that his life had departed." Blackstone, Virginia.

Temperance and Prohibition

By J. S. C. Spickerman

Many use these two words interchangeably, as if they meant the same thing; but in fact they are quite different. Temperance means self-control; prohibition means forbidding by authority. When Daniel purposed in his heart that he would not defile himself with the king's dainties, that was temperance (Daniel 1:8). When Nehemiah compelled the traders to stop breaking the Sabbath in and around Jerusalem, that was prohibition (Nehemiah 13:15-21). When Joseph spurned the wicked proposal of Potiphar's wife, saying, "How then can I do this great wickedness, and sin against God?" that was temperance (Genesis 39:9). When Moses and Phinehas took drastic means to suppress licentiousness in the camp of Israel, that was prohibition (Numbers 25:1-9). Both are necessary, but temperance is the better of the two. It is far better for a man to control himself, as Paul did (1 Corinthians 9:27) than to be restrained by others; but if a man will not keep himself from sinful acts, he must be restrained by law. You and I will drive carefully and respect the rights of others on the highway; but the "speed fiend" and the "roadhog" must be curbed by law. You and I will not hold a man up and rob him; but some will do so, if not kept from it by fear of the law. You and I will not drink booze or use other forms of dope, nor tempt others with it; but there are some who put their depraved appetites before every other consideration. There are others who would, if they could, make drunkards or dope fiends of all the young people in the country for the money they could make off of them.

After many years of hard work, expense, and sacrifice, a national prohibition law has been enacted, to save our people from the manifest evils of the liquor traffic. This law has been defied to such an extent that many well-meaning persons, not at all in sympathy with the liquor business consider it a failure. There are so many men who will neither control themselves nor submit to law, that the government seems unable to enforce this or other needed laws. And this in a country where one person in three is a church member, and one in five a Protestant church member. What is the difference between a church member and a bootlegger? If the church member is a real Christian, the difference is a radical and vital one; but if he is putting earthly gain and pleasure before the kingdom of God and the welfare of mankind, the difference is one of degree and not of kind.

We need more men who are led by the Spirit of God even more than we need the strengthening of the Volstead act. I would not consent to any relaxing of the efforts to enforce the laws; but the work to which we as Christians have been expressly appointed goes far deeper than restraint of men's outward conduct. Prevent a man by law from us-

ing or selling liquor, and he is still a lost sinner, dead in trespasses and sins; lead him to Christ, and you not only stop his lawless acts, but you save his soul, and make him a blessing instead of a menace to society. The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control (Galatians 5:22, 23). When the Spirit bears these fruits in a man's life, he makes no work for courts and constables. We pay big taxes to maintain courts, police, prisons, etc., to enforce law; but some of us are woefully stingy with the greater work that is ours as Christians. We are full of enthusiasm over some political reform, but indifferent to the interests of the kingdom of our Lord. Do we really believe that the gospel is the power of God unto salvation? The kingdom must be brought about by God's methods; political reforms, however good, are secondary and supplementary.

Maryville, Missouri.

Songs for Children

I have something of the feeling about hymns for children that I have about children's Bibles, children's books, and children's music. I should not say that children should not be given a few books expressly written for them, or that they should never read any Bible stories told in simple language, or play any simple music written especially for them; but I think we are greatly overdoing this whole business. It was only the other day that I happened to pick up a volume which had a wide reading thirty years ago, namely a collection of ten or twelve chapters by different authors on "Books that have helped me." The writers, beginning with Edward Everett Hale, were all very eminent and successful men. In practically every instance the only books these men had as children were the great classics of literature. If one turns to any list of autobiographies on his shelf he will find the same thing true—Chalmers, Livingstone, Clodd, Newman, Mrs. Ward, Robert Collyer, Carnegie, Sir Henry Jones, Timothy Dwight, Lyman Abbott—I am simply running my eyes along the shelf—he will invariably find that these men grew up on great books. They knew nothing of children's books. There were none. The result was they learned to love the great books, getting out of them what they could. And it is remarkable how much they got out of them. I think that we are making a great mistake today in not putting these great books before our boys and girls even in very early ages. I should give a boy "Ivanhoe" about as soon as he asked for something to read. The same thing is true of the Bible. I should give him the

King James version and let him get out of it what he can. Personally I think he would get a lot more out of it than he would from Professor Van Loon's jazzed edition. My impression is that the boy brought up on Van Loon's edition will never get much further.

I feel the same way about music. There is a feeling abroad that children should be started on pieces especially written for them and some would even have them begin on rag-time and jazz which appeals only to childlike understanding. Very few real lovers of music ever began that way. They began on Mendelssohn, Schubert, and Beethoven and got what they could out of it. As the years went on they got more and more out of it, but their taste for it was formed in childhood.

Is not the same thing true to some degree about hymns for children? It is good to teach the children some hymns which deal especially with the experiences of childhood, but of more importance still is it to teach them the forty or

fifty great hymns of the church. And this brings me to remark what an enriching experience it would be for all of life if each one of us went singing in his heart the great hymns of the faith. I dread to think how impoverished my own life would seem without the hymns I learned as a boy. I wonder that we do not pay more attention to teaching the great hymns to the children during the Sunday school hour. Instead of choosing any hymns that come to hand, why not begin with "Holy, Holy, Holy, Lord God Almighty" and sing that until we knew it by heart, and then go on week by week until we had learned them all. Not only would it be a priceless individual heritage but it would greatly improve the singing in the church. Several churches have had large children's choruses who have sat in the front of the church to add their sweet, fresh voices to the hymns. In these cases they have rehearsed the hymns for the Sunday services with some leader. It is a great experience for both the little singers and the church, as I happen to know.—Frederick Lynch, in *Christian Work*.

THE BRETHREN PULPIT

Our Omnipotent Christ

By Homer A. Kent

TEXT: "But unto them which are called, both Jews and Greeks, Christ the power of God."—1 Corinthians 1.24.

J. Hudson Taylor some seventy years ago in a little hall in Ning-po, China was preaching the Gospel to a little gathering of Chinese. He was preaching from the third chapter of John's gospel and speaking much of the redeeming love of God in sending his only-begotten Son into the world. Into the hall that evening came an honored Chinese business man who was devoutly religious but knew nothing of the true way of life. As the truths of the Gospel were explained on that occasion he became intensely interested for he was a seeker after truth. He had been one of the leaders of a reformed sect of Buddhists but as he sat there listening to the message of the cross new hope dawned in his heart, old things forever passed away and he was conscious of the sunrise in his soul that makes all things new.

At the close of the meeting this Chinese business man arose in his place and said with intense emotion in his voice, "I have long sought the truth, as did my father before me, but without finding it. I have traveled far and near, but have never searched it out. In Confucianism, Buddhism, Taoism, I have found no rest; but I do find rest in what I have heard tonight. Henceforth I am a believer in Jesus."

What may we conclude is the difference between such religions as those of Confucius, of Buddha, of Tao, and that of Jesus Christ? Many of the teachings of these false religions are beautiful and good. Some of them compare favorably with some of the teachings of the Sermon on the Mount. But there is something lacking somewhere in their systems. They lack the power to transform the lives of their followers. Confucius cannot change a man's heart, Buddha cannot, but Christ, the one upon whom our religion is founded and our hope is based, not only is the world's matchless teacher but he has the power to regenerate men's hearts so that they can say, "If any man be in Christ Jesus, he is a new creature, old things are passed away; behold, all things are become new." In Christ only do we find such Divine power and he makes our religion divine. Thus Paul speaks in our text of the Christ whom he preached as "the power of God." Well may we think of him as such also. To realize the omnipotent power of Jesus Christ is to make our faith virile, our home undimmed.

How is Jesus Christ the power of God, as Paul has said in our text? We can answer that question first of all by

saying, He is the power of God in his person. Our Lord came into the world with a mission quite distinct from that of any other. He came to reveal God and to win lost men back to him. In order that he might do this it was necessary that he come as a personality like unto other men yet utterly unlike them. He was composed of a dual personality. He was at one and the same time perfect man and perfect God. His two natures so blended together as to constitute the one great person who was not only the supreme manifestation of God but rather the God-man.

Looking carefully for a moment to the human side of our Lord's personality we see that he truly was a son of man. There have been times when the human side of Jesus' character has been overlooked even as in many instances his Deity has been and is overlooked. Christ's humanity appears everywhere. He had a human mother and a human birth; he had a human growth in wisdom and stature. He had needs as other men do. He was hungry and thirsty and often became weary. He longed for human companionship and sympathy. He had joys, sorrows, and griefs. He was not above the shedding of the tear in the time of heartache. He was recognized by all with whom he came in contact as a real man. But in all of his humanity we see perfection shining through his matchless character.

Now on the other hand as we look at Christ we must be brought face to face with Deity. He was God. He did not merely manifest God, He was God. We see him accomplishing works which only God can accomplish and the people flocked about him in wonderment. Who could he be? From whence comes this marvelous power? Never had anything like it been seen. What manner of man is this? We see him living a life that was beyond reproach. He stood before his carping critics and defied them to point out a single flaw in that matchless character, "Which of you convinceth me of sin" and no one dared speak a word. Throughout all the centuries till the present day his purity has remained unchallenged. We see him speaking only as one having authority and in response men were compelled to say, "Never man spake like this man."

As we look into the face of our Lord we see his two distinct natures and yet how beautifully they blend into the One who is the power of God. See him as he lay asleep in that storm tossed boat on the Sea of Galilee. He had become weary because of his constant ministry to the needs

of the multitudes which gathered about him and had taken this opportunity to rest. The Son of God asleep! That was a manifestation of his human nature. See him again as he stood on the deck of that little boat which was almost ready to capsize, see him as he rebuked the winds and the waves and there was perfect calm . . . that was the revelation of his Deity. We need not wonder that the disciples marvelled and said, "What manner of man is this that even the winds and the waves obey him?" See our Lord as he stood by the grave of his departed friend, Lazarus. See him as he groans within himself; see him as he shed the tear of sorrow! This all brings so clearly to our view the human side of our Lord's character. But see him again as he says, I am the resurrection and the life; see him as he says to the one that slept, Lazarus come forth, and he came. "Yes, we see thee, thou Son of God immortal!

It is the presence in the one person of the two natures that constitutes Christ Jesus the power of God. His humanity gave him the power to be a brother to man, able to sympathize with and to succor the tempted, able to be a faithful and merciful high priest, able to be a representative man himself, thus able to show us how to live and how to prepare for the life to come. His Deity enables him to lead us to God, to lift us from our sin and misery to the mansions eternal. It was said of Mozart that by his sweet music he could bring angels down, and of Beethoven that he lifted mortals up. Jesus Christ because he is divine does both and more. He is the true Jacob's ladder by which sinners may find their way to God and Heaven and eternal happiness. Christ is the power of God in his person.

But he is the power of God also in his work. Jesus Christ most assuredly manifested the power of God all through his earthly ministry. Nicodemus said of him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." But the work which we would consider especially as manifesting the power of God is the work which Christ accomplished when he went to the cross. Thus alone was the crowning work of his life, the work which he primarily came to do. Thus the great Apostle's theme for all of his preaching was not the life of the Son of God but Christ crucified. "I determined," he said, "not to know anything among you save Jesus Christ, and him crucified." Again he said, "The Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness."

How different then was Paul's estimate of the value of the cross from that of the great majority of the Jews of his time and also of the Greeks! To the Jews the preaching of the cross was a stumbling block. The very idea of their Messiah to come as a great temporal king in pomp and splendor and to sit upon the throne of his father David. They had dreams of a king that would surpass in power any Caesar that ever sat in Rome, any Pharaoh that ever ruled by the Nile, any Nebuchadnezzar that ever wore the sceptre by the waters of Babylon. They looked for a king that would make their nation the dominant nation of the world. This to the Jews would be the manifestation of the power of God, not one crucified as a malefactor. Their Messiah crucified!—that was the greatest possible insult. Therefore Jesus was a stone of stumbling to his own people, a rock of offence. To the Greeks the doctrine of atonement through a crucified Christ was foolishness. Nothing was more absurd to them than that the blood of the cross can remove sin and secure eternal salvation.

But consider again Paul's estimate of "Christ crucified." This stalwart exponent of the faith calls him the power of God. The word which is translated "power" is the Greek word from which we get our English word "dynamite." Christ crucified is the dynamite of God. Christ crucified is the one by whom sin is rooted out of the human heart, the one by whom man is lifted into the very presence of God, Heaven itself. The cross of Christ is the great magnet of God which is drawing men and women of every clime and country, of every race and color unto himself until at

last all of the kingdoms of this world shall become the kingdoms of our Lord and his Christ. Long ago the great Emperor Constantine on the eve of battle which was to decide the fate of the Roman Empire, had a dream. In that dream he saw a cross in the sky and about that cross this legend, "In this sign conquer." That cross is still above us, that sign is still about it, but it is not a dream; it is the supremely true thing in earth or sky. There is power in that cross to lead those who believe safely across the great divide into the Paradise of God. The way of the cross leads home and there is none other way but this. What Jesus wrought upon that cross shall endure throughout all the unending ages, and when we have been over there ten million years we shall none the less joyously sing the praises of him who washed us from our sins in his own blood. See him today, the Christ who wore the crown of thorns for the redemption of a lost world!

See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did' ere such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small,

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

THE SON OF GOD—John 6:66-69.

In Christ I touch the hand of God,
From his pure height reached down,
By blessed ways before untrod.
To lift us to our crown.

—Lucy Larcom.

TUESDAY

MADE ALIVE THROUGH CHRIST—1 Cor. 15:20-28.

I feel my immortality o'ersweep
All pains, all tears, all time, all fears and peal
Like the eternal thunder of the deep
Into my ears this truth, "Thou livest forever!"

—Byron.

WEDNESDAY

GIFTS OF THE SPIRIT—1 Cor. 12:1-13.

God's Spirit brings what most man's spirit asks—
The eternal motive of the finite day,
The highest purpose to the smallest tasks,
The stars themselves as lamps to light our way.

—The Independent.

THURSDAY

THE MINISTRY OF GRACE—Eph. 2:4-10.

Grace led my wandering feet
To tread the heavenly road,
And new supplies each hour I meet
While pressing on to God.

—Philip Doddridge.

FRIDAY

TEACHING TRUST—Psalm 32:7-11.

The men that know thy name will trust
In thy abundant grace;
For thou wilt ne'er forsake the just,
Who humbly seek thy face.—Isaac Watts.

SATURDAY

REPENTANCE UNTO SALVATION—2 Cor. 7:9-11.

Let the old life be covered by the new,
The old, old past, so full of sad mistakes;
Let it be wholly hidden from our view
By deeds as white and silent as snowflakes.
Ere the earth life melt in the eternal spring,
Let the white mantle of repentance fling
Soft drapery about it, fold on fold,
Even as the new snow covers up the old.

—Louise Chandler Moulton.

SUNDAY

THE SPIRIT'S INTERCESSION—Rom. 8:26, 27.

The prayers I make will then be sweet indeed
I thou the spirit give by which I pray.

—William Wordsworth.
(Prepared by G. S. B.)

Love so amazing, so divine,
Demands my soul, my life, my all.

Christ is the power of God in his cross. It is the cross that lifts us. Therefore may the estimate that Paul held for the cross find appreciation in our hearts.

As a final consideration let us think of Christ as the power of God in his present ministry. What a powerful Being is the Christ whom we worship today! Following his glorious resurrection he said in words which stagger the human mind: "All power is given unto me in heaven and in earth." No exception is made here. All the power and authority of all the universe is claimed by the living Christ. We look into the recesses of space and wonder at the power that holds the stars and the planets in their places. Jesus Christ holds them there. We go to the seashore and watch the tides ebb and flow. What power is it that lifts the oceans at regular intervals and brings them back again? The mighty Christ is that power. We stand at the brink of a mighty cascade and see unlimited power manifest in the rolling, tumbling waters. We stand in awe of such power. It all belongs to Christ. He alone is responsible for it. Then in the realm of the spiritual as in the realm of the material, Christ is the power that directs.

Following Christ's claim to be the possessor of all power he says in words which are of infinite consolation to every faithful disciple of his, "Lo, I am with you always even unto the end of the world." Surely such a Christ is able to keep that which we commit unto him. For the believer he lives today. He lives to intercede at the Father's right hand, he lives to guide us with his Spirit, he lives to empower us for the conflict which is ours to wage with unseen forces of evil on every hand until at last we shall be able to sing the victor's song. It is ours to realize today that "greater is he that is in you than he that is in the world." Brethren, let us know with the Apostle Paul that Christ is in truth "the power of God."

OUR DEVOTIONAL

The Shield of Faith

By Pearl Jackson

OUR SCRIPTURE

Without faith it is impossible to be well pleasing unto him, for he that cometh to God must believe that he is and that he is a rewarder of them that seek after him (Heb. 11:6). Be ye steadfast, unmovable always, abounding in the work of the Lord (1 Cor. 15:58). But my righteous one may live by faith (Hab. 2:4). If he shrink back from faith my soul hath no pleasure in him (Hebrews 10:38). I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service (1 Tim. 1:12). Put on the whole armor of God that ye may be able to stand against the wiles of the devil (Eph. 6:11).

OUR MEDITATION

Paul exhorts that the Christians or converted Gentiles at Ephesus, to whom this epistle is generally thought to have been written should not neglect one piece of the armor of God. Later in this chapter he mentions the pieces of armor, namely the girdle, breastplate, footwear, shield, helmet and sword. While each piece is essential and should not be neglected, we are now most interested in thinking of the shield of faith. We do not believe we should neglect any stress that might be placed on the whole armor, but let us think for a while on the shield of faith.

The ancients regarded the region of the heart as the seat of life, intellect, passion and the habitation of the soul. All of which made it necessarily a portion of the body to be protected with care. Hence we have the need of the shield in the ancients' armor for warfare. Paul, that scholar of old,

realized this fact and built upon it by comparing the spiritual armor to that which was tangible and with which these people were acquainted. Paul not only makes this comparison but makes it even stronger by asserting that the spiritual shield is that of faith. Since the physical shield was of such importance to the preservation of life, surely the spiritual shield of faith must be of equal importance in the preservation of the spiritual being. We need our spiritual armor "that ye (we) may be able to stand in an evil day" (Eph. 6:13). Hence it is of great importance that we have with us the shield of faith. Faith is the ability to reach out and take hold of the promises of God, and make them a part of ourselves. We sometimes say that faith is so abstract that we cannot comprehend it easily. But let us illustrate it with some tangible events of our every day life. By this method we can clear our thoughts many times and understand the unknown by comparing it with the known. We most assuredly have a trust, and may we call it faith in the engineer who drives the engine that pulls the coach in which we ride. We even give our lives to his judgment and ability to operate his machine. Then we have faith in the trust company where we deposit our money and again we have faith in ourselves when we undertake an extended and difficult task. There is however a difference between a dormant faith and an acting faith. We may have faith in the above mentioned ways but yet we do not realize any benefits from our faith unless we exercise it and it becomes an acting faith. Our faith in God is of no benefit to us unless it is an acting faith, one bringing us returns.

Possibly some one will wonder how we can have the protection of the shield of faith. It can be had by the taking, by laying hold on the promises of God. Living by faith is a reliance on God. The mustard seed relies on God and he takes care of it. How much more ought we to rely on him. We who are his highest creation surely ought to find it possible to live by an expectant faith.

It is altogether possible to lose faith after one has had it. Of course we wonder how we are going to keep it, and there is no better way than by exercising its possession. "If he shrink back from faith my soul hath no pleasure in him" (Heb. 10:38). To exercise faith is to live by faith and to grow spiritually. "The righteous shall live by faith" (Rom. 1:17). Again we can refer to our physical development and compare it to our spiritual development. Take for instance the muscle of the arm. When it is exercised regularly it grows and becomes stronger, but when it is kept from use it shrinks and withers away until it is so weak that it cannot be used. Just so with our faith, if we expect to keep it and develop it, we must use it, for it is against the natural law for anything to stand still. Reaching out and getting the objective and making it our own is the exercise of faith.

Now for the results of faith. The most important is its keeping and establishing power. It is a shield against evil, even driving away evil thoughts. Through faith all things are possible even to the removing of mountains. Through faith we can lay hold of the plan of salvation reaching out and taking it for our own. We have the offer, the price has been paid and through faith we can take hold of eternal life. Not a standing faith but an acting faith. Now is the time, not in the future, and if we feel the need of a protection from the evil one, the Shield of faith is ours by acting. It is said of George Mueller while operating the orphanage established by him in Africa, that he never lacked food nor was it a financial failure because of his faith in God. He took hold of the "Shield of Faith" and protected the work of the Lord which he was trying to do.

OUR PRAYER

Father, give us a faith like our fathers possessed when they did the great works for thee. Give us a working faith such as will move us to activities for thy Kingdom and which will complete our armor, that we may be able to more worthily engage in the battle for truth and righteousness. Through Christ we ask it. Amen.

Losantville, Indiana.

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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 1)

The Deliverance at the Red Sea

Scripture Lesson. Exod. 13:17-22; 14:10-16.
Reference Material—Psalm 78:12-14; Heb. 11:29.

Devotional Reading—Psalm 37:1-7.

Golden Text—Jehovah is my strength and song, and he is become my salvation. Exod. 15:2.

LESSON LIGHTS

(From Illustrated Quarterly)

The Pillar of Cloud and of Fire

From this time the march of the Hebrews was divinely guided by a pillar of cloud by day and of fire by night, rising above the host, a conspicuous object that could be seen not only by the marshaled host, but by the scattered companies of women and children, as they fed their flocks and followed afar off the marvelous signal of divine presence. The fire that produced the smoke could not be seen in the daytime, but it was reflected on the smoke and made brilliantly visible in the darkness, just as we have seen the pillar of smoke rising from Vesuvius change into a pillar of fire by night. A great host marching through a country without roads or other marks of civilization must be provided with some conspicuous object to serve as a signal to the main body, and to all straggling parties connected with it.

Fleeing Slaves and a Pursuing Army

"It was a desperate situation, a band of slaves pursued by a well-equipped, well-organized Egyptian army. How many there were who followed Moses out of the land of Goshen we do not know. How large Pharaoh's army was, we cannot tell, but the odds were all against Israel and in favor of Pharaoh. Swiftly the army of Pharaoh was catching up with the struggling, straggling Israelites. The Red Sea before them and Pharaoh's army behind them, how should they be delivered? On the edge of the sea they camped for the night, but few of them slept, for their doom seemed near. But during that night a strong east wind divided the waters so that early in the morning the children of Israel were able to march over the bed of the sea to the opposite shore. Swiftly the Egyptians pursued, but as they entered the depths where the sea had been, their chariots began to sink in the sands, and at the command of the Lord, as Moses stretched his hand out over the sea, the waters returned and covered the chariots and the horsemen, even all the hosts of Pharaoh that went in after them into the sea, so there remained not so much as one of them. Thus the Lord saved Israel that day out of the hands of the Egyptians."

Pharaoh Himself Not Drowned

It is nowhere said that Pharaoh himself was drowned in the sea. He was overthrown in his army. According to the monuments, Merneptah was not much of a warrior, but preferred to send his generals to war rather

than go himself. It is a matter of the utmost interest that the body of Merneptah has been found in the "Valley of the Kings," in closest proximity to the burial place of his father Rameses.

No notice of the Exodus is found upon the monuments of Egypt. Nor should we expect any. Just as in the list of Napoleon's great battles surrounding his tomb there is no mention of Waterloo, although it was his best-known battle, so we would not expect this defeat to be recorded on the tombs of the Pharaoh.

The Challenge of a Great Deliverance

(1) Each great deliverance is an argument for future deliverances. If God has found for us a way out of what seemed to us to be surrounded with impassable barriers, we can trust him the next time we see the walls closing round us. (2) God does not often expect us to wait and see the way before we start. We are to take a lesson from our past deliverances and go forward, expecting that the way will open, as it did before. Sitting still does not, as a usual thing, show up the open path. (3) After God has protected us in danger and delivered us from peril, we should praise him and thank him as the Hebrews did at the Red Sea. We should be eager to tell every one what he has done for us, and we should go singing through life in such a whole-hearted way that in heaven we shall not be ashamed to join in "the song of Moses, the servant of God, and the song of the Lamb."

A Type of Conversion

The crossing of the Red Sea illustrates the great act of conversion. (1) We seek to escape from the bondage of sin. (2) We find at last that we are unable to save ourselves. (3) We pray to God, and he bids us trust him and go forward in the duties close at hand, believing that he will open a way. (4) God performs the divine act, the miracle of regeneration, entirely beyond our power, while (5) we do our part by obeying his word and yielding ourselves completely to his guidance. (6) This is a beginning, but only a beginning, of the Christian life. The long discipline and growth are before us.

"Israel's way of escape lay forward. So with the awakened sinner. Backward means only renewed slavery and death. Forward is the watchword of all seekers and of all saints. 'Yes, but the Red Sea is there.' Moses crossed the Red Sea. If God has planted the Red Sea there, and brought you to it, and allowed Pharaoh to come in behind you, he can carry you through, or over, or under the sea, as it pleases him. There are many ways in which God can save you, and only one in which he cannot. He cannot save you if you go back."

"This remarkable story of the deliverance of Israel could be paralleled a thousand times in history, with this exception, that the average historian ascribes the deliverance not to the Lord, but to some freak of nature or strange, sudden turn of fortune. The Hebrew historian, however, sees the hand of God directly and dominantly in this mighty deliverance from the swift-following foe.

"It is the same way in the world today. Sudden deliverance comes, and one person says, 'That is just my luck,' while another says, 'That is the Lord.'"

Are You Selling Your Sunday School?

By John F. Cowan

The idea of selling a Sunday school to the community was incubated at the Rotary Club luncheon. The minister of the Grand Street church was seated beside a visitor who genially introduced himself:

"I'm Ross, insurance philanthropist, Bigopolis. What might be your doorplate and daily stunt?"

The minister chuckled amusedly. After all, then he was not so obviously ultra-clerical in appearance. He'd just keep up the "ineog." "Well, suppose I say I'm promoting one of the world's oldest going concerns; represent the local branch here."

"Just in the promotion stage—eh? Well, what's your lookout for turnover and sales?"

"Our goods were on the market long ago; but we'll soon double our capacity. You'd know our brand if I mentioned it."

This kidding the insurance man was fun; would open the way to telling, by and by, of his grand church improvements. It was going to read well, too, in the report to his state association, thus:

"The Grand Street Church has opened its splendid \$150,000 parish house, with up-to-date accommodations for the Sunday school, for social, recreational, and other work. Both the church and its energetic, live-wire minister are to be congratulated."

"Yes," the self-complacent minister was saying to his lunch partner, "we certainly are going to have a magnificent equipment for greatly increased production."

"So-o?" softly intoned the other. "Congratulations! But how is the actual sale of products shaping up? Booked many advance orders? What's your publicity and line-up of prospects?"

"Publicity? Prospects?" The minister was getting beyond his depth. "Do you mean we should have newspaper advertising? Why, my dear sir, our new building is advertising in itself—a \$150,000 pile of brick and concrete! Everybody in town knows of it—the latest word in equipment."

"Indeed? Must be a church, then. That's the only concern that expects to pose silently in the splendor of its brick walls and reputa-

tion and have the whole community tumbling at its feet. By the way, I'm a member of the Seventh Street church, Bigopolis, and I was tipped off by our parson to take a look at a modern parish house here. So, let me tell you about my scouting to find it. I asked the hotel clerk: 'Where is the Xyzational Church?'

"Search me," was his staring reply; 'been here only five years.'

"Then he called a bell-hop. 'Say, boy; where's the Xyzerian Church—brick or stone, sir?' he added, seeing the boy's vacant stare.

"'Brick,' I guessed; 'with a fine new \$150,000 addition looming up.'

"Oh, that must be the Zeth-Israel synagogue,' chipped in the boy.

"'G'wan!' the clerk shooed the boy off. 'This gent isn't looking for a Yiddish joint.'

"'Hey, Bill!' he called to a taxi driver

lounging in the lobby, 'you know this town like your a b c's. Where's the Abecedarian Church?'

"'Sure, I know. Taxi, sir? Jump in; I'll frisk you there.'

"'Thank you kindly, brother,' I declined, offering a big cigar to ease off his disappointment. 'I'm needing a constitutional—not an eighteenth amendment constitutional—so, if you'll tip me off as to direction, I'll make it on shank's horses.'

"'Oh-hum!—Le'me see—why, yes; it must be somewhere up above Third, or Fourth! Anyone up that wal'll wise you.'

"Say, Mr. Man, did you ever start out to Sherlock-Holmes a mysterious unknown, on the strength of what every one in town is assumed to know of the location? Listen; while you're chasing it down, I'll find the

north pole. Well, I sauntered several blocks beyond Third, periscoping for a tall tower and a monumental stack of brick. Just as I was thinking I must have headed the wrong way, I overtook a newsboy.

"'Hey, son!' I quizzed him, 'Where hereabouts does the Grand Street Church hold forth?'

"'No such customer on my route,' he fired back at me in snappytones.

"'Say, brother; did it ever occur to you that it would be a mighty elever hit to tip the taxi-drivers to steer strangers to our churches, and to have at least one newspaper delivered there; and to stand in pretty well with the street car conductors and policemen who are likely to be called on pretty often to direct strangers in the city?'—Sunday School Worker.

J. A. GARBER, President
Ashland, Ohio

E. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Preachers

I heard two ministers of God
Proclaim the Word,
One flamed with fire, invective and hot scorn
For those who did not see the light he saw.
"This is God's word I speak—
I read it from his holy Book,"
He cried;
"Take it and believe it or be damned!"
And as I left the sacred house of God
These words come surging through my starv-
ing soul,
He does not make me think of Jesus Christ!

The other, not less full of zeal,
But calm and sure,
Revealed to us a God of wondrous love
Whose yearning heart bleeds ever
For the sheep that stray away,
He, too, read from God's Word,
But, as he spake,
Methought I saw the Candle of the Lord.
Touch many flickering lamps of dying souls
And lighten them upon a gloomy way.
"He makes me think of One who died for
me!" I said.

William E. Shaw,—The Christian Century.

Isn't it nice to know just what we want to do and then to go ahead and work hard at our task? That is just what the young man of our story did.

I told you that the task of this hero was a very hard one. Guess what it was? He wanted to teach people to know God as their Father and friend, he wanted to set an example of the kind of life to live, and he wanted to save them from their sin. Just think what a hard job it would be to do all of that. He had to be both a teacher and a preacher. Besides these he was a helper in every place where he found a chance to help anyone.

For three years he worked very hard. He had a small group of very faithful friends who became dear to him and helped him as much as they could. Then, of course, the Heavenly Father helped him because our Father loved him. Sometimes everyone was nice to this young man and made his task some lighter. Sometimes things seemed to go wrong and people were very cruel to him. Finally, near the close of the third year after things had seemed rather bright for a while, troubles came along.

What do you think happened to this man? A lot of people took hold of him with rough hands. His friends went back on him. The people who took him were very mean to him. Just think how terrible that must have been when he had been trying all during his life to teach people to love each other and be kind to each other. Finally, these people killed him. Do you suppose that he felt that he was a very great loser. Do you suppose that he said, "I have worked all my life for these people, and now they are killing me, they have forgotten everything I have taught them, they are ungrateful, mean wretches, I hate them?" Or do you suppose that he said of his friends who went back on him, "You seemed to be my friends but now you have forgotten me, I will never speak to any of you again, when I see you?" No, he did not

do any of these things. Instead he prayed for them. In the time when all had forsaken and he seemed to be a loser in all that he had planned to do, he prayed for those who were trying to defeat him.

You know, I am quite sure, who this story is about. It is about Jesus, our Savior, who lived on earth just like other people and suffered here. This story is a little bit hard for you small boys and girls to like, but I wanted you to know how Jesus acted when he seemed to be losing everything that he had worked for and wanted.

Can you follow the example of Jesus when you lose things you want? When you lose the game you tried so hard to win, can you smile and be always kind to the person who won? When you have worked for hours trying to learn a hard lesson or to make something that is new and difficult, can you lose with a smile and say, "Well, I'll try again as soon as I can; maybe I can win next time?"

Do you know what we are told in Romans about losing? The verse that is given in your Bible references says that in honor we should prefer one another. That means that we should desire that the other fellow get the honor rather than ourselves. That is a pretty hard rule sometimes, but it is a good one to keep in mind. If we learn to love others so well that we will be happy to see them win even when they are defeating us, then we will not really be losers at all. Let's strive to live as much as we can like Jesus lived and always be as good losers as he was.

Bible References

M., July 26. Isaac, a good loser. Gen 26:18-22.
T., July 27. The loser's rule. Matt. 5:40, 41.
W., July 28. How Jesus acted in defeat. Luke 23:34.
T., July 29. What not to do. 1 Thess. 5:15.
F., July 30. Look out for jealousy. Prov 24:17, 18.
S., July 31. Show a kindly spirit. 1 Cor. 13:4-6.

Le Raysville, Pennsylvania.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 1)

How to be a Good Loser

Romans 12:10

Once upon a time, in a far away country, there lived a wonderful young man. This young man was older than you, Junior boys and girls. However, he was not so very old. He had finished his education and had started to work. Now, this young man had a very big job. He had thought things all through and he had decided just what he wanted to do.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Challenge of South America

By Mrs. S. G. Inman

The study of Latin America will prove especially interesting and profitable if we keep in mind the romance of the past, the rapidly changing present, and the promising future of our southern neighbors.

The little island of Santo Domingo is the cradle of American history. Here Columbus built the new world's first city, with its beautiful cathedral which is still standing and in which his bones rest today. Here the first American university was established and from here Cortez went to Cuba and organized the expedition that resulted in the conquest of Mexico. From here Pizarro, with a few followers and no equipment worthy of the name, started out to find the fabled riches of Peru.

Pizarro succeeded in finding gold but in doing so he destroyed one of the world's oldest civilizations. The center of this civilization was Cuzco, where lived the Inca or Emperor who had extended his realm until it included nearly all the west coast of South America and the Andes highlands. The people were marvelous builders. One looks on the ruins of their great temples and fortresses with amazement and admiration. Where did they get these immense stones? How did they cut them to fit so closely that one cannot insert a knife blade between the crevices? The government of the Incas was paternalistic. Everything centered on the Inca—so that when he was captured by the Spaniards the whole structure fell. The Indians were enslaved and their beautiful forts and temples were destroyed.

The Spaniards also imposed their religion upon the Indians—in form if not in reality. In ancient times these Indians saluted each other with, "Thou shalt work and thou shalt not steal"; now their greeting is "Holy Mary without sin conceived." The priests from Europe built their churches on top of the destroyed Indian temples, so that the Indians would come there naturally to worship. The Indian gods were rechristened with Bible names. And today the Indians dance the old pagan dances in front of the country churches. In the highlands of Peru I saw Indians, dressed in leopard skins and masks, engage in these ancient dances.

Today Peru is governed by a despot. For example: a prominent young woman, who conducted an industrial school for girls, operated a little printing press on which she printed, for some of the university students, a protest against some government abuses. As a result she was thrown into prison where she endured great hardships for ninety days. Since further work in Peru was impossible, one of the ladies of our party gave her funds to go to Argentina to open another school. A young manager of a ranch, a friend of a former official whom the President did not like, was falsely accused and imprisoned. The upholstery in his home was ripped up and

the plaster torn from the walls, in hope of finding revolutionary literature and, although none was found, he was ordered deported. He had no means of communicating with his family, but an official of the steamship line sent them word and the beautiful young wife had but thirty minutes to pack their clothes and join her husband on the vessel on which we were traveling. She left behind five little children and started out, she knew not whither, for they had no passports.

The only center of liberal thought in Peru is in the university of San Marcos, the oldest university in the new world. Twenty-eight of her professors have been deported. The chair of philosophy is occupied by one of South America's most influential Protestant missionaries. Dr. John Mackay of the Scotch Presbyterian Mission has become the friend of the students and is also director of a large boys' school in Lima. The Methodists have near here a fine girls' school and the only Protestant missionary hospital in South America.

Chile is often called the Britain of South America. The President is a man of the people, and is fighting for them against the power of the land owners and the Roman Catholic church. The people of Chile are alert and the women seem to have more freedom and more chance for self-expression than in other Latin American countries. The woman's movement is expressed in four powerful women's clubs, representing respectively the aristocracy, the professional woman, the middle-class woman and the working woman. The first is the only one working for votes for women. As it is under the control of the archbishop, the other clubs are afraid of the franchise for women on account of the danger of more active priestly control. The women's clubs in Chile, Argentina and Uruguay are more interested in social betterment, community service, the education of the poor, and child conservation than they are in politics.

The Chilean poetess, Gabriela Mistral, a lovable and spiritually-minded woman, is a Catholic, fighting the sins of the church from within.

The Young Women's Christian Association at Santiago is a university for university women. With the guidance of the secretary the girls conduct the affairs of the Association and raise a large part of the funds. Though mostly Catholic, they have their Bible study classes and last year they selected Fosdick's "Meaning of Prayer" as their study book. When the Association faced financial difficulties, one Roman Catholic girl said: "There seems nothing we can do about it. We must pray for guidance. And let us all kneel as we pray. It seems so disrespectful to stand."

Another great movement in these countries is the temperance campaign. Like all the for-

ward-looking movements in South America, it has developed within the last ten years. In Chile it has been fostered by the laboring men and in 1923 the Pan-American Conference in Santiago passed a resolution favoring "progressive diminution of the consumption of alcohol." Chile, a great wine-producing country, drawing a rich revenue from the traffic, championed the resolution and, with Argentina, Uruguay, Colombia and other countries, has presented to its congress a project for partial prohibition. A program of compulsory temperance instruction has been adopted in the public schools of practically all the countries represented.

Most interesting of all the great movements of South America is the students' movement. Thousands of students in the universities of Argentina, Chile and Peru and other republics have joined in an "idealistic fraternity" which has been fired by what one of their leaders calls a noble dream of transformation. The movement has decried "parchment scholarship" demanding reorganization of the whole system of higher education—called militaristic, materialistic, aristocratic and ultra-nationalistic. It declares itself in revolt against "the nationalistic sophism that the interests of the nation, right or wrong, are superior to all morality." Awake to the danger of a purely utilitarian education that may "extinguish the sacred fire of souls," it calls for the cultivation of the spirit. Its further watch-words are peace, brotherhood, humanity, international solidarity and service. The university men of Chile have issued a manifesto declaring they would never take up arms against their Peruvian fellow-students. In Argentina, Bolivia, Peru and Chile the movement has associated itself altruistically with the depressed and laboring classes, bands of students voluntarily conducting night schools for workmen, children, Indians and other neglected illiterates.

There is a great eagerness for education which the Evangelical mission schools are doing much to meet. There is a fine Methodist girls' school in Santiago, also a Union Bible seminary supported by Presbyterians and Methodists. There is a Presbyterian boys' school whose graduates occupy positions of honor and leadership throughout the republic. In Buenos Aires the Methodists and Disciples unite in the "Colegio Americano," whose graduates are received without examination in the National University. Buenos Aires is such a tremendous city that to work there effectively there is need of the same resources and equipment as in New York City.

The Young Women's Christian Associations, bridging as they do the gap between the past and present social conditions, fill a great need and are crowded to the bursting point. The Associations in Rio and Buenos Aires each have over a thousand members and the four-year-old organization in Montevideo has four hundred members. There has

also been steady but slower growth in the churches; the gain of the last ten years being greater than during the fifty years preceding. One reason for the slow growth of Evangelical Churches was given by a great Argentine educationalist who said at the Montevideo Congress:

"Our people have seen so much immorality connected with the established church, in the life of the clergy, and so much insincerity in prayer, in the church's attitude toward education, in charity, in the lives of so-called religious people, that I cannot but feel that missionaries are marching under a much discredited banner. You come from a land where religious faith may be taken as the mark of Christian character. With us the very opposite is often true. To save itself, morality has had to sever its religious connection and to look for the support of science."

A lawyer said to one missionary: "You are a Protestant? I respect Protestantism but hate Christianity. The former stands for all progressive, educational and social ideas, but Christianity (as we know it) is the base, fountain and source of all our ills."

This is what makes missionary work in Latin America harder than in many other mission fields. The people already know the name of Jesus but he means to them a sor-

rowful, broken, powerless man, hanging on a cross. We must show them that Christ is alive and has power to transform their lives and that he is the answer to the spiritual longing in the hearts of the people today.

In Brazil, Protestantism has made greater advances than in other South American countries. In Rio alone there are one hundred Evangelical preaching places and a pastors' association has sixty members. The first Presbyterian church has nearly two thousand members and supports eighteen branch Sunday schools and a number of missionaries. Rio is perhaps the foremost Evangelical center in the Latin world.

The possible future of these Latin American countries staggers the imagination. We receive great quantities of tin from Bolivia, chocolate from Ecuador, rubber and coffee from Brazil, quinine from Peru, nitrate,

inter fruits and the world's richest copper from Chile, and the Argentine is already one of the world's greatest producers of wheat and beef. South America has untouched mineral resources and great uncultivated plains with room for the surplus populations of the old world. Immigrants are coming over at the rate of a million a year—a tide that must profoundly affect the future.

Within the fringe of culture and progress that marks the coast of South America lies

another continent. We could draw a line from north to south four thousand miles long and not touch a single Evangelical mission station. This continent within a continent covers 6,000,000 square miles, or four-fifths of the entire area. It constitutes for Evangelical Christianity the largest expanse of unoccupied territory in the world. It contains ten million Indians ranging from the more civilized highland Indians to the head hunters of Ecuador and the wild savages of the Amazon.

Within this great neglected area there are a few bright centers. In Asuncion the Disciples of Christ have a large school to meet one of the greatest opportunities in all South America. In the Chaco, among the savage Indians, the Church of England, led by Brooke Grubb, has one of the most remarkable mission stations in the world—described in Mr. Grubb's thrilling book, "An Unknown People in an Unknown Land." This effectively answers the question, "Are missions worth while?" Neither Catholic nor Protestant has more than touched this almost unknown "continent within a continent." Today we face this great Indian problem without funds and seemingly without hope of starting any large work among them for years to come. What a challenge! —Missionary Review of the World.

NEWS FROM THE FIELD

PROGRAM OF THE THIRTY-EIGHTH GENERAL CONFERENCE OF THE BRETHREN CHURCH, WINONA LAKE, INDIANA, AUGUST 23 TO 29, 1926

MONDAY, AUGUST 23

Evening

8:00 General Conference Program. Auditorium.
Song Service.
Announcements.
Devotions.
Sermon by the Vice Moderator, Charles H. Ashman.

TUESDAY, AUGUST 24

Morning

6:15-7:00 Prayer and Praise Service. Auditorium.
Led by Sylvester Lowman.
8:00-9:00 GROUP MEETINGS:
Ministers. Chapel of the Inn.
"Are We a Disappearing Brotherhood?" Martin Shively.
Laymen. Auditorium.
"Sunday School Attendance and Efficiency."
M. P. Garber.

*S. M. M. Bethany Auditorium.
Business. Appointment of Committees. Reports of Officers.

9:00-11:00 Organization of Conference. Auditorium.
Music.
Devotions.
Organization.
Moderator's Address. J. A. Garber.
11:00-12:00 Bible Lecture, "Daniel's Prophecy of the Seventy Weeks—I. The Sixty-nine Weeks." Prof. Alva J. McClain.

Afternoon

2:00-3:00 General Conference Program. Auditorium.
Publication Interests.

Annual Report of the Business Manager of the Publication Board. Roy R. Teeter.
Annual Report of Brethren Evangelist Editor. Geo. S. Baer.
Annual Report of Sunday School Editor. Quinter M. Lyon.
3:30 W. M. S. Session. Auditorium.
Song of Praise and Thanksgiving.
Prayer. Mrs. U. G. Shively.
Instrumental Music. Miss Arlene Stuckman.
Devotions. Mrs. Clarence Sickel.
Soprano Solo. Miss Kate Teeter.
President's Annual Message. Mrs. W. H. Beachler.
Reports of Officers:
Second Vice President, Mrs. G. T. Ronk.
General Secretary, Miss Ruth Austin.
Financial Secretary, Mrs. N. G. Kimmel.

* Only this one hour daily of the S. M. M. program appears in this General Conference Program. The full program of their Conference will appear elsewhere.

Treasurer, Mrs. Mary C. Wenger.
"Outlook", Mrs. Ira D. Slotter.
Literature Secretary, Mrs. D. A. C. Teeter.
Announcements and Appointment of Committees.
Prayer and Benediction.

Evening

7:00-8:00 General Conference Program. Auditorium.
Laymen and Boys' Work Session.
"Pastor's Relation to the Laymen's Movement from Layman's Standpoint." H. F. E. O'Neill.
Boys' Work Addresses. George S. Jones, W. R. Deeter.
8:00 Sermon, "Cleansing, Fellowship, and Communion."
Claud Studebaker.

WEDNESDAY, AUGUST 25

Forenoon

6:15-7:00 Prayer and Praise Service. Auditorium.

Led by Charles W. Mayes.

8:00-9:00 **GROUP MEETINGS:**
Ministers. Chapel of the Inn.
 Business and Memorials, conducted by Chairman G. W. Rensch.
Laymen. Auditorium.
 Business Session.
S. M. M. Bethany Auditorium.
 Morning Worship. Johnstown Third. S. M. M.
 Business.
 Reports of Committees.
 Reports from Districts.
 Announcements.
W. M. S. Tabernacle.
 Song and Prayer.
 Devotions. Mrs. Calrenee Sickel.
 Piano Solo. Miss Dorothy Oberholtzer.
 Election of Officers.
 Presentation of National Policy and Goals.
 Prayer and Benediction.

9:00-10:00 **General Conference Business Session.** Auditorium.
 Devotions.
 Business.

10:00-11:00 Benevolence Session. (Speakers to be announced) .

11:00-12:00 Bible Lecture, "Daniel's Prophecy of the Seventy Weeks—II. The Seventieth Week." Prof. Alva J. McClain.

Afternoon

2:00-3:00 **General Conference Program.** Auditorium.
 Conservation and Extension. (Speakers to be announced).

3:30 **W. M. S.** Auditorium.
 Song and Prayer.
 Devotions. Mrs. Clarence Sickel.
 Announcements.
 Vocal Solo. Miss Doreas Bame.
 Address, "The Unsearchable Riches of Christ." First of Three Studies in Ephesians. Mrs. H. P. Reisinger.
 Prayer and Benediction.
 Get-together-and-get-acquainted half hour.

Evening

7:00-8:00 **General Conference Program.** Auditorium.
 Sunday School and Christian Endeavor Joint Session.
 "Sunday School and the Young People." Milton P. Puterbaugh.
 "Christian Endeavor and the Young People. Homer A. Kent.

8:00 Sermon, "The Spirit-filled Life." A. R. Staley.

THURSDAY, AUGUST 26**Forenoon**

6:15-7:00 Prayer and Praise Service. Auditorium.
 Led by L. V. King.

8:00-9:00 **GROUP MEETINGS:**
Ministers. Chapel of the Inn.
 Outline Program of Ashland College Endowment Campaign. President E. E. Jacobs.
Laymen. Auditorium.
 "Church and Sunday School Playgrounds."
 Miss Adda Inboden.
S. M. M. Bethany Auditorium.
 Morning Worship. Muncie S. M. M.
 Reports of Committees.
 Election of Officers.
 Announcements.
Boy's Work. Places to be announced).
 Recreational Games and Mixed Stunts, in charge of E. L. Miller.
 Short Talk, (Speaker to be announced).
 Drill or Drama Practice, in charge of George H. Jones.

9:00-10:00 **General Conference Business Session.** Auditorium.
 Devotions.
 Business.

10:00-11:00 Home Missions Session.
 Report of Home Mission Secretary.
 Reports of Mission Pastors.

11:00-12:00 Bible Lecture, "That Wonderful Last Week."

G. W. Rensch

Afternoon

2:00-3:30 **General Conference Program.** Auditorium.
 Sunday School Session. Pres. W. H. Beachler, presiding.
 2:00 Opening Worship. Edwin Boardman.
 2:15 "Evangelism Through Religious Education." O. C. Starn.
 2:35 "Missions in the Sunday School." N. V. Leatherman.
 2:55 Presidential Message. Wm. H. Beachler.
 3:10 Secretarial Surveys. J. A. Garber, M. A. Stuckey.
 3:25 Treasurer's Report. Martin Shively.
 3:30 Divisional Conferences. (Places to be announced).
 (a) Administrative, S. M. Whetstone.
 (b) Children's. Miss Hazel Keiser.
 (c) Young People's. George H. Jones.
 (d) Adult. W. I. Duker.

3:30 **W. M. S.** Auditorium.
 Song and Prayer.
 Announcements.
 Vocal Solo. Mrs. Bert Badibaugh.
 Devotions. Dr. Florence N. Gribble.
 Musical Number. Miss Arlene Stuckman.
 Second Study Ephesians. Mrs. Reisinger.
 Prayer and Benediction.

Evening

7:00-8:00 **General Conference Program.** Auditorium.
 Home Missions Sessions.
 Kentucky Mission Interests. (Speakers to be announced.)

8:00 Sermon, "Home: the Foundation of Christian Missions."
 L. G. Wood.

FRIDAY, AUGUST 27**Forenoon**

6:15-7:00 Prayer and Praise Service. Auditorium.
 Led by C. R. Koontz.

8:00-9:00 **GROUP MEETINGS:**
Ministers. Chapel of the Inn.
 "The Importance of a Bible Teaching Ministry in a Whole Gospel Church." Alva J. McClain.
Laymen. Auditorium.
 "Our Boys: How to Keep Them in Sunday School and Church." Alva Evans.
S. M. M. Bethany Auditorium.
 Morning Worship. Ashland S. M. M.
 Reports of Committees.
 Plans and Policies for 1926-27.
 Announcements.
Boys' Work. (Places to be announced.)
 Recreational Games and Stunts, in charge of Austin R. Staley.
 Short Talk or Story. Ed Miller.
 Drill or Drama Practice.

9:00-10:00 **General Conference Business Session.** Auditorium.
 Devotions. B
 Business.

10:00-11:00 Evangelistic and Bible Study League Session.
 A well-known Revival Hymn.
 Exposition of the Word and Prayer, Alva J. McClain.
 Reports of the League Officers.
 A Special number in Song.
 Address, "The Sword of the Spirit in Evangelism."
 M. A. Witter.

Prayer.

11:00-12:00 Bible Lecture, "That Last Wonderful Week."
 G. W. Rensch.

Afternoon

2:00-3:00 **General Conference Program.** Auditorium.
 Ashland College Interests.
 "The Seminary." Dean J. Allen Miller, Prof. Alva J. McClain, Prof. J. A. Garber.

3:30 **W. M. S.** Auditorium.
 Song and Prayer.
 Announcements.
 Instrumental Music.
 Devotions. Dr. Florence N. Gribble.

Vocal Solo. Miss Lulu Wood.
Third Study in Ephesians. Mrs. Reisinger.
Feast of Ingathering.
Prayer and Benediction.

Evening

- 7:00-8:00 **General Conference Program.** Auditorium.
Ashland College Interests.
Ashland College and Her Educational Problems Today."
President of the Board, Orion E. Bowman; President of
the College, Edwin E. Jacobs.
8:00 "The Imperative Need of the Brethren Church". Endow-
ment Secretary, Wm. S. Bell.

SATURDAY, AUGUST 28

Forenoon

- 6:15-7:00 Prayer and Praise Service. Auditorium.
Led by W. R. Deeter.
8:00-9:00 **GROUP MEETINGS:**
Ministers. Chapel of the Inn.
"How May the Number of Spirit-filled Brethren Be
Increased?" A. L. Lynn.
Laymen. Auditorium.
"Best Methods of Financing the Church." L. W. Barber.
S. M. M. Bethany Auditorium.
Morning Worship. North Manchester S. M. M.
Business.
Inspirational Address. G. T. Ronk.
W. M. S. Tabernacle.
Song and Prayer.
Devotions. Dr. Florence N. Gribble.
Vocal Solo. Miss Lulu Wood.
Round Table Discussion and Exhibition of "Best Pro-
grams."
Recognition of Banner Societies.
Prayer and Benediction.
Boys' Work. (Place to be announced).
Recreational Games and Stunts.
Short Talk. Charles H. Ashman.
Drill or Drama Practice. In charge of George Jones.
Boat Ride or Swim for All. Jones, Staley, Miller, Ash-
man.
9:00-10:00 **General Conference Business Session.** Auditorium.
Devotions.
Business.
10:00-11:00 **Foreign Missionary Society Session.** President J. Allen
Miller presiding.
Reports and Business.
Bible Lecture. "The Sign that is Spoken Against." R.
Paul Miller.

Afternoon

- 2:00-3:00 **General Conference Program.** Auditorium.
Christian Endeavor Session. President J. A. Garber pre-
siding.

- 2:00 Opening Worship. William Shaffer.
2:15 "Christian Endeavor Fellowship." E. M. Riddle.
2:35 "Christian Endeavor Cooperation." C. E. Williams.
2:55 "Christian Endeavor Publicity." Louis P. Clapper.
3:15 "Christian Endeavor Extension." F. C. Vanator.
3:30 "Christian Endeavor Methods:
(a) Junior. Miss Doris Stout.
(b) Intermediate. W. O. Nish.
(c) Senior. R. D. Barnard.

Evening

- 7:00-8:00 **General Conference Program.** Auditorium.
Foreign Missionary Interests.
Address by Dr. Florence N. Gribble, Missionary from
Africa.
Address by Clarence LeRoy Siekel, Missionary from
South America.
8:00 **Woman's Missionary Session.**
Missionary Pageant, "The Light of the World."
Offering.

SUNDAY, AUGUST 29

Forenoon

- 6:15-7:00 Prayer and Praise Service. Auditorium.
Led by L. A. Myers.
9:30-11:00 Sunday School. Tabernacle
Superintendent S. M. Whetstone.
Music by the Nappanee Sunday School Band.
Special Home Mission Offering.
11:00 Morning Service. Tabernacle.
Music.
Devotions.
Sermon. "The Cost of Redemption." A. V. Kimmell.

Afternoon

- 2:00-3:00 Music by Nappanee Sunday School Band.
2:30 Lecture, "Peace." J. Raymond Schutz.

Evening

- 7:00-8:00 Christian Endeavor, led by Robert Crees.
8:00 Evening Worship.
Music.
Devotions.
Sermon, "The Great Work of the Church." Hcs. 7:1,
8, 9. W. I. Duker.

The Conference Music Committee, E. L. Miller, Charles A. Ash-
man and E. M. Riddle will have charge of the Conference Music.
The song services will be led by Edwin E. Boardman.

EXECUTIVE COMMITTEE

E. L. Miller, Chairman	J. Wesley Platt
M. A. Witter, Secretary.	R. F. Porte
W. R. Deeter	W. H. Beachler
L. A. Myers	H. V. Wall
C. H. Ashman	Freeman Ankrum
J. L. Garber	S. Lowman
F. G. Coleman	

NEWS OF THE COLLEGE

The first term of the Summer School closed last Friday. Thirty-nine finished the short, two year course and one the four year course, Bachelor of Science in Education. Superintendent Martin of Richland County gave the address.

Thursday of last week, the Summer School had the opportunity of hearing a quartette of colored singers from Tuskegee Institute, Alabama. They rendered a most excellent program of 45 minutes' length. Doubtless many of my readers have heard these men sing over the radio. They sang many plantation melodies and Negro spirituals. It is the first time so far as I know that such a group of singers ever appeared on College Hill.

Dean Miller spent the last week at Shipshewana, Indiana, where the Brethren of

Northern Indiana hold a yearly Bible conference.

Work has started on the college dormitory fitting it for girls only.

Mrs. Leslie, Dean of Women, will return this week from Bowling Green State Normal where she has been doing work.

I am expecting to meet the local trustees and a man from New York this week with the end in view of laying out plans for the local campaign which we expect to inaugurate this coming fall. The response which Dr. Bell is meeting will be a source of great encouragement here.

The second summer term begins today, Monday, and will continue for five weeks, closing the week before our National Conference.
EDWIN E. JACOBS.

HAGERSTOWN — ROANOKE — WINCHESTER

The District Conference held in Roanoke in June was in many respects the best yet. The attendance was good. The program was excellent. The spirit was fine. The "Virginia Hospitality" was true to reputation. Well-received, well-fed, well-cared-for, well-entertained, was the feeling of the delegates from all directions.

The mission chart showed that some churches were behind on the payment of their missionary apportionments and some of the delegates from such churches were sorry and ashamed of the record. Some of the churches promised to pay up. Now is the time to do that. Next year every church in the district ought to be marked up in red which means paid in full.

This district has centered its mission work in Winchester during the past year and is pleased with the results thus far. The new church building is worth \$6,000. The new pastor, Brother Emerson Rohart, will be there during the summer and is rendering splendid service. His own spiritual life and sound Gospel preaching are an inspiration to the people. He is well liked by the community. The Sunday school has an enrollment of 90 with the attendance between 60 and 70 and that in hot July. The writer has promised to shout when their attendance reaches 100. It behooves every church to be faithful in the support of district missions. Pray and pay.

Brother Melvin Stuckey has been making the rounds in our district in the interest of the Sunday schools. His help was much appreciated both in Hagerstown and in Winchester.

Not far from Roanoke is "Natural Bridge," a marvelous arch of rock. Many of our readers have never seen it. "It ranks among the great wonders of the world, approaches Niagara in grandeur and exceeds it in height and awe-inspiring mystery." It is of one single block of limestone, wide enough to span Broadway in New York. The rock bridge connects the summits of two mountains. The Lee Highway over which we traveled goes over this bridge.

George Washington, when a surveyor for Lord Fairfax, visited this spot. The place is pointed out where it is said that he cut his initials in the rock high up beneath the bridge. The 1,500 acres in the tract is owned by a corporation for profit. Many people agree that it ought to be owned by the U. S. government and not be used for material profit. At the head of the ravine a mile and a half from the bridge is "Lace Waterfalls," and then the water flows or rather tumbles swiftly over the rocky bed until it finally rushes underneath the wonderful bridge, which is 215 feet above the water and 100 feet wide. Travelers who have the opportunity should not miss seeing "Natural Bridge."

Vacation is again at hand and will be much appreciated after a very busy year. The Hagerstown church is going forward. Vision is manifest on the part of the membership. A steady pull is what counts. A teacher training class will be organized after vacation. No Sunday school can get along very well without trained teachers. And no teacher can do his or her best without that training. God expects our best.

Evangelist Frank G. Coleman with Mr. and Mrs. J. B. Long, singers, are coming for our fall evangelistic campaign beginning October 25. The church is praying for victory. Consecrated work coupled with persistent prayer always wins.

The Conference at Winona is earlier this year, being all in August. That ought to mean the largest attendance yet. May the attendance record be broken and the inspirational profit be multiplied.

G. C. CARPENTER.

ready to talk about the subject that engrossed so much of his time.

"How many policies," I asked, "would your company sell if it withdrew its agents from the field and depended solely upon newspaper advertising for its business?"

"Scarcely any," he replied. "Everyone knows that life insurance is a good thing, and yet, unless personally interviewed, people are

likely to postpone consideration of the matter, and so it is in many cases altogether neglected. The only way to get life insurance is to go after it."

Similarly, the most successful method of bringing men and women to Christ is to seek them out, one by one, and press upon them the claims of the Savior—The Westminster Teacher.

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

MASONTOWN BACKS ASHLAND ENDOWMENT

The Masontown church is one of our oldest congregations and has always stood loyal to the interests of our church. We had some handicap in our work here as their pastor, Brother Gingrich had recently moved to Johnstown to take up the work with the Second Church of that city.

So we had to make the canvass of the church without the assistance of the pastor, which always makes the work a little more difficult on account of not knowing the people and where to find them. Fortunately in the latter part of the canvass, Brother Martin Shively, the Bursar of the College and formerly pastor of this congregation was with us for two days and helped us. I should also mention Brethren Provance and Kelly that gave me some time out of their busy life and was of great aid.

We found the members of the church anxious to see the proposed endowment for Ashland go over and willingly gave their support. This church is located in the famous coke dis-

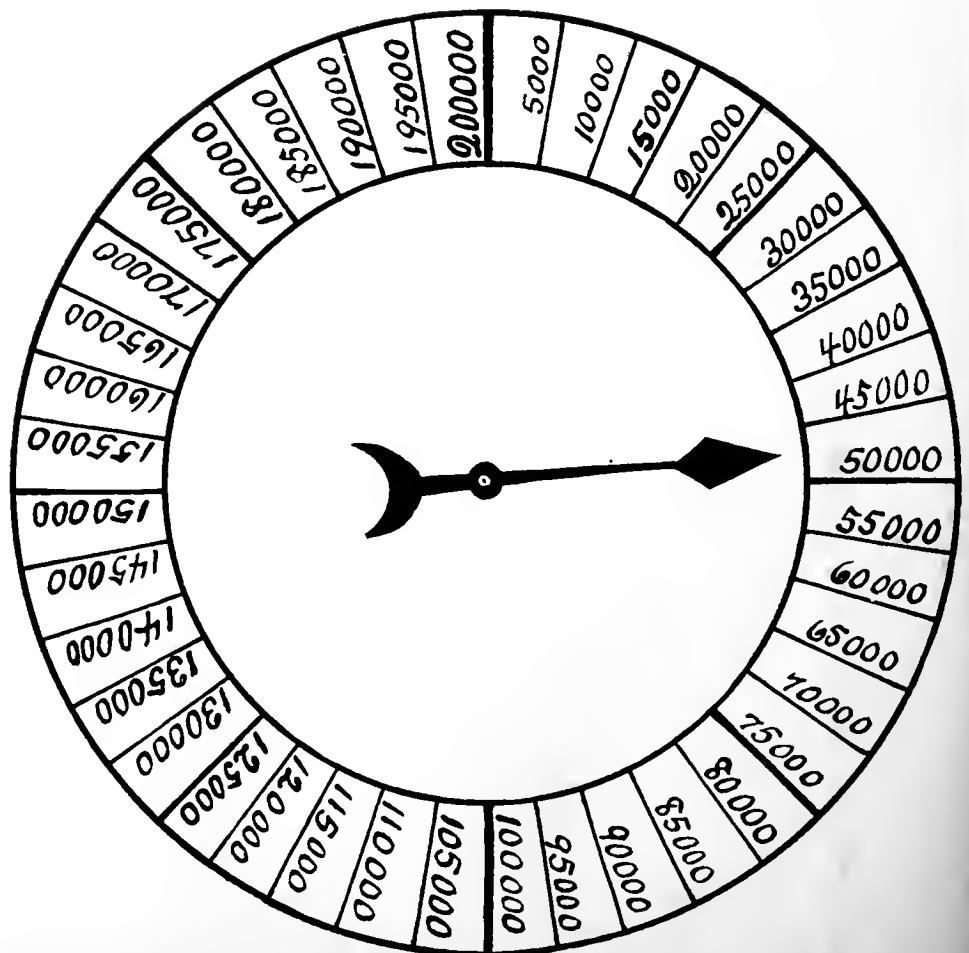
trict of Pennsylvania and like all the coal districts at this time, are in the midst of a business slump.

They recently called one of Ashland's graduates to be their pastor, Brother Herman Koontz, and while passing through the other day I noticed that the parsonage was being renovated, so that they must have a "hunch" that the new pastor will have an assistant.

The Masontown church has a good sized membership and strong Sunday school, with prospects for growth.

The total result of the Masontown canvass was \$2,420.31 and we are still expecting to hear from a few more later. Included in this gift is the bequest of Charity Sterling Hogue of \$1,000. Masontown, like every church so far visited in this campaign, is standing back of Ashland College and determined to see it made a Standardized College. MASONTOWN MOVES THE DIAL FORWARD A LITTLE LESS THAN \$2,500.00

W. S. BELL.



HOW TO WIN SOULS

The other day I met a life insurance agent on the street car, and of course he was very

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1926

The **BRETHREN EVANGELIST**

- ONE · IS · YOUR · MASTER · AND · ALL · YE · ARE · BRETHREN -



Paul Preaching at "The Place of Prayer"

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The Atheistic Uprising

Throughout the country there are disturbing evidences of a growing tendency toward atheism and a materialistic evaluation of life. In practically every community there are demonstrations of this spirit and attitude, but we have been inclined to look upon these instances as so isolated that they scarcely deserved attention. But it may be that we have not been sufficiently observing, that we have been too blind or indifferent to the situation. Doubtless it has not assumed towering proportions, but it is sufficiently aggressive, as well as deceptive in its manifestations to be alarming, and to arouse us to active and determined opposition. And that opposition should not take the form of repressive measures, but of enlightenment and warning. Turning the searchlight of truth upon error is the surest way of putting it to confusion and flight. And that is what religious leaders are beginning to do in increasing numbers.

In a recent issue of the *Reformed Church Messenger*, the editor said:

This July evening seemed to be an open season for the proponents of anarchy. On three successive corners on Broadway men were shouting their opposition to the dictations of Church and State, and declaiming against the folly of faith in a Supreme Being. One raucous-voiced individual, buttressed by a huge American flag, gave voice to sentiments which appeared to destroy every principle and ideal for which Old Glory is supposed to stand, according to the Declaration of Independence and the Constitution of the United States. Never would he surrender, he said, a single one of the "inalienable rights" he possessed to the dictation of a majority, for the State like the Church is "in essence autocratic and destructive of individual initiative, choking and paralyzing every human personality that is handicapped by its baleful influence." He would admit, he said, that Christianity had been of some benefit to the illiterate and mentally defective folk, though at the same time it had crippled and stupefied them and made them satisfied with the inhuman and intolerable condition of the status quo. Religion was, therefore, a curse rather than a blessing. The emancipated (mentally free and independent folks) like himself, had forever shaken off these degrading shackles which destroyed or emasculated manhood. Like the Russian "reds," he therefore proclaimed religion to be "the opiate of the people," and urged his hearers to join in a war against it.

We could not help wondering about the effects of such violent and vituperative language on the streets and sidewalks of New York.

While religious organizations are wasting much of their energy in fighting one another or in suspecting each other's purposes and motives, the enemies of all religion are sowing the seeds of atheism and anarchy. There is much in our contemporary literature and drama which corresponds all too freely with the implications of these tirades from the store-box orators of the streets. The recent revelations concerning the "Young Pioneers," the juvenile schools in Communism and Atheism established in America, give some conception of how far-reaching this activity of the "Reds" in our own land now is.

But if this atheistic and materialistic propaganda were confined to the lower strata, it would not be so alarming. The great mass of people do not listen with much credulity to the store-box orator, or to the wild-eyed, fierce-voiced "red". Dr. Leinbach rightly observes, "But even more, we need to fear the mechanistic teaching in colleges and universities which, though more refined, leads to the same ends." It is by our college-trained leaders and schoolmen that the effective influence is wielded, and if these be inoculated with the germs of materialism and unbelief and go about spreading the contagion, it is not hard to believe that we are destined ultimately to reap a most fearsome harvest. Dr. J. Fort Newton is quoted as declaring materialism to be the "worst enemy of America, the darkest and most terrible philosophy known among men." He calls it—

"The philosophy of mud, which makes men of less value than money and things, which uses men to make money instead of using money to make men. It treats men as an animal, in contrast to his spirituality—the hieroglyph of eternal value inscribed on his soul. The awful mischief of the philosophy of materialism is that if man thinks of himself thus, if he thinks of himself cheaply, he will deal with his fellows as cheap stuff. The evils of the world—war, injustice, cruelty—never can be abolished until men think of themselves and their fellows as sons of God and potential citizens of the kingdom of Heaven. Europe seems to be sinking slowly into bankruptcy, bitterness and despair. Democracy is dead or dying, and a string of dictators stretched across its tomb. If America fails in its faith—fails to train men to rule themselves and to serve their fellows—our civilization is lost. The darkest menace of the world is a new, uprising atheistic democracy—its shadow lies like a pall over Russia. It is the mother of wild radicalisms and insane fanaticisms. Only a great faith in God, in church and synagogue, and in the hearts of our people can protect us from such a fate. It is time for Christian men to unite—time to cease fighting one another, and to stand together for the truths that make us men, for the spirituality that redeemed humanity from brutality, and makes the world stable and the holy things of humanity secure.

Dr. Newton is not famed for his conservatism, but he certainly sounds a fundamental note here. Our civilization is builded upon Christianity and a belief in God as revealed in Jesus Christ is the only safeguard of our national, social and individual lives. If we let this be weakened or undermined we are foolish beyond comparison. We must maintain a spiritual view of life and a firm faith in a God who is both present and spiritual, loving and powerful, fatherly and just, one who is active and can be importuned. It makes a difference not only that we have faith in God, but in the God of the Bible, the God whom devout hearts have found precious and approachable. Faith in a denatured God is of little worth. Dr. Alva Martin Kerr, Editor of the *Herald of Gospel Liberty*, strikes hard at this tendency to devitalize God. He says:

If one does not believe in a God worth while, what is the use of believing in any God at all. That is a question that has come to us again and again as we have read after some of those extremists who make God out such a vague and incomprehensible "Force" or "First Cause" that one could not possibly have any conscious fellowship with him or get any sort of good out of him. What is the use of having such an intangible and depersonalized God any way? Religion becomes a wholly unintelligible thing with that kind of a God, and worship nonsensical. And the queer thing about it is that those who preach such a devitalized God pride themselves upon being the only Simon-pure rationalists. But why is it rational, either in human thinking or human experience, to spend time and money and life in worshipping and serving a God that has no personality and knows nothing about us and can not possibly be of any help to us. Unless one can have a God that knows us and cares about us and is some account to us, what is the use of having any at all?

It only needs that the true character of atheistic and materialistic teachings shall be shown up and the vast body of sensible folk will turn from them and to a more loyal allegiance to their Christ and God, as instinctively as a child turns from a serpent to the protecting care of its father.

No congregation can fulfil its mission toward the people of its community when its membership is non-spiritual and prayerless.

Who is to Drink It?

It is quite generally conceded that the "wet" campaign to build up sentiment against the Eighteenth Amendment and the Volstead Act has succeeded in doing just the opposite. As the *Christian Advocate* suggests, "Masses of good men and women have been awakened and sharpened by the fury of the wets, who by slander and noise thought they could turn the tide against the temperance forces of this country." Bishop Thomas Nicholson, president of the Anti-Saloon League of America, declares that the propaganda of the wets in Congress has "turned to our profit . . . The wets are helping us." General Superintendent McBride says that in spite of the furious campaign in Illinois, a pivotal state, the temperance forces have won every congressman the wets have fought. And it is forecasted that the next Congress will have a stronger majority for the Constitution and its enforcement than ever.

Notwithstanding all these omens of good fortune for the dry cause, there are still some good people, even among church folks, who have allowed themselves to be swept off their feet by the bitter onslaught of the wet forces and deceived into thinking that prohibition is not being enforced, nor can be. The following report appearing in the *Reformed Church Messenger* of an actual dialogue which took place between two American citizens the other day, is a good illustration of how to show up the silliness of the claims that sentiment is drifting back to the days of the open saloon. One was a business man and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman, with an air of finality: "Prohibition is a failure, and we must get used to the idea of making America 'wet' once again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied; "You know that I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerks who drink liquor."

"Do you want your customers to drink it?"

"No, I would much rather not; I am sure that those who use strong drink will not buy so much from me nor pay their bills so promptly."

"Will you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not so sure than anybody should drink it. I guess we're much better off without it."

EDITORIAL REVIEW

The General Conference secretary states that credentials have been mailed to pastors, and that should any one be missed or have need of more, they can be had by writing him.

Dr. Florence N. Gribble favors Evangelist readers with another story of tribal customs in Africa. These are informing as well as inspiring and should prepare our hearts for larger loyalty to foreign missions.

The Riverside Institute of Lost Creek, Kentucky, is in need of another high school teacher. Anyone prepared and willing to do such missionary service should write Brother G. E. Drushal. Doubtless some one will answer the call.

Brother R. F. Porte informs us that a Daily Vacation Bible School of two weeks' duration was recently held in his church at Louisville, Ohio. It was a distinctly Brethren school of which the pastor was superintendent. We are promised a further report concerning it in the near future.

A letter from Camden, Ohio, is said to be not at a standstill, but going forward, one evidence of which is the paying off of the mortgage on the church, concerning which mention was made in the columns on a previous occasion. Also two additions to the church were made during a revival held by the pastor, Brother Beery, early in the year.

We have repeatedly invited Christian Endeavorers to send in reports of interesting Christian Endeavor programs or other activities in connection with their work. We are pleased to call attention to the unique program and combination service arrangement of Louisville, Ohio, and recorded on the Young People's page.

President Jacobs in his college news informs us that the local endowment campaign will be launched in the early fall, and that a company of trained solicitors have already been placed in charge of the campaign. As the brotherhood has been following Dr. Bell in his canvass among the churches with their prayers, they will also gladly respond to President Jacobs' appeals for prayer in support of the Ashland city and county campaign.

Is your church planning to send a delegation to General Conference at Winona Lake, Indiana, August 23-29? Make it a large one and send with each one a note book and pencil with instructions to make copious notes of the many good things that will there be said and of the things done. Make it more than a vacation trip; make it a time of spiritual enrichment and inspiration, which will result in larger loyalty and service in the home church.

The Second Church of Los Angeles, Calif., of which Dr. E. M. Cobb is pastor, has enjoyed a very successful evangelistic campaign with Brother Charles Ashman as preacher of the Word. Seventy souls are reported as a result of this meeting. This church has experienced a remarkable growth under Brother Cobb's pastorate, having trebled the membership of both Sunday school and church. Brother Ashman reports 216 confessions received during his campaigns in Southern California.

Brother W. R. Deeter writes an interesting newsletter and it is evident that he could not have had many idle moments during the months past, judging by the many activities in which he has engaged in the capacity of leader, besides his regular preaching and pastoral work. The Sunday school is showing a splendid interest with an average of nearly one hundred and twenty-five, while the Christian Endeavor Society is going strong and is planning to entertain the district convention this fall. Brother Deeter also refers to his revival campaign at Udell in May.

Dean J. Allen Miller, calls attention to the changed policy of the Seminary, whereby students by completing a six-year course, three in the college and three in the seminary, may receive the degree of Bachelor of Theology. This makes possible a more thorough preparation for the ministry than has heretofore been urged upon the candidates. Read his announcement on page 16, where it is to be found; also an advertisement of the College setting forth the various courses offered. Ashland College is the place where Brethren young people from every part of the brotherhood should secure their higher education.

A quiet little wedding of general interest to the brotherhood occurred at Ashland, Ohio, on June 9, 1926. Miss Eleanor Yoder, daughter of Dr. and Mrs. C. F. Yoder, missionaries to Argentina, was united in marriage to Mr. Egydia Romanenghi, who came from Argentina nearly two years ago and entered Ashland College to prepare for the Christian ministry. Mr. and Mrs. Romanenghi have let it be known that when they have completed their education, they expect to return to South America to do missionary work. The ceremony was performed by Prof. Alva J. McClain, assisted by Dean J. Allen Miller, in the home of Brother and Sister McClain, in the presence of a few invited guests, among them being Miss Grace Yoder, sister of the bride. In behalf of the Evangelist family, we extend these talented and consecrated young people most hearty congratulations and wish them many years of happiness and service together.

"How big is your Bible?" Some one asked that question the other day and the answer that came varied according to their understanding of its significance. One said, It is a family Bible. Another said it is a vest-pocket edition. Another giving it a little different slant, said, My Bible has 66 books from Genesis to Revelation. But President Barbour of Rochester Theological Seminary places the emphasis on the possession pronoun, How big is YOUR Bible? And he insists that YOUR Bible is only "that part of the Bible into which you have personally entered." Only that which you have made your own really belongs to you. There is so much truth in that claim that it makes me a little hesitant about stating how big my Bible is. How about you?

GENERAL ARTICLES

The Holy Spirit As Seen in the Acts of the Apostles

By Willis E. Ronk

The place the Holy Spirit holds in the Acts of the Apostles will hardly be understood without due reference to and comparison with the Gospels. The Holy Spirit revealing and exalting the Son is the central fact or factor in the Acts. It is well for us to remember that in the Gospels Jesus is the central fact. The Son reveals, exalts and does the will of the Father. In Jesus' own recorded sayings the mention of the Spirit does not often occur, and "It is significant that in no case does Christ speak of the Spirit as acting upon his followers while he is present with them. He would keep the thought of the disciples fixed upon himself as the revelation of the Father." (I. H. Wood). The last discourses, as recorded by John, glow with references to the coming of the Spirit, without whom even the person and work of Christ in their hearts would not be complete. (John 16:7-13.) The Holy Spirit will unfold to their hearts and minds the whole meaning and power of Jesus himself. (John 15:26 and 16:14ff.) In view of this, when we turn to the Acts, we are not surprised to discover that the Holy Spirit is the continuator of the redemptive process begun by Jesus in the world; and that he makes effective in the human life the truth which the earthly mission of Christ revealed. Nor are we surprised to discover that central to the teaching is the Holy Spirit revealing and exalting the Son.

In accord with the promise that the Holy Spirit would come and unfold to the hearts and minds of the disciples the whole meaning and power of himself—Jesus, inspired by the Holy Spirit (1:2), had "commanded that they should not depart from Jerusalem, but wait for the promise of the Father—" for "ye shall be baptized of the Holy Ghost—" (1:4, 5). The disciples in obedience to the Master's command not only tarried in Jerusalem, but being of one accord spent much time in prayer. We can only conjecture as to what hopes and expectations filled their breasts during those days of waiting. "And when the day of Pentecost was fully come, they were all with one accord in one place" (2:1). "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance" (2:4). It is important to notice in this connection, that, with the first impartation of the Spirit in the new age, ALL who were in the room were filled with the Spirit. It might however be well to add that these were believers who had faith and were expecting the manifestation of the Spirit. This experience is peculiar to the day of Pentecost and does not occur again in the same manner among the Jews. After Pentecost, so long as the Gospel was preached to the Jews only, the Spirit was imparted by the laying on of hands, (8:17; 9:17) upon condition of faith (2:41), repentance and baptism; "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (2:38). The laying on of hands was always performed by the apostles until the conversion of Saul, when hands were laid on by Ananias (9:17). The Samaritans were not conceived as having received the Holy Spirit when they received the gospel and had been baptized, and it was only when Peter and John had gone down and prayed for them and laid their hands on them that they received the Holy Spirit (8:14-17). A similar experience occurs when Paul is at Ephesus and finds certain disciples



ELDER W. E. RONK
Pastor Brethren Churches at
Clayton and West Alexandria, Ohio

of John the Baptist. After being instructed they are baptized into the name of Jesus after Paul had laid his hands upon them "the Holy Ghost came upon them and they spake with tongues and prophesied" (19:1-7). In connection with the condition of the coming of the Spirit there is just one more reference to be noticed which is Acts 10:44-48 and the reference to the same experience as recorded in 11:15-18. This manifestation of the Spirit we might call the second Pentecost, or the gentile Pentecost. Here the only condition for the reception of the Spirit is faith. Without baptism or the laying on of hands the Spirit descends on believers with the same manifestations of power as revealed at Pentecost. Is this taken to be a new departure and are the gentiles to receive the Spirit in this manner? Peter and the Jews who were with him clearly understood that this proof is that the Gospel is also for the gentiles and it is so argued by them when the contention arises in Judea. To my own mind it is clear that the unusual experiences of Pentecost were necessary to usher in the new age, and new work among the Jews, and the experience at Caesarea was needed as opening up

the work among the gentiles. And it may well be that these experiences are given to us, that we should not attempt to fetter the Spirit by saying that he should come in any one way, or at any one time.

Let us look at the manner of the Spirit's coming as here revealed. The two symbols used are the wind and fire. "And suddenly there came from heaven a sound as of a mighty rushing wind, and it filled all the house where they were sitting." (2:2.) Whatever else this may mean, we can be assured that it is a mighty demonstration of power, as is also revealed in the next verse (2:3). "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them"; but here is the added suggestion of the cleansing and purifying effects of fire. They are not only receiving all necessary power for their preaching, but are cleansed and purified for service. More may be understood as to the manner of his coming as we continue our study under different heads.

Having noticed the central place which the Spirit occupies in the Acts, and the conditions and manner of his comings, we shall now consider his work. When we begin to study his work that which first fastens itself on the mind is the miraculous and the marvelous. It is the sound as of a mighty rushing wind, the appearance of the manifestation similar to tongues of fire, the speaking with tongues, which on Pentecost is regarded as a signal of the Spirit's presence and power. (2:1-4). Like phenomena occur repeatedly, an instance of which is during Peter's preaching to the gentiles (10:44-48). It was the signs which Philip did which excited the desire of Simon Magnus to possess, for his own use, the Holy Ghost (8:18). After Philip has baptized the eunuch, the Spirit of the Lord catches away Philip and transports him to Azotus. (8:39, 40.) The working of miracles was one of the sources of the apostles influence and power. The people brought the sick into the streets that the shadow of Peter might fall on them, with the expectation of healing. And the sick were brought from other cities that they might be healed (5:15, 16). An enumeration of the miracles is hardly necessary here. Suffice it to say that the people understood that they were wrought

by the power of the Holy Spirit. In some instances it is definitely stated that they were wrought by the Holy Spirit. For instance, Paul received his sight by the laying on of the hands of Ananias, who was led by the Spirit (9:17). And then Paul "filled with the Holy Ghost—" caused blindness to come upon Elymas the sorcerer, when he sought to "turn away the deputy from the faith" (13:10, 11, 12.) These unusual powers and phenomena were necessary for the spread of the Gospel during these early days in the church; but seem to have been limited to the Apostolic Age.

Then there are other ways in which the Spirit worked, while less spectacular than those already mentioned, still of very far reaching consequences both as to work and as to extent of time. The words of commandment to the disciples were very specific and emphatic. They were "to wait" that they might receive "power after that the Holy Ghost is come upon you—and ye shall be witnesses" (1:8). It was "Peter filled with the Holy Ghost—" who stood boldly before the rulers (4:8). And they "spake the word with boldness" because they were filled with the Holy Ghost. (4:31). Stephen, "being full of the Holy Ghost looked up steadfastly into heaven" and he died praying for those who were killing him (7:54-59). When we look back at the lives of the disciples previous to Pentecost, especially remembering the experiences during the trial and crucifixion and then to those same men at work for Jesus after the descent of the Spirit, we begin to realize something of the way he empowered them. It is indeed a miracle when unlearned and unlettered men have such power as is manifest in these men. The witnessing spoken of in 1:8 is to be under the direction of the Spirit, and their speaking and preaching begins when the Spirit comes (2:4). The measure of their success was dependent on the filling of their lives by the Spirit. In choosing deacons for the church they picked out spirit filled men (6:3) and in

reading of some of the difficulties of the missionaries with Paul we read that "they were filled with joy and the Holy Ghost."

The growth of the church was very rapid. Just before Pentecost the number of disciples was a hundred and twenty (1:15). Three thousand were received then (2:41) and only a little later we read that the number had increased to five thousand (4:4). This is not only to be attributed to the unusual power which was given to the disciples, but also to the direction and leadership of the Spirit. It is Barnabas led by the Spirit who went to Tarsus to seek Paul to help in the teaching of the church at Antioch (11:24). A little later the Holy Spirit says "separate me Saul and Barnabas to the work whereunto I have called them." "So they being sent forth by the Holy Ghost departed—" (13:2-4). In the decision of the Jerusalem council, the disciples recognized the leadership of the Spirit in coming to their decision (15:28). On one occasion Paul and his co-workers had purposed to preach the Gospel in Asia, but were forbidden to preach there (16:6). They listened to the direction of the Spirit. The Spirit led in placing certain men as overseers of the churches and they were conscious of this authority (20:28). The intimation is all through the book that the Spirit is directing all the activities of the church. We need not wonder at this marvelous growth. The Holy Spirit is present to convict of sin (2:37), to infill those who obey him (5:32), to bear witness himself to the truth (5:32; 20:32), to empower for service (4:8), to call men and to direct them in service (13:2-4; 21:4), to edify the church (9:31), to comfort believers (5:31). This power is still available, if the individuals composing the church are willing to fulfill the conditions. And if called into use the church of our day, or any day, will also make great progress in saving souls and building up the work of the kingdom.

Brookville, Ohio.

The Attitude of the Quakers to Modern Social Problems

By J. L. Gillin, Professor of Sociology, University of Wisconsin

No religious denomination came out of the war with greater prestige than the Friends, or Quakers. They maintained their historic attitude toward war and were treated as noncombatants but would not rest content with that negative attitude. They put themselves to the front, spent their money and offered their services in any way which they thought would soften the inevitable horrors of war and contribute to the humanitarian relief and aid of those engaged in that gigantic struggle.

It is a well known historical fact that the Friends have always been interested in certain reforms in our social program. It was the Quakers who took the lead in the mitigation of the harsh treatment of the insane. For example, Dr. Tuke, an English Quaker and his friends led in the establishment of the institution at York, England in the early part of the last century which set the example of the humane treatment of the insane. It was the American Quakers, who in 1709, started the movement for the special care of the insane by especially constructed hospitals which movement resulted in the founding of the Pennsylvania Hospital in 1751, a part of which was set aside for the insane and to which the first patients were admitted in 1752. Again it was the Quakers both in Europe and in the United States who took a prominent part in prison reform. The American system of penitentiaries was a Quaker device and it was out of the attempts of the Quakers of Philadelphia to reform the old High Street jail of that city which led to the establishment of the first penitentiary in the United States. Today they are behind the Pennsylvania Prison Society which is the successor of their early Society for the Alleviation of the Miseries of Public Prisons.

Recently there has come into my hands the program of their last general conference held at Ocean City, New Jer-

sey, July 6-13, 1926. As you look it over compare the subjects discussed with those to be found in the conference program of almost any other religious denomination in the United States. They are not wasting their time and energies on the discussion of problems remote from present day life. They have their feet on the ground. They are endeavoring to bring the religion which they profess to the solution of the problems which perplex us at the present time. Notice, too, how they are calling in experts and authorities from outside their denomination to help them solve some of these problems. Evidently they believe what has not yet dawned on the consciousness of a good many religious bodies that religion has something to say about present day problems. The following is the program:

QUAKER SOLUTIONS OF PRESENT-DAY PROBLEMS

Third Day—July 6

Registration during the afternoon.

7:00-8:00 P. M.—Reception at The Flanders.

8:00 P. M.—Address of Welcome.

Chairman's Address—Arthur C. Jackson.

George A. Walton—"The Motive Power."

Fourth Day—July 7th

9:00 A. M.—Half hour Devotional Meetings at the Pier. The Flanders, The Normandie and other places as announced.

10:00 A. M.—Frank Aydelotte, President of Swathmore College. "Quaker Solution of Modern Problems: I. Education."

11:15 A. M.—Conference Sections:

1. Education—The Flanders Solarium, led by W. C. Ryan, Jr.
2. Peace—Studio Dance Hall, O. Edward Janney, Chairman. Leader, Lucy Biddle Lewis.
3. Child Welfare—Methodist Church, Eighth Street and Central Avenue. Ella H. Williams Chairman. Mary Norton Terry of the National Child Welfare Association.
4. Race Relations—Methodist Church, Eighth Street and Central Avenue. Rachel Davis DuBois, Chairman.
5. Industry—The Pier, C. Canby Balderston, Chairman. Henry

Tatnall Brown, President of Brown and Baily, Philadelphia:
"The Responsibility of a Manager."

6. High School Group—The Normandie, led by Mary T. Sullivan.
8:00 P. M.—Grace Abbott, Chief of the Childrens Bureau U. S. Department of Labor: "Our Obligations to Children."

Fifth Day, July 8

- 9:00 A. M.—Half-hour Devotional Meetings.
10:00 A. M.—Sidney Hillman, Secretary of Amalgamated Clothing Workers of America: "Union Cooperation."
11:15 A. M.—Conference Sections:
1. Education—W. C. Ryan, Jr.
2. Peace—Frederick J. Libby: "Why There Is a Peace Movement in 1926."
3. Child Welfare—Grace Abbott: "Prevention of Delinquency."
4. Race Relations—Robert T. Kerlin: "The New Negro."
5. Industry—Sidney Hillman: "Union Cooperation."
6. High School Group—Mary T. Sullivan.
8:00 P. M.—Frank Aydelotte: "Quaker Solutions to Modern Problems: II. Democracy."

Sixth Day—July 9th

- 9:00 A. M.—Half-hour Devotional Meetings.
10:00 A. M.—Hans Gramm: "International Relationship and the Work of the American Friends' Service Committee in Europe."
Lloyd Balderston: "China Facing the West."
11:15 A. M.—Conference Sections:
1. Education—W. C. Ryan, Jr.
2. Peace—Frederick J. Libby: "Latest Methods and Projects in Peace Propaganda."
3. Child Welfare—Grace Abbott: "The Dependent Child."
4. Race Relations—Rachel Davis DuBois: "The Oriental and the American Indian."
5. Industry—Dr. Joseph H. Willits, Dept. of Industry, University of Pennsylvania: "The Place of Research in Industry."
6. High School Group—Mary T. Sullivan.
2:30 P. M.—Business session of the Conference. Followed by Round Table Conference, led by Lloyd Balderston on the "Situation in China."
8:00 P. M.—Emmor Roberts presiding. M. S. Poulson: "Christian Citizenship."

Seventh Day—July 10th

- 9:00 A. M.—Half-hour Devotional Meetings.
10:00 A. M.—Henry S. Dennison, President of the Dennison Manufacturing Company: "Employee Cooperation in Management."
11:15 A. M.—Conference Sections:
1. Education—W. C. Ryan, Jr.

2. Peace—John Nevin Sayre, Chairman of the Committee on Militarism in Education.
3. Child Welfare—Mildred W. Klein: "What Is the School Doing for Child Health."
4. Race Relations—Discussion: "How Do We Get Our Attitudes?"
5. Industry—Henry S. Dennison: "Employee Cooperation in Management."
6. High School Group—Mary T. Sullivan.
8:00 P. M.—Wilbur K. Thomas, Exec. Sec'y. American Friends' Service Committee: "Our Undeveloped Resources."

First Day—July 11th

- 10:30 A. M.—Meeting for worship at the Pier, The Flanders, The Normandie and other places to be announced. Children's meeting in the studio.
8:00 P. M.—John Nevin Sayre: "Military Training in Civil Colleges and Schools."

Second Day—July 12th

- 9:00 A. M.—Half-hour Devotional Meetings.
10:00 A. M.—Program by the Junior Conference.
11:15 A. M.—Conference Sections:
1. Education—W. C. Ryan, Jr.
2. Peace—John Nevin Sayre.
3. Child Welfare—Ella H. Williams: "What Can We Do In Our Home Meetings."
4. Race Relations—Discussion: "What Can We Do About It?"
5. Industry—Robert W. Balderston, Exec. Sec'y. of the Interstate Milk Producers Association: "Cooperative Marketing."
6. High School Group—Mary T. Sullivan.
8:00 P. M.—Jesse H. Holmes: "The Fruits of Imperialism."

Third Day—July 13th

- 9:00 A. M.—Half-hour Devotional Meetings.
10:00 A. M.—Frederick J. Libby: "The Year's Progress Towards War and Peace."
Adjournment.

Junior Conference

A conference for children under fifteen years of age will be held daily from 9:00 A. M. to 12:00 M., under the care of Grace L. Bond. Story-telling hour, games, songs, walks by the shore, picture study, hand-work, Bible stories, nature club, wood work. Assemble at the Presbyterian Church, Seventh and Wesley Avenue.

(Explanation.—A section concerning "Recreation" is omitted for lack of space, but the above adequately illustrates the point Dr. Gillin makes, namely, the practical nature of the denominational activities and conference discussion of the Friends—Editor.)

Madison, Wisconsin.

The Type of Preaching Most Needed

By Thoburn C. Lyon

(Address as delivered before the Maryland—Virginia District Conference)

At first thought it might seem rather presumptuous for one as young as myself to attempt to discuss such a subject as this; however, the responsibility for that rests with your program committee, and not with myself. When this subject was first assigned to me, I began to ask folks what type of preaching they considered most needed today—and received quite a variety of answers; these answers I have carefully considered, and have compared them with my own conclusions. Even though I have been but a few years in the active ministry, I claim some right to HAVE conclusions, if for no other reason than that I come from a family of preachers and have been accustomed to think in terms of preaching all my life: my father was a preacher and for many years a pastor in this district; my grandfather was a preacher, my brother, an uncle, and several cousins. But after all, I realize that it makes very little difference this morning, from any standpoint, what opinions I may have; this talk of mine is to be followed by a discussion, and I realize that all I am supposed to do is to set up some targets for you marksmen to shoot at.

We are tempted to answer this question by repeating the story of the predicament of a young minister in a university town. He wrote home to his father: "If I choose to preach on some subject having to do with history, there sits the professor of history in my audience; if I choose a subject dealing with philosophy, the professor of philosophy is likewise in my audience. No matter what subject I choose, there is always present one of the faculty who knows much more of that subject than I do: what can one do under such circumstances?" And his father wrote back, "Just preach the Gospel: most of them probably know very

little about that!" So this morning I am tempted to say simply that the type of preaching most needed is the preaching of the Gospel; that the world at large still knows too little of the "old, old story."

But perhaps we can come to some more definite answer by considering for a few minutes the various types of preaching that we have enjoyed in the past, together with the results they have achieved. As I think back over many of the sermons I have heard, or heard of, in the Brethren Church, I find that they naturally divide themselves into distinct types.

We will first mention the type of preaching which appealed mostly, if not entirely, to the emotions of the hearers. As a classic example of this type there is a sermon that was quite popular some years ago, and of which many have spoken to me: "Heaven, Home, and Mother." It consisted mainly of the story of the preacher's visit to the old farm home of his boyhood. First he went down to the old meadow where he and his younger brother had so often played together, and found that things there looked very much as they had when they played together there. Next he went out into the orchard, where the great old trees lifted their spreading arms into the blue of heaven, and things looked very much the same there! the barnyard, and even the little yard around the house hadn't changed very much. But as he walked around the house, and came to the little window where mother used to sit and sew—Oh friends, how different everything was, for mother wasn't there! And great sobs shook him, while the tears rolled down his cheeks—and also down the cheeks of his audience. And even though they learned nothing new about God and

the Gospel of his Son, they all went home greatly refreshed by the overflow from their own emotions.

Next is the type of sermon that concerns itself mainly with some current happening of local or general interest, or with some sensational catch-phrase, or some hair-splitting quibble of the preacher's. Usually it brought forth a wordy discussion in an effort to decide some hair-splitting quibble that had been thoroughly understood since the memory of man, or that made little difference either way it might be decided.

Then came those sermons that were called "doctrinal sermons". Under this heading we used to prove that the washing of feet and trine immersion were both essential and correct, by the very simple method of proving that all the other denominations were wrong in their position, and therefore we must, of necessity, be right in ours.

Perhaps we should add a fourth type—the evangelistic sermon. Recent methods of evangelism have tended to produce a distinct type of preaching; but I am not so sure but that for the past, at least, this type could be grouped under one or another of the three preceding heads.

And now a few words as to the results these types of preaching have produced. I believe that all will agree that the emotional type has failed when judged by the standard of permanent results. We have all seen whole communities such as I am thinking of just now: a community that can be stirred into a wonderful show of life by any emotional appeal, no matter what its source; but when the emotion begins to cool down, the show of life also cools down until the next emotional preacher comes around. Of itself, this type has absolutely failed to produce results at all permanent.

The sensational catch-phrases and quibbles are still with us; they may entertain, or interest at the start; but a sensational subject, with an ordinary thought that leads no where in particular, has failed to hold the people for very long. They have generally failed when judged by the standard of souls truly won for Christ, or the building of strong Christian character.

As a result of the "doctrinal sermons" referred to, we find many people in our churches today with the notion that if they but observe these forms, they can do anything—or nothing—else that they please, and still rest assured of their salvation. It is my belief that too often this type of preaching has centered around the mere observance of these forms, with but little thought of their real meaning, or the thing symbolized.

What type of preaching, then, IS most needed today?

In Paul's second letter to Timothy, he urges him to "Preach the word"; and in the same letter he explains how it was to be done: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Notice that the verse begins with DOCTRINE (or teaching, R. V.), and ends with the thought of INSTRUCTION. As Brethren, we have made much of the Great Commission: let us remember that the greatest command it contains is the command to TEACH all nations. Our Lord, the greatest preacher of all time, even repeats this, adding that we are to teach them all things whatsoever he commanded. It was this type of preaching that he, himself, employed throughout his earthly ministry. There are few, if any, occasions when he gave forth anything resembling a burst of oratory; when he was accused it was of "teaching throughout all Jewry"; when he replied to their charges, it was to say: "I sat daily with you TEACHING in the temple." It is my belief that the type of preaching most needed is preaching that teaches; teaches not only what, but WHY.

Even at the risk of being misunderstood, I would like to add that our teaching should also be more intolerant. I realize that too often in the past we have been shamefully intolerant when we should have exercised the quality of Christian charity; but there are certain respects in which, as Christians, we cannot be other than intolerant. Christianity has ever been intolerant, and must be so to be Christianity. Rome conquered many peoples, of many different religious beliefs; she extended religious freedom to all of them except Christianity. Why? Simply because Christianity itself was intolerant; it could not be satisfied merely to be let alone, but went everywhere proclaiming: "Your religion is vain: there is no name under heaven whereby we must be saved other than the name of Jesus, the Christ." In these days when so many things are being taught that are so different from those things which he commanded us to teach, we cannot help but be intolerant in our teaching.

Preaching of this type is not the cold and emotionless thing that some suppose it to be. Instead of appealing merely to the natural emotions of the natural man it strives to introduce him to higher emotions, and to tie them up with God. For example, love is the highest of all the emotions, the first and greatest of the gifts of the Spirit; such preaching would teach that God so loved the world that he

(Continued on page 14)

THE BRETHREN PULPIT

The Progress of Godliness

By E. Forest Byers

"He that hath my Commandments and keepeth them, he it is that loveth me." John 14:21.

"I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14.

Those who know me best know that I am sort of nimblerod. I long each year for the fall season; the time of the year when the forests look so beautiful; when the leaves, kissed by the frosts, moistened by the rains and warmed by God's beautiful sunshine, take upon themselves all the colors of the rainbow. It is the season when the mountains look as if the Great Artist with his master mind and skilled hand tries to see just how beautiful he can make the foliage look while passing through its period of decay. It is the time of year when the squirrels and the game birds feasting upon the nuts and berries as they do, are fat and plump, and thrilled as they are by the frosty nights and the cool winds of the day are jumping from tree to tree gathering in their winter supply of food, or flying from bush to bush

gathering the buds and berries in such a way as to grip the attention of the hunter.

During this time each year it has been my privilege to spend a week or two in the mountains of Huntingdon County for turkey, squirrel, etc. We usually hunted over the Blue Ridge and the Black Log mountains. These mountains are full of turkey and squirrel, some deer and occasionally a "bruin" or so, wanders through looking for a good place to hide for the winter.

When making these trips we usually aim to get into the mountains about the break of day. Then we would travel up and down the mountain, over rocks, through the briars, among the tall timber and through the stunted underbrush until noon, then we would sit down at the root of a big tree or on a dry log, if such could be found, and eat

our dinner, which was very plain; but we enjoyed it notwithstanding the fact that the cold chills were playing hide and seek up and down our spinal column; nor during all this tramping did we ever get tired or discouraged, even though we may not have seen any game. Now why did we not get tired or discouraged? The secret of it all is this: **WE LOVED THE THING WE WERE DOING.**

Now I am just wondering how this might apply in the work of the church. How many people unite with the church and attend its services because they love God and love to do service for him? How many today can say that they are Christians because they want to serve God, and that they do not get tired or discouraged, let come what may, because they "love the thing they are doing?" Oh yes, we say we do; but do we? Let us put it to the test. In John 14:15 we read, "If ye love me, you will keep my commandments." Now, what are some of his commandments? This, to begin with: "Love the Lord thy God with all your heart, with all your mind, and with all your soul—and thy neighbor as thyself." Again, "This is my commandment, that you love one another." Another, "Herein is my Father glorified, that ye bear much fruit." Also the Great Commission, "All authority is given to me in heaven and earth, go ye therefore and make disciples of all the nations." Are you doing this? Are you witnessing for him? **Are we keeping these commandments?** If not, then how say we that we love him? "If you love me," said Jesus, "you will keep my commandments."

Is it not also true that many who unite with the church today do so from a sense of fear of the wrath and punishment of hell? It is true also that many of these in later years become good servants of God, but is it not also true that a large number of them only get into the kingdom far enough to save themselves, and when the time of temptation comes they lose their grip and are lost to God and the church? The Apostle Paul, after his conversion, was continually pressing on toward that goal, toward the crown of righteousness, toward the reward of faithful service which the Lord the righteous judge was going to give him; and in the same way, I think we should teach that to become a Christian because of love to God and a desire to do service for him, would be an exceedingly greater and by far happier life than to remain in a world of sin or to become a Christian because of fear.

A great many people today have a wrong conception of the church. To many it is a means of entertainment rather than a place to worship God. We are reminded at this time of an illustration that appeared some time ago in the "Expositor." Dr. Benninger tells the story that during his vacation one summer in one of our large cities, he attended services in one of the down town churches where the pastor was a noted preacher. On his return, as he seated himself in a trolley car, he met a young man a stranger and began to talk with him. Finally he said to the stranger, "Were you at the service this morning?" "Yes," was the reply, "for the first time in several years." Then straightening himself up in his seat, and shoving out his chest and with a very dignified look upon his face, he remarked, "I tell you, it takes a mighty big preacher to hold me." That young man had a wrong conception of the church and her ministry. Yet how many there are today who have just that same conception. The church is not a play-house, it is not a carnival, and neither is it a place to go merely to listen to some great, brilliant and flowery orator. It is God's sanctuary; the place in which he has promised to meet with his children; an earthly house in which to teach and hear God's eternal truths and worship him. The business of the ministry is not to try to entertain or please a few folks who, perhaps, pay the greater amount of his salary; his business is to preach the Word. We should not be surprised that this condition is present with us, the Apostle tells us in 2nd Timothy, fourth chapter, that the time will come when people will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth. But he also

says, "Preach the Truth (Word); be urgent in season and out of season; reprove, rebuke, exhort, with all long suffering and teaching." God grant that our ministry may continue to do so.

Now, why should we unite with the church? Because we believe on Jesus Christ, accept him on faith as our Savior and Redeemer and wish to show our love and appreciation by our worship. How should we worship? John, the beloved disciple says, (John 4:24) "God is a spirit, they that worship him must worship him in spirit and in truth." What is worship? It is a conviction and the confession that all we need in our own lives we find in the life of God; and the abandonment and the surrender of our whole being to him for the fulfillment of his purpose. It is the attitude of saying "yes" to everything God says to do, and "no" to everything he says not to do.

When do we worship? When we are what God wants us to be! We can sing every song that has ever been written; we may quote every passage of scripture written or pray every prayer, and yet not worship; because the songs, the scripture and the prayers are nothing, unless we are in our own individual lives just what God wants us to be.

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

GOD'S OVERSHADOWING PRESENCE.—Ex. 14:19, 20.

Be thou a pillared flame to show
The midnight snare, the silent foe;
And when the battle thunders loud,
Still guide us in its moving cloud.

—Oliver Wendell Holmes.

TUESDAY

THE HONOR OF HUMILITY.—Luke 11:7-14; 18: 13, 14.

"The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest;
In lark and nightingale we see
What honor hath HUMILITY."

WEDNESDAY

ACCEPTING GOD'S PLAN.—Exod. 4:18-23.

But if by the still small voice he calls
To paths that I do not know,
I'll answer, "Dear Lord, with my hand in thine
I'll go where you want me to go."

—Mary Brown.

THURSDAY

SYMBOL OF GOD'S PRESENCE.—Exod. 3:1-6.

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes,
The rest sit round it and pluck blackberries.

—Mrs. Browning.

FRIDAY

THE GREAT DECISION.—Heb. 11:24-27.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good of evil side.

* * *

Then it is the brave man chooses, while the coward stands aside,

Doubting, in his abject spirit, till his Lord is crucified.

—Lowell.

SATURDAY

THE PROFIT OF GIVING.—Luke 6:38.

For the heart grows rich in giving:
All its wealth is living grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

—Mrs. Charles.

SUNDAY

PURITY'S REWARDING VISION.—Matt. 5:8; 2 Cor. 3:18.

In whom all motion, thought and life are cast,
Know that the pure that travel heavenward ways
Know that the pure that travel heavenward ways
See God at last."

(Prepared by G. S. B.)

Worship in God's house is wholly meaningless and valueless, unless it is preceded by and prepared for by the worship of the life.

How am I to be what God wants me to be? "Discover his laws and walk in his ways." How do I know that I have discovered his laws and am walking in his ways? We are told in his word—"Find the old paths and walk therein and ye shall find rest unto your souls." If you have wholly surrendered your life to God and are **not** doing what he wants you to do, you will have no rest, and you'll know it. The thing to do is to find our proper place in the world. I do not worship God by going to China or Africa as a missionary, if God intended that I should stay home and farm. We do not worship God by aspiring to do some great, mighty heroic thing for him, if the capacity he has given us is for the quiet simple thing in life. Each one of us worships God best by being what he wants us to be; by doing what he wants us to do; by going where he wants us to go; by using aright the talents he has given us, whether it be two, five or only one.

As Christians, let the God who created you in his own image lead out all the facts of your life to the fulfillment of his purpose, and you will go forward, onward and upward for your progress is assured.

Just a little poem in conclusion.

"Move upward men, move upward:
Be not satisfied to stay
Forever down among the rubbish,
Move upward, that's God's appointed way.

Things down below are crowded,
The air is chill and damp:
Climb up, climb up to sunshine
And on the high hills camp.

Take up your talent, use it;
Say, "I'll try to make it go."
'Tis true its very little
But if you use it, it will grow.

Move forward, men move forward;
Suppose the road is rough;
Suppose no one speaks a word of cheer
If right, that's cheer enough.

Make honest effort for the prize,
Try men, and you will win;
The evil one may say you'll fail;
To heed him, it is sin.

The road sometime will be less rough,
The upgrade change to level.
MOVE FORWARD AND YOU'LL REAH THE GOAL,
IN SPIKE OF MAN OR DEVIL."

Uniontown, Pa.

divine presence, amid the bustle of intercourse with men. If I allow my work to get between my heart and the Master, it will be of little worth. We can only effectually serve Christ as we are enjoying him. It is while the heart dwells upon his powerful attractions that the hands will perform the most acceptable service to his name. Nor can any one minister Christ with freshness and power to others if he is not feeding upon Christ in the secret of his own soul. True, he may preach a sermon, deliver a lecture, utter prayers, write a book, and go through the entire routine of outward service, and yet not minister Christ. The man who will present Christ to others must be occupied with Christ for himself."

The Higher Reason.—The truths of the Spirit are not arrived at by process of syllogism and inference. The highest reason, concerned with the supreme realities, is not inferential, but experiential. The intellect is of utmost value within its sphere, and we rightly resent any slur thereon. But the sphere of the intellect is not the higher life of the soul. No man by searching ever found out God, from Job's day to modern university days; but humble, trusting souls have learned to know him in spiritual satisfaction. There are some realities of such a personal nature that it is difficult to see how we can possibly know them unless we experience them. In the teaching of the Spirit, be sure, there will be nothing unreasonable. It is not reason laid aside, but "reason in her most exalted mood," exercised in conjunction with a higher perceptive power which is personal and spiritual.

How Can a Person Be a Way?—Let me tell you how I once found out. I was to lecture in a Y. M. C. A. hall in a city where I had never been before. It was dark and snowing when the train pulled in. I looked about on the unfamiliar platform, when up stepped a young man with the welcome word, "I have come to meet you." I needed then no map of their city. There was nothing for me to puzzle or worry about. This courteous young man had become my "way". But had I refused to walk with him; had I—as Peter did once—"followed afar off"; had I entered into questionable places along the route where my companion would have refused to go with me, I should soon have been in as much trouble as at first. But when one is willing to keep at his side, it is much simpler to have a Person for a "way" than it is to have chart or detailed directions.

The Secret.—The Rev. J. Gofrath says: "I have the strongest of convictions that it would pay many, many fold for the church to cease for a season its busy round of activities and seek for the Holy Spirit's power as for hidden treasure. Then, as a missionary in Korea said after the power of the Spirit came upon the workers at Pyeng Yang, 'He did more in half a day than all he would have done in half a year'; or, as our preachers and others in chan-te-fu exclaimed after the Holy Spirit had swept through the assembly there for ten days with the fires of judgment: 'God has done in ten days more than we could have done in ten years.' If we would evangelize the world in our day we must get back to the Pentecostal Factor."—Condensed from *The Decisive Hour in Christian Missions*, by Dr. John R. Mott.

OUR PRAYER

Thou, O Christ, are full of light and glory. In our uncertainties and perplexities we turn to thee for grace and guidance. Grant unto us the continuance of thy presence, and aid us to realize that thou art our constant Companion, ready to help in every time of need. May this day be brightened by thy love reflected in our lives, that we may bring forth work meet for thine approval.

Holy Spirit of God, touch with thy quickening power these feeble spirits of ours, purify our desires and animate our wills. Bring us into experience not only of thy blessed indwelling, but of thine even more blessed infilling. Let us face this day conscious not only of our own weakness and frailty, but conscious also of thy great strength, of the warmth of thy love, and of thy willingness to help. In Jesus' name. Amen.—Adapted.

OUR DEVOTIONAL

A Parting Message

By Edward Kerlin

OUR SCRIPTURE

Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me (John 14:6). Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go unto my Father (John 14:12). Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you (John 14:19, 20). But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).

OUR MEDITATION

Service that Counts. "There is the greatest possible danger of getting out of the solemnity and calmness of the

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 8)

The Giving of the Manna

Scripture Lesson—Exod. 16:1-36.

Reference Material—John 6:22-68; Rev. 2:17.

Devotional Reading—John 6:33-40.

Golden Text—Jesus said unto them, I am the bread of life. John 6:35.

LESSON LIGHTS

Early Experiences

The note of time in the first verse of this chapter will point us to two lessons: first, we see how very soon the Israelites went from the glorious heights of their song of triumph to the depths of murmuring and unbelief. Secondly, it teaches us to be kindly in our judgments of people, since they had only one month before emerged from their long and degrading bondage. They had begun the true life, but there had not yet been time for the needed discipline.

The first month's journey lay near the Red Sea, and was not severe. Two incidents only are recorded (Ex. 15:22-27). For three days they marched slowly through an almost waterless desert. Then they approached the waters of Marah, with exultant joy, only to find them too bitter to drink, and their disappointment was more bitter than the water. They murmured against Moses; in unbelief. Moses cried unto the Lord; in faith. In answer to his prayer the Lord showed him a tree, which he cast into the waters, and the waters became sweet.

Next they came to Elim, a beautiful oasis, with springs and fruitful palm trees. Here they pitched their tents and rested.

The Quails

The common quail migrates from Syria and Arabia in order to winter in Central Africa. After the long flight over the Red sea they are often exhausted, and drop to the ground to rest. It is then easy to take the birds with the hand, or to kill them with sticks. This is the natural basis for this miracle, the Divine Providence being shown in its coming at the exact time when it was most needed.

The Manna

In the morning after the coming of the quails, before the dew had dried around the camp, there was seen to be something besides the dew on the ground. When the dew had dried it left this, which caused a great amazement among the people. It was a small round thing, compared in Num. 11:7 to a coriander seed. It was as small as the particles of hoar frost, but it was hard and could be ground in mills and beaten in mortars. It somewhat resembled the "air honey", a glutinous substance which at certain times of the year in this region falls from the air upon leaves and stones and can be scraped off, but it was too hard for that. Again, it resembles the "manna" of modern commerce, but that is a gum exuding from different shrubs and trees, especially the tamarisk; but the Bibli-

can manna came from the air. Moreover, neither of these natural substances falls in anything like sufficient quantities, nor could either of these be used as substitute for bread as a sustaining food.

A Training in Obedience

The manna, and all the arrangements in connection with it, were intended to, and had a tendency to test the Israelites and train them to obedience.

(1) Their going out to gather what they had never seen before.

(2) They were to gather for each one an omer (three quarts and a pint), just enough for one day's supply and no more. A large family required more than a small one (v. 17). Thus every one had an equal chance. This is the true principle of brotherhood. Paul in 2 Cor. 8:15 applies this to Christians.

(3) There was a test of their keeping the Sabbath sacred from work. They had to prepare for the Sabbath the day before. They needed rest as well as toil. They needed the Sabbath in order to gain the highest blessing from the six days of labor.

(4) They needed spiritual food daily, praying for spirit as well as body, "Give us day by day our daily bread."

(5) It was necessary that each one should gather the manna for himself. We have our part to do in gaining our spiritual as well as our bodily food. There is a natural law in

the spiritual world. The fruits of the spirit will not grow and ripen and become the best without planting and cultivating as carefully as we do the fruits in our gardens. Rooming at college does not make a scholar, nor a pew in a church make a Christian.

(6) There were special providences for special needs. The narrative does not represent that quails and manna were their sole dependence, or even their principal subsistence, during all the forty years.

Bread of Heaven

"It is impossible, now, to read this narrative without connecting it with the Savior's discourse to the Jews (John 6:27-58), and from which it appears that, over and above the supply of a present and pressing necessity, this manna was designed, like the blazing serpent and the water from the rock in Rephidim, to prefigure and prophesy the coming of him in whom the wants of the soul would be as fully met as those of the body were by these well-known miracles. (1) As the manna was heavenly in its origin, so Jesus Christ is he 'which cometh down from heaven, and giveth life unto the world; (2) as the manna was abundant in its supply, so Jesus Christ is bread for every man; (3) as the manna was easily obtained, so Jesus may be received by any believer; (4) as the manna had to be gathered and eaten by each for himself, so Jesus has to be appropriated by each soul to himself, and (5) as the manna was given day by day, so we must continually resort to Jesus for those supplies of grace which we require for the constantly emerging exigencies of life.'"—Taylor.

World's Sunday School Association Pilgrims

An organization has been formed by those who have attended one or more of the nine Conventions of the World's Sunday School Association. A meeting is held at each Quadrennial Convention of both the World's Sunday School Association and the International Council of Religious Education. Such a gathering took place during the International Council Convention in Birmingham, Alabama, on the evening of April 16. One hundred and fifty-seven were present. Frank E. Parkhurst of Wilkes-Barre, Pa., was the presiding officer in the absence of the president of the Pilgrims' Association, George W. Penniman, of Pittsburgh, Pa.

During the banquet meeting, a letter was received from Mr. Penniman and by vote, a telegram of greeting was sent to him. Mr. Penniman urged that similar fellowship meetings of World's Pilgrims be held during state and provincial conventions. Special attention was called to the Tenth Convention of the World's Sunday School Association which will be held in Los Angeles, California, July 12-18, 1928. An informational leaflet entitled "Begin Now" can be had by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York City.

The roll was called by conventions and all stood to be counted who had attended any of these world gatherings. There was no response to London-1889. The other conventions were St. Louis, 1893-1; London, 1898-10; Jerusalem, 1904-8; Rome, 1907-5; Washington, 1910-43; Zurich, 1913-20; Tokyo, 1920-23; Glasgow, 1924-45. All raised their hands when it was asked how many would like to attend the Tenth Convention which will take place in Los Angeles, July, 1928.

Informal addresses were made by Rev. W. D. Kurtz, D.D., McPherson, Kansas; Mr. Arthur T. Arnold, Columbus, Ohio; and Rev. W. C. Poole, Ph.D., D.D., London, England.

TWO AMBITIONS

There is a statue called "The Two Ambitions" by one of the world's greatest sculptors. Two figures are depicted. One sits on a throne with a jeweled crown on his head, and about him are ranged a group of servants proffering all the things that his selfish nature craves. The other figure is that of a young man of athletic build holding to a rock and reaching down into a raging sea to pull up a brother who is in mortal danger. These figures represent two ambitions—selfishness and service.

J. A. GARBBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

The Lord's Day

Welcome, sweet day of days, the best,
The time of Holy mirth and rest,
When to God's house the saints repair
To hear his word and see his face,
To learn his will and sing his grace,
And vent their hearts in praise and prayer.

This is employment all divine;
My soul, the blest assembly join,
And from the world this day retire:
Go, bow before thy Maker's throne,
Thy risen Savior's glories own,
And feed thy love, and fan the fire.

Forget the trifles here below.
The shining heap, the gaudy show,
All sensual mirth, and worldly cares;
On wings of strong devotion rise,
Pass every cloud, pass all the skies,
And leave beneath thy feet the stars.

To God direct thy steady flight,
Great fund of bliss, and source of light;
There fix, and there delight thine eyes:
View every shining wonder o'er,
And with transported heart adore,
And feast on fruits of paradise.

This day was by our Lord ordained,
That thus his servants might be trained
For heavenly work, and heavenly joy:
My soul, be this the day of rest,
And thus prepare thee to be blest,
Thus all thy holy hours employ!

—Simon Browne.

Unique Summer Evening Programs

A Suggestion from Louisville, Ohio

The Christian Endeavor society of Louisville, Ohio, recently enjoyed a unique program, which afforded a very successful and profitable meeting. A large home-made poster announcing their service was recently received at the Evangelist office. At the top of the poster was pasted a picture of an excursion train, clipped from an advertisement, labeled "Sunset Limited to Mountain Heights", via the "Sunset Route.", then appeared the following notice:

Free Trip to Mountain Heights

Sunday Evening, July 18

Train leave station (First Brethren Church) promptly at 6:30

Come and enjoy the trip.

A guide will point out and explain places of interest.

* * *

The following schedule will be enforced:

6:30 Praise Station—Singing.

6:40 Bible View—Scripture Lesson.

6:45 Power House—Prayer.

6:50 Refreshment Depot—Special Music.

7:00 Observation Point—Leader's Talk.

7:05 Testimony Tavern—General participation.

7:20 Inspiration Point—Sentence prayers.

7:25 Lookout Mountain—Announcements and offering.

7:30 Mountain Heights—Short tour through

"Scripture Caverns" in charge of Engineer Porte.

Engineer—R. F. Porte (pastor).

Conductor—Glenwood Oyster (president).

Guide—Mrs. A. E. Schwab (leader).

Such resourcefulness and energy are bound to be rewarded with successful meetings. If your society interest seems to be lagging, suppose you try something different, and put enough work into the operation to expect success. Interesting prayer-meetings do not happen; they come about in perfectly natural ways—by providing the materials, consecrated effort and prayer. The Louisville society is to be commended for its resourcefulness and consecration and publicity work which point to the secret of its success. Another interest feature of the Louisville Sunday evening program is the combination of the Christian Endeavor program and the preaching service, which plan is said to increase the attendance considerably. This may prove a worthwhile suggestion to others.

We shall be pleased to hear from other societies. Share your successful programs or undertakings with others by making a report of them.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 8)

John the Baptist, Whose Torch Showed the Way for the Great Torch-Bearer. Matt. 3:1-6

Abraham, Joseph, Moses and our other torch-bearers have carried their torches of faith, forgiveness, love and many very great qualities. Our torch-bearer for this time lived at the same time that the Great Light of the World lived. John the Baptist was a very important torch-bearer. He used his torch to prepare the world for the coming of a light that was much greater than his own torch. John the Baptist had several very wonderful qualities that we would like to add to our own torches. Watch for these qualities as I tell you his story.

Once there was a priest named Zacharias. He had grown rather old and had no children. His wife's name was Elizabeth. When they received a little boy baby into the family, they were very proud of him and they named him John. This little boy as he grew older received a great deal of Bible training because his father was a priest and so would naturally have his child taught all about the Bible which the Jews of that day studied.

When this boy, John, was a young man, his parents died and he went into the wilderness to live. It was not easy to live in the wilderness. He could not wear fancy clothes and spend his time at the sports of the day. He

could not spend long hours playing games. Instead, his life was a rather hard one. He had to wear heavy, tough clothes. These were made out of goat skins and possibly other heavy animal skins. Moreover, John had to live on the food that he could find out in the wilderness, such things as wild honey and locusts which are a type of big grasshopper.

This is the story of John's life up to the time when he began his big work. You know what his big job was, don't you? He was to get the world ready to receive the message of Jesus. Do you know how he did this? He preached and baptized. His message was a very great one. He told the people that they must change their way of living and be better people. Don't you think that it must have taken a lot of courage for one young man all by himself to begin telling everyone about that they were wrong, that they were not living the right kind of lives and that they must repent and change their lives entirely? It did take a lot of courage but John did his job so well that he attracted great crowds to him and many realized that he was telling them the truth and they changed.

Later in life after John had fulfilled his mission of preaching to these people to change their way of living, he showed his courage at another time. This time he knew that one of the rulers of the land was being very wicked and was committing a very great sin. Just think how hard it would be to walk up to someone who was very important, like, for example, a governor, or a president, and to say to that person, "You are wicked." Yet that is just what John the Baptist did. He walked up to the ruler of a certain part of the country and said, "You are sinning." Do you know what happened to John because of this? He was imprisoned, wasn't he? Later, a very wicked woman had him killed. Imagine the very large amount of courage it would take to stand up and try to make people see that they are sinning when those people have the authority to turn about and have you killed. The torch of John the Baptist burned very bright with his great courage as he lighted the way for the great Light of the World who was about to come.

Bible References

M., Aug. 2. John's message. Matt. 3:2.

T., Aug. 3. John baptizes Jesus. Matt. 3:13-17.

W., Aug. 4. John points out Jesus. John 1:29, 36.

T., Aug. 5. A sermon by John. Luke 3:10-14.

F., Aug. 6. John's boldness. Matt. 14:3-12.

S., Aug. 7. What Jesus thought of John. Matt. 11:7-11.

Le Raysville, Pa.

We need not be disturbed when we find the Bible in the crucible of debate, but we are to be alarmed if ever a day should come when it would not be found the subject of controversy. Indifference never issues a challenge.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Wedding Bells and Kikuyu Belles

By Dr. Florence N. Gribble

(In two parts. Part I)

She was a young girl of the Agikuyu tribe in the mountains of British East Africa. Her hair was black to be sure, curly in the extreme, in short, (and it was short) nothing but wool. A closely woven strand of beads passed over her high forehead and formed as it were suspension cords for her huge and heavy ear-rings, also of beads, and so large and pendulous, that the frail and distended lobes of her ears could not support them without assistance. Enormous strands of beads entwined with another, adorned her shapely neck, and her costume of skins, though scanty, was modestly and becomingly worn.

He was a young warrior, clothed also in a costume of skins, his head fantastically adorned with wool and feathers. He may have looked fierce to your eyes. But to her, he was charming, attractive, and today even eloquent, when he had spoken to her upon that most important of earthly subjects to frail woman-kind, that of marriage. For the Agikuyu, rough and warlike though they are, have a custom superior to that of most African tribes with whom we have to do, in that a girl's consent is asked in marriage. And she had hung her head, and scarcely looked at him as she said, "Go and ask my parents."

And so he presented himself to the old parents. "Kihika," he said respectfully to the old father, "I want you to sell me your daughter Nduturu, to be my wife." Kihika looked up quickly, for an African is always interested in a bargain, and a man's wealth is reckoned according to the number of his wives plus the number of his marriageable daughters. "Wanjiko," he called to a somewhat bent and elderly woman who was stirring the evening porridge with a stick, in the little door-yard of her hut near the palaver house. Wanjiko gave the porridge stick to one of the children for a moment, and immediately responded to Kihika's call.

"Kibora wants to buy our Nduturu," he said, briefly. "For how many sheep?" responded Wanjiko. "That is what he has come to talk to me about," replied the husband and father. "Our Nduturu is strong and supple," said Wanjiko, as she returned to her porridge pot. "Ask him not only the usual sheep, but a cow as well." There was silence. The African bargainer is keen, but equally unhurried, and apparently indifferent. Kihika smoked on. Kibora now and then threw a stick of wood on the fire in the center of the palaver house. At last, "Naigu kwenda?" (Does she love you) demanded the father. "Oh, nianeda, (yes, she loves me) he responded briefly. When at last he arose to go, no bargain had been concluded, but the father's silence had given a tacit consent, and the mother's words were accepted by both. The price was to be above, not below par.

"Tigwanahoru" (dwell in peace) said Kibora, as he passed into the night. "Thianahoru" (go in peace) responded Kihika, as he joined the hungry group around the porridge pot.

Several days had passed; the sun had dropped below the summit of the majestic mountain on whose wooded slopes lived Kihika with his numerous family. Twilight is unknown on and near the equator and darkness settled rapidly upon the nestling village. Up the slope of the mountain a man was slowly climbing, leading a small flock of fifteen sheep. It was Kibora bringing the first installment of the price which he was to pay for his bride. In the hut which the sheep had occupied a huge fire had been built, and its glowing coals covered with ashes. It must not die for four days. Kihika saw the little procession, and immediately recognized his future son-in-law. "Nduturu," he called to his daughter, just back from her heavy day's work in the gardens. Nduturu ran to do his bidding. "Build a fire in your hut," he said briefly. "Huge enough to last for four days when banked." Nduturu ran joyfully to her hut. Was it not her engagement fire she was to build? Had not her sharp eyes seen her lover with his little procession even through the rapidly gathering African night? For in some ways love is not blind, but amazingly clear-sighted. All Agikuyu know how to build fires. They love fire, for on their lofty mountain summits, and even sometimes upon their slopes ice and frost are not unknown. "Don't tell the people again there is fire in hell," once said a native Christian to the missionary, "or they will all want to go there. Surely it must be a cold place," he said undoubtedly. "Simply tell them how cold it is." But if fire was ordinarily welcome in Nduturu's hut, her engagement fire was doubly so. To the smouldering embers which disclosed themselves as she raked away the ashes Nduturu skillfully added fuel—fuel for the fire that for four consecutive days must not be suffered to die out, lest her engagement should be broken.

Across the Kidong valley the tropical sun was swiftly rising, lighting Skipping Hill, and the Escarpment and the seemingly extinct volcano of Songano with its ruddy glow. Its sudden rays fall as if by surprise upon Kibora, once more climbing the mountain slope to Kihika's village, bringing another payment for his bride. Ten more sheep for Kihika's flock and Kihika and his wives and daughters rejoice. Now he has arrived at the entrance of the village, but he cannot proceed further for a time. Is not his coming expected? The fifteen sheep that he brought last night, did not all the village know them to be too few for the strong and supple Nduturu, the daughter

of Kihika? And so the women of the village, like women the world over, deeply interested in the announcement of a young girl's engagement have not yet gone to their gardens. Meeting Kibora at the village entrance they trill and sing the Gitiro song, (song of the engagement) and dance in excited but harmonious figures until the sun has for an hour continued its ascent. Kibora is now permitted to enter the village enclosure, leading the ten sheep to the very door of the hut in which he had placed the fifteen sheep the night before. But the door is shut. The sheep have gone forth to pasture, and the women refuse to open the door. Kibora had expected all this. Was it not the custom? A whistle such as a young mu Kiyuku knows only too well how to give, and Kibora's small brother Kihana appears driving before him a young female kid, and leading by the hand a female lamb. These Kibora presents to the women for the engagement feast. They at once open the door of the hut and the ten sheep are placed therein. Now one of the women runs to her own hut and brings him some uenu (millet gruel) which he immediately accepts drinking it from the gourd in which it is brought. The engagement being duly announced he returns to his home.

It is the following day; Kibora is in his garden cutting sugar-cane. He works busily. The women's engagement feast is over, but is not the men's feast to follow? Is it not always the third day thereafter? And so the second day must be full of beer making for the men's carousal. While in Kibora's village the men are working busily, in Kihika's village the women are equally busy preparing the flour to be consumed with the beer which Kibora shall bring on the following day. But Kibora must furnish the goat as well, this time appropriately a male. 'Tis a great feast with goat and porridge and beer consumed amid much palaver by the men of both villages equally.

But the bride price has never yet been settled. Kibora has not been too lavish with his sheep, although he has tried to appear generous. Now he approaches his future father-in-law. The moment is a psychological one to be sure but the custom of settling the bride-price at a beer drink was never made to favor the bridegroom. "How many more sheep Kihika?" he says, for he must take the initiative now. "Sheep, my son?" replies Kihika, excited by the feast and intoxicated by the beer. "For my Nduturu one must pay not only the full price in sheep or goats, but a cow as well."

They were Wangiko's very words on the night of the first proposal. Thankful that Kihika was not yet sufficiently intoxicated to add thereto, he accepted the verdict, noting the use of the word goats. He had not yet offered goats, but he would make up the balance yet remaining of forty with them. And the cow, he would bring as well tomorrow.

Two months rolled slowly by. When the

second moon was full, Kibora presented himself once more at Kihika's palaver house. Again they sat seemingly musing in the palaver house, when Kibora remarked in a matter of fact tone. "I bought your daughter, but still she works, not in my garden but in yours." "Gwitia murima" (ask for the gardener) says Kihika briefly. Kibora understands. Again he whistles for his small brother Kihuna who is in the background and presents Kibora with yet another sheep, saying, "Shall not Nduturu work now for me?"

"Certainly," says Kihika, as though surprised that the question should even be asked. The wedding feast now approaches. Again Kibora provides the beer and brings this time not only a goat, but an ox as well and the feast is celebrated for Nduturu's relatives. He pays as it were in the furnishing of this feast, an additional stipend that none of her family may bewitch her and thus prevent her child-bearing.

A few days later Kihika is seen offering a sacrifice to those spirits invisible but real to

the heathen Mukikuyu. The sacrifice is nothing less than a sheep, and is accompanied by thanksgiving and by prayer, thanksgiving that Nduturu's life was spared until she was sold and her bride price actually received, prayer that she may not be barren, for should she be Kibora will but, if he wishes, bring her back again, and receive not only the forty sheep and goats, but the cow as well and all their progeny!

(To be continued.)

NEWS FROM THE FIELD

CAMDEN, OHIO

I have been asked to send in a report of our existence here at Camden.

For some time we had been burdened with a mortgage on our church. So on May 9, 1926 we decided to ask God to help us raise sufficient money to pay off this mortgage. With so much faith and so many prayers we could not help but "go over the top."

The work of the church has not been at a standstill, and the members are always up and doing. The attendance has been very good this spring.

Our revival campaign was put on during the first part of the year. Our pastor, Rev. Berry led this series of meetings. There were two lives given to Christ during the meetings. In general everyone was benefited by the meetings and it was a great success, not because of the numbers that confessed Christ, but because everyone was made to realize that they would reap according as they sowed.

The Woman's Missionary Society is very active and accomplishing a great deal in their field of work.

The Sunday school attendance is very good. We hope and pray that the Lord will see fit to increase it from Sunday to Sunday for from this source do we get our greatest numbers of additions to the church, as everyone knows.

HAZEL FLORA, Cor. Sec'y.

PORTIS, KANSAS

For some time we have known we owed a letter to the Evangelist columns, but we have entreated others to send in notes in our stead. However we have tried to be busy for the Lord in all things. We have observed all special days, and the general church activities have been taken care of in a good way. "Busy" was our middle name all spring, with different community activities to look after. Some of the work we were supposed to do in these enterprises may seem to have been meager and the places occupied may be more or less those of a "figure-head." But here's a list: president of the Community Parent-Teachers' Association for the coming year; chairman of the County Civic League for Law Enforcement, and recently we took over the responsibility of the county president of The Council of Religious Education, in which we are now promoting a county-wide Sunday school Picnic and a county institute

this fall. We also superintend the Vacation Bible School in May and June, which was the sixth successful year of work in the community; gave a commencement address in another town twenty miles west of us; held a two weeks' revival meeting at Udell, Iowa in May. We meet with the Boy Scouts once a week and teach the Junior boys in our Sunday school. We preached an average of three sermons a Sunday for the entire year up to June 1. Well, you say, what about new members? We have baptized 8 and taken into the church 12 members in 1926.

The average attendance for the first quarter in the Sunday school was —, for the second quarter was 124 and one-half. The superintendent has some special feature most every session. The Christian Endeavor work is still going good and the newly installed officers are already making preparations to entertain the District Christian Endeavor Convention early this fall, in our church. By the way, last Sunday the Sunday school attendance was more than equal to our little city's population (three schools)—which is a record we often make. Portis is known as a religious center.

Now a word about the Iowa meeting in May. Udell was our first regular pastorate (before our college days) in 1914-16, a period of 30 months. We began the "May-Time Revival" on the fourth and continued till the 16th. Mrs. Deeter assumed the role of choir leader. We have been "hitched up" for 19 years, but in this meeting in a special way. The attendance the second week was double of what it was the first week. It was a very busy season of the year for the farmers, but there were some who were busy and were there every night too. This church is struggling along and doing the best it can without a pastor, keeping the Sunday school up in a nice way. Mrs. Mary Longley is the efficient superintendent. She has great faith, and is a valuable asset to the work. Quite a number of the Church of the Brethren came every night and assisted in the choir and in special numbers. On the last Friday evening of the series we held a communion service—the first they had had for two years—and all seemed to enjoy the occasion greatly. Six good people reconsecrated their lives to the Master, and on the closing night 25 others took a stand for more faithfulness and better service for the church. Four others who were under conviction and near the kingdom,

hesitated to make the good choice. A well-known evangelist has said, "Not to choose is choosing," hence in not accepting the Lord as Master, they chose otherwise. We hope and pray that these people will be able to obtain a pastor soon, for they deserve it. The free-will offering was above our expectations. Thanks to you all. God bless you. Udell has some true blue Christians. We made the journey to and from Iowa in a new Fordor; one day we drove 335 miles. A happy season together. Professor Wimmer filled the pulpit at home during our absence.

In April we made a journey into Norton County with E. E. Lichty, one of the District Mission Board, to assist him in finding a buyer for the unused church property known as the old Maple Grove Colony Church. We disposed of some of the chairs and the building was left in charge of a nearby man to make further disposal. Short crops, however, causes slow demand for building material.

At the spring business meeting the church gave us a call to remain on the field another year beginning next October—our fifth year. The church is in better shape financially than a year ago, though the wheat crop this year is almost a complete failure. The spring season was very dry. Since July rains have come which sets the corn in a good way for a crop as far as we know now. We have great reasons to rejoice. The W. M. S. and S. M. M. have all bills paid and a little balance on hands.

August 29th will be our Home Coming Day, and Every Member Canvass Campaign. We hope to make this a BIG and profitable day.

We rejoice with others in the good work being accomplished in the homeland as well as across the sea. It is a joy to note the building campaigns at different points among the Brethren for more adequate equipment to do efficient work. God bless you all.

We have placed catchy signs along the curb near the church and on a telephone pole, such as, "Welcome to Worship," "Garments of Righteousness Never Get Out of Style," "Eternity Is a Long Time; Where Will You Spend It?" "Sin Is Death—Go To Church Sunday—God Is Life." "Worship Amid Pleasant Surroundings," "Tourists Welcome." In this western country where green lawns are few and far between, we have one of the most beautifully kept green lawns, with flowers, plants and water fountain in the city. Summer worshipers will find a sweet

comfort in outside surroundings, with electric fans and comfortable pews inside.

More anon.

W. R. DEETER.

NEWS OF THE COLLEGE

I recently received some curios from Miss Myers in Africa. The College has a curio case and they have been put there. It is a great pleasure to know that the College is remembered by our far-off African friends.

The Local Canvass

Recently the local trustees met and employed a fund raising company with headquarters in New York for the local endowment canvass. The canvass is to go forward in October and offices will be opened here September 6, just after Conference. The Summer School closes the week before Conference and I must meet the State Council of Education in Harrisburg, Pa., the third of September and College opens the 14th. So events will move rather rapidly here for the next several months. The interest of the entire church ought to be centered here for the local drive. While it will be successful beyond a doubt, it will nevertheless, be a hard one. We will need your sympathy and prayers, for the old school needs now all the support possible. My visit to Harrisburg is made necessary because it will take some pressure to get from that State Board all I want.

The fund raising company referred to above, is the Ward, Wells, of New York, who have had a very successful history in this kind of work. Colleges and hospitals are

their special field. We expect to reach the local alumni also.

Professor Anspach filled the pulpit at Smithville last Sunday in the absence of Brother Sands who has gone east on his vacation.

Mrs. Jacobs, with Junior and Jack, have been visiting with Mrs. Jacobs' sister in New York City.

Professor and Mrs. J. A. Garber are in Virginia where they are visiting his people.

Occasional word from Professor De Lozier indicates that he is filling the pulpit of the First Church at Johnstown very ably.

Professor Mason has been spending some days in Columbus where he has finished his work for the M. A.

I preached a week ago Sunday in St. Paul's Lutheran Church in Bucyrus.

Word recently received from Edith Garber, who has been traveling for the Sisterhood, indicates an interest among those organizations in the College, which is a very good sign as the College is particularly anxious to interest our own young people.

EDWIN E. JACOBS.

THE SECOND CHURCH OF LOS ANGELES

The First Brethren Church of Johnstown, Pa., is to be congratulated upon their real genuine sacrificial spirit; and I mean what I say. It means something for a large, thriving congregation to spare their active pastor for a period of four months. In some cases it would nearly mean disaster; but a good general always trains men to take his place when he is gone.

There was a very peculiar condition on the Pacific Coast to begin with. There are but a few churches to begin with; and the ministers of those churches have "Been Once Around" in meetings at these churches, and therefore new material from the east had to be imported. It is also true that a man coming to the Coast for a campaign like we wanted must possess certain credentials. No one but a staunch Fundamentalist need apply. Then we wanted an evangelist with a burning message. In order to secure such a man the First Church at Whittier, the First Church of Long Beach and the Second Church of Los Angeles, pooled their interests and with the District of Southern California, secured Brother Ashman of Johnstown for this great undertaking. It is needless to say that these churches stood by him as the reports will inform the readers of the Evangelist.

At the Second church the visible results were that seventy souls came forward at the call and there were but three by reconsecration and three by letter. The invisible results God alone knows. But Ashman made and kept a very warm place in all our hearts with his fearless and masterful way of presenting a pure, unadulterated gospel according to the Brethren interpretation, entirely free from Modernism, evolution, social gospel, and the other signs of theological decay so apparent today. God bless Ashman. May his message be heard from sea to sea and from the lakes to the gulf. That's the kind of a man who should be a month in every Brethren church in the brotherhood. And that Melvin Stuckey is another apostle of the Sunday school who

The Type of Preaching Most Needed

(Continued from page 7)

gave his only begotten Son; that we love him because he first loved us, and that if God so loved us, we ought also to love one another.

Preaching of this type might even take some great event or phrase of current interest as a starting point; but instead of being satisfied with useless wrangling over words and phrases, it would go on from that point to teach the higher, spiritual truths suggested by them.

It might even have taught the reasons why we believe in some of our distinctively Brethren ordinances. In recent years some have come to feel that we should never preach on such a subject as the washing of feet, or the Lord's Supper, for fear that we might offend some who might be present from other churches. Even Brethren people often feel that it is out of place to preach Brethren beliefs in Brethren churches. If the ideals and beliefs of the Brethren church are at all worthy of our continuance in them, if we have any faith in them at all, need it be counted such a strange thing if her pastors should presume to teach them occasionally in her churches? But instead of adopting some of the controversial methods of the past, let us rather teach the meaning of these ordinances, the inner, spiritual truth which the forms but symbolize.

This type of preaching points out not only the great duties involved in the 13th chapter of John, but also the privileges. Nor does it stop there: it goes on to teach all the duties and privileges of the life of faith; it teaches the great messages of the Word, together with its great doctrine. Under this head comes what is commonly called EXPOSITORY PREACHING. I believe it is not too much to say that this was our Lord's favorite method of teaching, especially when dealing with those who were at all fa-

miliar with the word. Just as one illustration of his use of this type is the incident of the walk to Emmaus, that first Sunday after the resurrection: it is said that, "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," and we know with what happy results.

Some might differ with me at first thought, when I say that Paul's preaching was likewise mostly of this type. He loved to take a verse, or a passage of scripture, and bring out its full beauties, the deep things of God that lay hidden beneath the surface. In at least one instance, he even bases his exposition on a single letter from one word (Gal. 3:16). If I may give a word of personal testimony and experience let me say that no other type of preaching has brought such spiritual blessing to my own life as this; also, that there is no other type of preaching that I so love to give to others. The Word of God is quick and powerful (Heb. 4:12), and if I can so expound the word that my people shall understand its message, I have brought them a far more powerful message than any sermon of mine. It not only stirs the mind and emotions, but it strengthens and builds up our lives on our most holy faith: in short, IT EDIFIES!

These are days when much emphasis is being laid upon a reasonable belief; the appeal is constantly being made to reason—and rightly so. When we can establish men's faith on the reasonable basis contained in the word of God, it stands firm. And I submit that the way to establish it is, not by preaching our own sermon ideas at them, nor by leaving them with some mere or less vague impression that things ought some way to be different; but by opening up the scriptures to their understanding, and by TEACHING them; that the type of preaching most needed is the preaching that teaches.

Lydia, Maryland.

should by all means be in every school in the brotherhood. He is prepared. He knows what he is talking about. He does not waste his time on "Religious Education" and other digressions, but he teaches the real straight, genuine, first class, doctrines of the scriptures in a pedagogical way with definite and permanent results.

E. M. COBB.

VICTORY AT LOS ANGELES

The Second Church of Los Angeles, under the able leadership of Brother Cobb, has made most commendable progress within the last three years. They have erected an excellent church edifice. It is arranged for Sunday school purposes in as efficient a manner as any Brethren church we have seen. The Sunday school has tripled itself within this period as has also the church membership. The growth, progress and prosperity of this congregation is of an unusual type for so short a period.

We enjoyed the three weeks among the Brethren very much. Brother Cobb proved himself to be a worthy co-laborer. The church rallied to the campaign in prayer, attendance and personal soul winning. Everything was done to make our sojourn among them pleasant and our labors of evangelism successful. This church has a great field. We believe there is a great future ahead for them and expect to learn of continual and rapid and permanent growth for them. There were several serious handicaps in the meeting. During the second week three high schools were holding their commencements and families of the church were unavoidably drawn into them. The meeting closed on July 4, battling with the holiday temptations and opportunities for vacations. But Christ gave us victory over all these, although the numbers would unquestionably have been larger if they had not prevailed. Seventy public confessions were taken. We praise him for them.

Thus closes our three evangelistic campaigns in Southern California. During these nine weeks 216 public confessions were received. Since January 1 of this year, 340 have publicly confessed Christ during the meetings it has been our privilege to conduct. We rejoice in our Lord that he has been willing to use so unworthy an instrument to hasten the day when the Bride will be completed.

We are now in the midst of the wonderful Bible Conference of Southern California after which we will go to Sunnyside, Washington, to conduct a five days' Bible Conference. Then, homeward bound to preach to our own dear people on Sunday, August 8.

CHARLES H. ASHMAN.

Over-gushing Hostess—"Such a dear man the new vicar is—so outspoken. In his sermon last Sabbath he censured the devil most severely!"—The Passing Show.

THE TIE THAT BINDS

DODDS-LUTZ—Miss Edna C. Dodds and Mr. Fred Lutz, both of Falls City, were united in the bonds of wedlock at the home of the writer, May 4, 1926. The bride was one

of our loyal church workers and her removal from our midst is keenly felt, but her services elsewhere will be appreciated. She is a daughter of our Brother and Sister J. W. Dodds. The groom belongs to a well-known Falls City family and is of a congenial disposition that makes happy companionship. He is a member of the Presbyterian church. The happy couple left immediately after the ceremony for their home in Wyoming where the good wishes of their many friends of Falls City follow them for a prosperous and happy wedded life.

A. L. COVER

MURRAY-VERTZ—Mr. Stanley Murray of Mahton, Washington, and Miss Theone Vertz of Sunnyside, Washington, were united in marriage at the Brethren parsonage, Sunnyside, Washington, on March 27, 1926. The groom is a rancher and the happy couple will make their home on his ranch near Mahton, Washington. They have the best wishes of their friends for a happy life.

BELCHER-MUIR—Mr. Willis G. Belcher and Miss Verna Muir, both of Sunnyside, Washington, were united in marriage at the home of the bride's parents on the evening of June 5, 1926. Only the immediate friends of the contracting parties witnessed the ceremony. Both these young people are active members of the Sunnyside Brethren church and are closely identified with all the departments of church life and the best wishes of the entire church is theirs for a life of continued happiness and usefulness. Ceremony by the writer.

J. C. BEAL

IN THE SHADOW

BENSHOFF—Paul Benschoff, son of Solomon and Susannah Benschoff, was born September 14, 1866 and departed this life July 3, 1926, aged 59 years, 9 months and 19 days. Death was due to pneumonia. The deceased was a member of the Brethren church since early youth. He is survived by one brother, George; one half brother, John J., both of Johnstown; the following sisters: Mrs. Sadies Lippincott, Pittsburgh; Mrs. G. W. Moore, Johnstown; Mrs. L. G. Stutzman, Kramer; Mrs. Mides Hammer, Belle, Ellen and Elizabeth, Johnstown; three children—William, Ebenezer and Olive Vogie and four grandchildren, besides a goodly number of friends.

Services by the writer assisted by Brethren W. S. Baker and Bauman.

J. L. GINGRICH.

COBAUGH—Susan, daughter of Joseph and Hannah Hildebrand, was born March 15, 1852 and died July 1, 1926, aged 74 years, three months and 16 days. Death was due to pneumonia. Sister Cobough was a member of the Brethren church for 34 years and lived her entire life in Cambria County. Deceased was preceded to the spirit world by her husband seven years in February. She is survived by one sister, Mrs. Levina Riblett, Conemaugh; one brother, S. B. Hildebrand, Jackson township; one daughter, Mrs. Lulu I. Grove and four grandchildren. Services by the writer, assisted by W. S. Baker.

J. L. GINGRICH.

SPRAGGINS—Judge John D. Spraggins answered the summons that sooner or later awaits us all, March 31, 1926. He lived a long and useful life in the community and the esteem in which he was held was evidenced by a large concourse of friends that paid tribute by attending the funeral service held at our church. He attended to the duties of his office until failing health no longer permitted him. He was married to Lydia Friend June 29, 1868, who with one son survives. Judge Spraggins was one of those characters that to know him was to esteem him. He was never too busy to lay aside the many duties of business life to converse with a friend. It was the writer's privilege to share with him in many conversations and especially so during his last illness. He would converse upon religious subjects invariably. When health permitted, he attended the Brethren church and supported the work during the years. The funeral theme was: "Gone but not forgotten." And by the kindly deeds that were administered to many a needy one he shall live on. We pray God's blessing upon Sister Spraggins, who has been faithful to a loving husband during the years and may now find comfort in her faith to a loving Savior, whom she has served during the years. Services by the writer.

A. B. COVER.

CAMBLIN—The infant son, Elmer Jr., of Elmer and Irma Camblin, died May 17, 1926. The little one that came as a beautiful blossom into the lives of these young parents lived but a few days. While the joys that the developing life of a child brings to parents was not to be the lot of these parents, yet the instinct of parenthood was realized and their lives will be sweetened to know that in the hands of the Great Shepherd is a jewel they gave. May they be comforted in the thought that their loved little one is beyond the hard cruel world and at home with those that inherit the kingdom. Services by the writer.

A. B. COVER.

BOOTH—John Franklin Booth departed this life July 2, 1926, being almost 66 years old. He was a native of Hartford, Conn., but in childhood emigrated to Ohio, residing for last several years in Columbus. He is survived by his only son and four grand children, who reside in Columbus, his wife having preceded him in death many years ago.

Brother Booth became a Christian early in life and took an active interest in the work and worship of the church. It was January 1, 1919 that he united with the Brethren Church in Columbus, of which he was a very faithful member until his death. His final illness, from which he suffered much and of which he complained but little, prevented him from participating as actively in the work of the church as he wished. When he realized that the end of his pilgrimage was near he was resigned to the will of the Lord and ready to go. The funeral services were held in the Columbus Brethren church, conducted by the writer.

H. M. OBERHOLTZER.

MYERS—Mrs. Susan Ebersole Myers was born in Hancock County, Ohio, September 4, 1858 and departed this life

July 10, 1926, in Fostoria, Ohio. She was married to J. M. Myers March 9, 1881, who preceded her in death about two months ago. To them were born two sons, Charles and John, who, with four grand daughters, one brother and one sister, still survive. Sister Myers united with the Brethren Church in West Independence, Ohio, about twenty-six years ago and when the Brethren Church was organized in Fostoria placed her membership there. She delighted in the praise and worship of God. She had been afflicted for many years and suffered much. Although she was hindered from attending public worship she was devoted to Christ and took especial delight in prayer. Funeral services by the writer.

H. M. OBERHOLTZER.

HARGETT—Mrs. Adeline Garty Hargett was born in Stark County, Ohio, near Middlebranch, January 16, 1860; died July 4, 1926; aged 66 years, 5 months, 18 days.

She leaves an invalid husband, three sons, four daughters and thirteen grand children to mourn her departure.

She was a member of the Middlebranch Brethren Church for many years.

When she came to Canton she had her membership transferred to the Canton Brethren Church.

She was also a member of several patriotic organizations.

She was a kind, loving, affectionate mother. Her life was lived with Christ in God. She was devoted to the holy art of Godly worship. She loved her Bible, her church and her country, and lived in the fine personality of the Christ and will be missed in the home, the church and the community. Funeral service by the writer in the absence of the pastor, assisted by Rev. D. F. Eikenberry in the Canton Brethren Church. Burial in North Lawn Cemetery.

ALVIN BYERS.

RUTT—Laura Dell Troxel was born October 9, 1877. She passed away May 22, 1926, aged 48 years, 7 months and 13 days. She was united in marriage to Charles Rutt on November 15, 1899. Three children were born to this union, the eldest having passed away almost 24 years ago. The mother, husband, daughter and son of the deceased remain to mourn their loss.

Mrs. Rutt was a splendid Christian, a member of the Fairlawn (Ohio) congregation, and she was held in highest esteem by a host of friends.

The funeral services were conducted at the home by Brother B. F. Owen, a former beloved pastor and by the writer, the present pastor.

A. D. CASIMAN.

ERWIN—George Sterling Erwin was born in Illinois, May 15, 1856. He came to Kansas when 16 years of age and had lived in Drywood vicinity practically all of his life. He died Wednesday afternoon at 1:20 o'clock, June 30, 1926 at the Fort Scott hospital, where he had been confined with a lingering illness for about twenty weeks.

At an early age he was married to Miss Isabelle Snow of Cato, Kansas. To this union eight children were born, seven of whom are living. They are, William and Charles of Kellogg, Idaho; Roy, of Wichita, Kans.; Harvey, of Garland, Kans.; Omie and Mrs. Lillian Stroud, Arcadia, Kans., and Ora of California.

He also leaves a mother 95 years of age at Reeds, Mo., a sister, Mrs. Anna Woody, of Sulphur Springs, Ark., and another sister, Mrs. Rachel Phelps, of Grove, Okla., a brother, Monroe Erwin of Coody's Bluff, Okla., and a large number of nieces and nephews. The funeral service was held at 2 o'clock the afternoon of July 2, at the large school house, by the writer. Interment was made in the Pleasant View Cemetery, twelve miles south of Fort Scott, Kans.

L. G. WOOD.

WILLIAMS—Ansel Stroud Williams was born in Humphreys, Kentucky, March 16, 1856. Came to Bourbon County, Kansas, when 14 years of age and continued his residence here until death, which occurred Thursday morning of July 1, 1926. He died of cancer after suffering patiently for about two years.

Mr. Williams received the best of care that loving hands of his wife and children could render.

He leaves his wife, Mrs. Lonana Williams; a brother, S. L. Williams, in Kentucky, and the following children: Mrs. R. B. Brown, of Pittsburg, Kans.; Jay Leonard and Mildard, at home; Zona, Verna and Anna, of Fort Scott, Kans., and one grand daughter, Leona Brown, of Pittsburg, Kans. He was highly respected by all who knew him. The funeral was conducted from the Koutintz Mortuary, of Fort Scott, at 2:30 P. M. of July 3d, by the writer.

The body was laid to rest in the Clarksburg Cemetery.

L. G. WOOD.

EDENFIELD—Carl Larkin Edenfield, son of Edward and Minnie (Show) Edenfield, died at the Uniontown Hospital on June 25th, after an illness of but two days.

Carl was born in Uniontown on March 31, 1917 and was but 9 years, 2 months and 24 days old when he departed this life.

He was a member of the Junior boys' class of the First Brethren Sunday School, known as the "Stay for Church Boys," and taught by the pastor, and needless to say was very regular. He is survived by his parents and four brothers and one sister.

Funeral services were conducted in the Show home in this city on Sunday afternoon June 27, at 2:30, the undersigned officiating. Burial was in the Oak Grove Cemetery.

May the Holy Spirit be with and comfort those who mourn the loss of child, brother and friend.

E. F. BYRIS.

JOHNSON—Estel Dallas, daughter of Mr. and Mrs. Norman Johnson, was born at Minden, W. Va., October 19, 1908 and passed to that bourne from which none return, June 6, 1926. She was aged seventeen years, seven months and seven days. Tuberculosis was the cause of her untimely death. She is survived by her father, mother, one brother and two sisters. Funeral services were held at the Oak Hill Brethren church in charge of the writer.

FREEMAN ANKRUM.

ARRITT—Helen Rowan, foster daughter of Mr. and Mrs. Frank Arritt, was born September 14, 1919 and met an accidental death in front of her home in Oak Hill June 9, 1926. The driver of the car made every effort possible to save her life and in so doing the car turned over upon her crushing her so terribly that death resulted in a few minutes.

Services were held in the Oak Hill Methodist Church in charge of Rev. A. R. Young and the writer.
FREDMAN ANKRUM.

WEED.—Mrs. E. C. Weed passed out of this life in Sunnyside, Washington, July 2, 1926. Mrs. Weed, whose maiden name was Adeline Yeager, was born in Millersburg, Doffer County, Pa., November 26, 1841. She spent most of her childhood in the state of Iowa. She was, however, afforded the privilege of much travel owing to the fact that her father was a millwright and he took his family with him from place to place as his work demanded. She was married to Edmund Calvin Weed, December 22, 1886, at Lanark, Ill. They moved from this place to Lamar, Mo. After living at this place for a number of years they returned to Lanark. In 1905 Mr. and Mrs. Weed moved to Sunnyside, Washington, at which place they have made their home to the present. Mrs. Weed was of a large family of children all of whom, with the exception of one sister, Mrs. Susan Taylor, of Clinton, Nebr., have preceded her to the spirit world.

In early life Mrs. Weed united with the Protestant M. E. Church. Later she united with the Bethel or "Church of God." It was a real pleasure to open her home to the workers and pastors of the church.

She leaves to mourn their loss her husband, four nephews and one niece besides numerous friends. Two of the nephews and one niece reside in Illinois. Two of her nephews and their families, Robert Weed and John Weed, reside in Washington. These nephews and nieces were loved by Mrs. Weed as her own since she was not blessed with children in her own home. Those who know her life give assurance that throughout her life she never lost faith in her Savior.

Funeral services from the Sunnyside, Washington, undertaking parlors by the pastor of the First Brethren Church.

J. C. BEAL.

ANNOUNCEMENTS

GENERAL CONFERENCE CREDENTIALS

By the last of July all National Conference credentials will have been sent out. There are a number of pastorless churches of which I do not have the names of secretaries, so cannot send credentials. If such are in need of same, please write me and I will send them promptly. Any others that have been missed, either by oversight on my part or if pastor's address has been changed, I shall be glad to supply you also.

Yours for a great conference.

O. C. STARN, Secretary.

Gratis, Ohio.

AN APPEAL

For the first time in the history of our work we are compelled to turn pupils away for lack of room before the opening of school. **BUT WE ARE STILL SHORT ONE HIGH SCHOOL TEACHER.** This teacher is needed **AT ONCE.** Requirements are high school graduate, and college graduate if possible, or at least two years of college work, or its equivalent. Through a disappointment this vacancy still exists, and **WILL YOU PLEASE HELP THROUGH PRAYER AND ANY OTHER WAY, IN GETTING THIS TEACHER FOR THE WORK?**

G. E. DRUSHAL.

THE CHRISTIAN MINISTRY

With the hope that these lines may catch the eye of some young man interested in the ministry of the Brethren Church, I have chosen the title. Out of nearly eight hundred students enrolled in Ashland College last year about forty-five were enrolled in the Seminary. Such enrollment expressed the definite purpose of engaging in distinctive Christian work, either in the ministry or some form of missionary service. Of this number sixteen graduated, eleven men and five women. Of the men who completed their course six are in the active pastorate, one will pursue a medical course with a view to Africa and one is in Y. M. C. A. work. For my present purpose I need only point out that the church will

receive a fine contribution of life from the others not yet so definitely engaged including the young women graduates.

But this exodus of students will greatly reduce our numbers in the Seminary for the next year, and we must do out utmost to enlist others to take these places. Elsewhere in this Evangelist Dr. Jacobs has an announcement of the work of the college at Ashland. I shall here add a few words relative to the work of the Seminary.

After much discussion and most serious thought the trustees have adopted a new plan at the suggestion of the president and the professors whose work is distinctively in the Seminary. In brief the procedure in the future will be as follows: Men who enter the college for the first time and who have the ministry in view, will have the choice of two courses. The first is a definitely planned theological course of three years work following upon three years of preparatory college work. At the end of the student's Junior year in college he will be admitted to the Seminary. At the end of his first year in the Seminary he will graduate from the Arts College with the A. B. degree. Then after two full years further work he will graduate with the degree of Th. B.

We believe this plan will offer very great advantages over the old plan to the serious student. First, it will give him a necessary foundation upon which to build the theological studies or disciplines; second, it will help him find himself and make his purpose to be a minister positively fixed; he will have no

regrets for having begun a work which he wishes he had not chosen; third, it will help men to choose the ministry at what is in a young man's life the really critical point; fourth, it will make the character of all the work offered by the professors in charge of this training of a much higher order; fifth, it will really make the building up of a seminary a realizable goal.

This new plan does not set aside the former Arts-Divinity course requiring four years' work. It does make two full years' work in the college necessary before entering upon the distinctively seminary group of studies required for graduation. The student may still earn the A. B. in Theology.

For any students who may not have the regular high school training necessary to enter the Freshman class of the college the seminary professors will offer work in the English Bible and related subjects. This English-Diploma course is an excellent training for those who for any reason cannot take the longer and more difficult courses.

Hereafter students who enter will pay the regular college tuition for the first half of their work, done in the college. Thereafter when admitted to the Seminary all fees and tuitions are remitted except an annual incidental fee of five dollars. Students already matriculated are not affected by the change.

Will you write for the Seminary announcement which has been prepared and which we will be glad to mail you? Address,

J. ALLEN MILLER, Dean.

Ashland, Ohio.

ASHLAND COLLEGE

Ashland, Ohio

ASHLAND COLLEGE will open its Forty-ninth Year, Tuesday, September 14, 1926. The following departments offer the customary courses:

ARTS AND SCIENCES, leading to the usual bachelor's degrees.

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For catalogue and further information, write to the president,

EDWIN ELMORE JACOBS, M. Sc., Ph. D.

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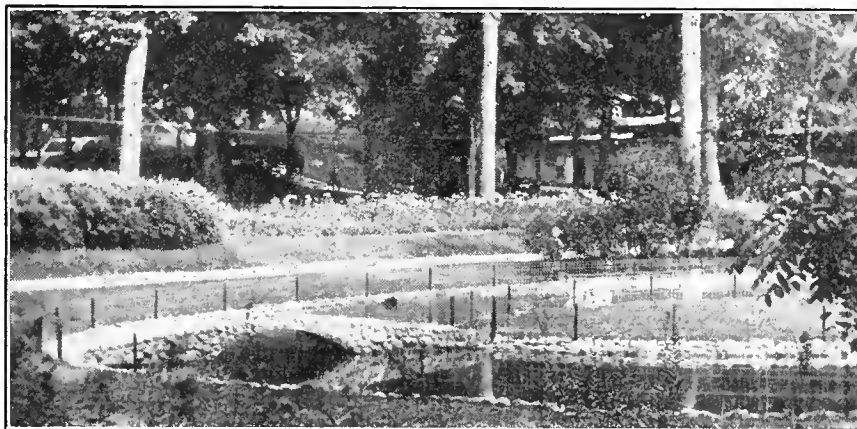
The BRETHREN EVANGELIST

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GENERAL CONFERENCE, AUGUST 23-29

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

A Diluted Form of Religion

One thing that has greatly impeded the progress of the Kingdom and wrought weakness and disgrace in the church is a diluted form of religion. It has not been peculiar to our age, it has been present in every age, but that fact gives us little consolation in view of the serious handicap that the church of today is experiencing because of it. Nor is it confined to any particular sect or creed; it is a disease troubling our church and every church. Everywhere men are found who have contracted religion in such a light form that it has seemed to produce little or no effect in their lives. And while it has wrought little change, it has made them practically immune to any more genuine or typical form of religion. It has taken the edge off their hunger and thirst after righteousness so that they do not seek more for themselves, and having a form of godliness their lack of the power thereof is not always recognized by their more genuinely Christian associates, with the result that their spiritual depravity is overlooked more than is that of the out-and-out sinner. And for this reason we ought to give the more earnest heed to the stirring of the hearts of such to their need of genuine spiritual renewal and quickening, and also because of the retarding effect of such light-hearted, luke-warm souls upon the work of the church. One of the most urgent needs of the church is a revitalizing of the lives of the membership. We exercise boldness in prayer and effort on behalf of those who have made no confession of Christ, but we are timid and neglectful of the sad spiritual state of those who have scarcely religion enough to be saved and are totally lacking in that genuine sort that moves men to rejoicing and service.

This diluted form of religion shows itself strikingly in lack of spiritual vision and sympathy. Few things retard the spiritual development of the individual more, or delay the progress of the church more, than just this smallness of soul outlook. If a man does not see the greater heights to which he may attain, and has no sympathy or desire for the greater spiritual experiences enjoyed by others, the future holds little in store for him. And if a man has no vision of larger things for a church to accomplish, there is nothing to move him to greater efforts in its behalf. Men will strive for no more than they can see; they will go no farther than their sympathies run. Before we can get people to do big things for the Kingdom, we must first get them to see big things, and to have a desire for them. The reason why some churches do not grow and

make a place for themselves in the community is because they are composed of little, narrow-visioned, self-centered men and women. They live down in the gorges of selfishness and self-interest; they can see no farther than the preferences and prejudices of their own little group. Their religion is of a very inferior sort; they have scarcely touched the base of the exalted spiritual standard of Christ, and from which he views the world and its need.

This diluted form of religion shows itself in lack of loyalty to Christ and the church. And there are few things more disappointing and vexing in Christian work than just that spirit of non-dependability in its many and varied forms. Some nominal Christians seem utterly lacking in any serious thought as to the claims of Christ and the implications of discipleship. They hold the teachings of the church as lightly and engage in its most sacred ordinances as indifferently, or as indifferently pass them by, as if they were but the whims of a child. They remember but vaguely their sacred vows, the responsibilities of church membership they all but disregard, the shifting of attachments is a matter of little concern, in the discharge of their most evident and bounden duties they expend but feeble effort. And the church is weakened and subjected to criticism, the consummation of the kingdom retarded and the power of the Gospel made void, all because of this prevalent care-free, indifferent, non-responsible attitude, because so many church members have not enough religion to generate in their hearts a spirit of loyalty for Christ and the church.

There are others in whom a diluted form of Christianity shows itself in gloomy pessimism that casts a shadow over every undertaking of the church. "This thing can't be done," says some one, "it is impossible," and then he settles down in his discouragement smugly satisfied with himself, feeling that he has answered every argument, spoken the last word, and fully justified his inactivity. And if by his discouraging counsel and example he succeeds in putting a stop to the whole proceeding, he is gratified that by his wet-blanket wisdom he has saved the expenditure of useless energy and the chagrin of certain failure. But we are assured of the fallacy of such an attitude when we hear another declaring, in the face of the same challenge, "By the grace of God, it can be done," and see him in the strength of that confidence setting about to accomplish it, enlisting at the same time the enthusiastic support of others. Who is he who dares say any task of the church is impossible? What seems an impossibility to one, is to another of stronger faith and courage a thing certain of accomplishment. And the pessimist by the very fact of his doubts and gloom bears witness to his own feeble grip upon God. Why is it that one man throws up the sponge without a fight and trembles like a quaking-asp before a mountainous difficulty, while another is merely challenged to a greater dependence upon God and is made stronger and more determined by the strength of the opposition? Why indeed! if not that one man's religion is a faint, unreal, powerless imitation, while the other's is genuine, vital and powerful?

Again, religion is often shown to be greatly diluted by indulgence in worldliness and carnality, that is inconsistent with the professed saving and transforming power of the grace of God. The restless hearts of sinful men are seeking just such a power as we profess to have found in the religion of Jesus Christ, but they will have only scorn and contempt for our profession if they fail to see improvement in our lives. He who does not give evidence of a change, who does not show up different in conduct, need not be surprised to find men seriously questioning the genuineness of his religion. And what is more important, he who weakens his religion by a mixture of worldliness cannot expect the blessing of God upon his life, nor can he lay claim to that sonship to the Father which is wrought by adoption and the inworking of the Spirit. "As many as are led by the Spirit of God these are the sons of God" (Rom. 8:14). That excludes the worldly-minded, half-hearted, nominal church member. And that is just what the Spirit of God does—it excludes the sinful and unworthy from the Kingdom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21). It is not enough to confess Christ with our lips, we must honor him with our lives. "He that saith he abideth in him ought himself also to walk even as he walked" (1 Jon 2:6). "For we know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not" (1 John 5:18). If, therefore, our religion is to be more than

an unworthy imitation of the real thing, we must separate ourselves from the life and carnality of the world. "Come ye out from among them and be ye separate" (2 Cor. 6:17), is the divine challenge. "And be not fashioned according to this world, but be ye transformed by the renewing of your minds" (Rom. 12:2). So shall we prove the genuineness of our religion.

The Right Atmosphere for Weddings

We have long contended that a wedding ought to be one of the most sacred and solemn experiences in life, and that the ceremony ought never to be performed in other than a fitting atmosphere and environment. And we believe more concern would be exercised in this regard if more effort were put forth to cause marriage itself to be considered more seriously. The right view of the marriage vow, naturally insists on a proper atmosphere for the ceremony, and a proper regard for the atmosphere implies a serious view of the marital step itself. We hold therefore that it is not a superficial or unimportant matter, when we suggest that weddings—those of Christian people especially—should be held in the church or a home,—the two most sacred places on earth, and the ceremony should be by a minister of the Gospel. In confirmation of our claim that this is not a mere quibble, or a matter of personal prejudice, we quote the following from the editor of the "Religious Telescope:"

Only one church wedding in sixty is wrecked by divorce, according to the World Almanac, for 1926. This is indeed significant, in view of the large proportion of marriage unions—about one in seven—that comes to an end in the divorce courts. Of course, the church has no magic power to make marital unions divorce-proof. It is not because such unions are solemnized in church that they turn out better on the average than others, but because of the sacred regard for the marriage union that leads to their being effected in church, with the sanction of religion. The young couple that hies away to some squire or drives up to the parsonage unannounced, or leaves it to the clerk who issues the license to call somebody to come to the clerk's office to "tie the knot"—well, there is something lacking in their conception of a marriage ceremony. It scarcely is possible that a "tie" thus effected would be as strong as the one that takes place in the holy atmosphere of the church or of a Christian home. It would be interesting for some statistically-minded person to check up on the marriages that end in divorce and note conditions under which the marriage ceremony was performed.

Disillusioned Concerning Movies

The movie industry is not cleaning up, and will not, until drastic federal action requires it. Those who imagined it would do so voluntarily are being steadily disillusioned. The Public Relations Committee of the Motion Picture Producers of America is but a camouflage to give the appearance of respectability and to allay public fears. The General Federation of Women's Clubs recently withdrew from this committee because of this fact, and the action became the occasion for a vigorous word of protest against the policy of the Public Relations Committee by Mrs. John D. Sherman, president of the Federation of Women's Clubs. She recorded a very complete disillusionment as to the moral status of the motion picture industry. Said she:

"When the industry sees fit to withdraw a number of most objectionable films now being shown, it will go a long way toward establishing a greater degree of confidence in the oft-repeated statement that the industry is doing everything possible to raise the standards of motion pictures. Personally I am not content with any program that limits itself to emphasis on the good pictures with the idea that by this method alone the bad pictures will disappear. The bad pictures are popular; they swell the box-office receipts. But inasmuch as such pictures are a direct menace to the morals of young people, they are criminal and should be eliminated."

EDITORIAL REVIEW

Brother Henry Rinehart makes another report of funds received by the Brethren Home of which he is treasurer.

If you have looked upon the tract as a futile and ineffective instrument, read Brother Porte's Tract Corner this week.

Prof. A. L. DeLozier, who has been supplying the pulpit of the First church of Johnstown during the absence of the pastor, Brother C. H. Ashman, has returned to College Hill in Ashland again and reports an enjoyable summer's work. He also informs us the work of the Second church, a mission church with Brother Dyoll Belote as

pastor, is making progress and that the new building is proceeding nicely, with the pastor giving very practical aid.

Brother Louis P. Clapper, our correspondent from Louisville, Ohio, reports the successful Daily Vacation Bible School of two weeks' duration and closed on July 23. Sixty pupils were enrolled under the direction of Brother R. F. Porte, the pastor, as superintendent. The school closed with an interesting and instructive pageant.

The second installment of Dr. Gribble's interesting story of African Wedding Bells appears in this issue. Dr. Gribble is due to arrive in New York August 5th and doubtless will be in attendance at General Conference. All who possibly can, should arrange to be there to hear her speak.

We are informed that Brother B. H. Flora has resigned the pastorate of the Ardmore, Indiana, church and that the church is seeking his successor. Any pastor interested may correspond with Brother A. Glenn Carpenter, South Bend, Indiana, Route 3. The official notice will appear in the "Announcement" department next week.

Brother W. I. Duker reports a very successful conference at Shipshewana Lake, Indiana, in the month of July. Those mentioned as being on the program are Dean J. Allen Miller, Dr. G. W. Rench, and Brethren Melvin Stuckey and Frank Coleman, with Brother Harley Zumbaugh as song leader. Dr. Miller lectured throughout an entire week and Brother Rench gave a series of lectures. Brother Stuckey, besides delighting his audiences with several splendid addresses along his chosen line—religious education, stirred their emotions by reading an original poem entitled, "Shipshewana's Song", which was made a part of the conference report.

Dr. Charles A. Bame, pastor of the Ashland church, writes of some interesting features connected with the work at this place. It is to be noted that twenty-one new members have been received during the past month, and that without a special evangelistic campaign. The pastor deserves credit for the personal effort put forth to accomplish this increase. He and his family are now on their vacation and he expects to conduct an evangelistic campaign between now and General Conference time at Mathias, West Virginia.

An interesting letter comes from Lydia, Maryland, where Brother Thoburn C. Lyon is the faithful pastor. His emphasis on Brethren doctrines, his weekly Bible studies and his stressing of the prayer life are mentioned as outstanding features of his ministry. These are fundamental features and might well characterize the ministry of every Brethren pastor. The Sunday school and other auxiliaries are said to be alive and aggressive.

The following letter from Brother Alva J. McClain, secretary of the Foreign Mission Board reached the editor's desk just as we were about to go to press and after all the paper but this page was in the forms. That our readers may not be delayed in receiving the good news we give it place among these items:

PERMISSION RECEIVED FOR THE SCHOOL IN AFRICA

The friends and supporters of the African Mission will be gratified to know that their prayers for the school in Africa have been answered. I have the following communication from Brother Hathaway:

"The Mayor ... together with the Chief of this subdivision drove up in their Ford a few minutes ago and informed Miss Emmert that she could open a school at once. This is the second day of our Week of Prayer, and we take it as a direct answer from the Lord."

Brother Hathaway then goes on to say that this permission does not render unnecessary the presence of some one holding the "Superior Diploma" from France, for which Brother Jobson has been working hard during the past several months. Teachers with this Diploma must be had.

As if in answer to this need, word was received only a few days ago stating that Brother Jobson had passed successfully the difficult French examinations, and is now the possessor of the coveted Superior Diploma.

God still answers prayer, giving us "exceeding abundantly" in response to our needs.

ALVA J. McCLAIN.

The greatest good we can do the church and the Kingdom is not to enlist men in the service of the King, but to bring men into the relationship of sons of God. Employees are continually asking, What am I going to get out of it? while sons live and work as heirs of God and joint-heirs with Christ.

GENERAL ARTICLES

Going to College in 1926-7

By President Edwin E. Jacobs

By the Editor's kind permission, I will write my usual annual letter to the young people of the church relative to entering college. I have entitled this article, "Entering College in 1926-7," but the factors in a successful college year are much the same from year to year. Notwithstanding there is some difference.

1. If you are a graduate of this year's high school class, then this fall is the opportune time for entering college. It so happens sometimes that the young person has to stop out and work and this is highly commendable but it is still better if one can go right on to college. Business opportunities often present themselves, marriage is contemplated or entered into, or other circumstances arise which make entering later difficult or impossible. If at all possible, one ought to go right on after high school.

2. Entrance requirements will never again be lower. They have been raised in most places from 15 to 16 units. Entrance examinations are now given by most schools as a sort of a prognosis and they will never be easier to pass but more difficult. The time is already here when not every one can say, "I guess I will enter college this fall." Colleges have already all the poor students they want. They are now looking for the "A" students and those whose native endowment entitles them to entrance.

3. Moreover, the world in general is demanding higher standards of education. If jobs ever depended at all in the past upon a college education, they will depend more so in the future. Ministers' missionaries, physicians, and business careers are conditioned more and more upon a college education. Entering college in the fall of 1926-7 is the first step in meeting these conditions.

4. Then, too, if you are interested in any real way in the progress of Christianity, you will want to see as many young people as possible enrolled in our Christian colleges.

For my part, I am confident, that if the church wants to make its way in the future it must look well to the work of education. The verities of the Christian faith are eternal, to be sure, but they will always need to be supported and advanced by the best human intellect we can secure. Our Sunday school work, our Christian Endeavor and our church itself can not hope to win on ignorance.

If you think that the Christian faith is not being attacked and undermined today, then you have not read widely. The general influence at work may be gleaned from the organization of the A. A. A.—the American Association for the Advancement of Atheism, in an eastern college and it is something more than a joke. It may be thought to be the claptrap of the shallow minded but we shall be mistaken if we think that we can meet such influences by the method of violent denunciation and castigation. Moreover when men high in church places, make pronouncements as they do relative to the Bible and its Christ, it is high time to sit right up and take notice. The answer that there have always been such men and such pronouncements, in no way meets the situation. There have been such men and such pronouncements as one can readily see now by their ill effects. But that method of laissez faire means only ruin. In such cases we should meet brains with brains, science with science, and match learning with learning. There is no other way. Such forces certainly dare not capture the field of learning and the seats of intellectual culture. The church has ever been the repository of culture and it must so remain. Hence, everyone interested at all in this phase of the work, should welcome capable young persons into our Christian colleges.

So the fall of 1926-7 is a very opportune time to enter any college,—Ashland College in particular.

Ashland, Ohio.

The Inspiration of a Trip to the Holy Land

By Rev. Herbert K. England

A Testimony, Not a Conjecture

(This article was awarded the First Prize offered by Sir Henry Lunn for the best two articles on the above subject written by an American Clergyman. The contest was conducted by the Church Touring Guild of New York, of which Rev. S. Parkes Cadman is President. The judges were: Rev. Ralph W. Sockman, pastor of the Madison Avenue Methodist Episcopal Church of New York, Rev. Nehemiah Boynton, Chairman of the International Friendship Through the Churches, and formerly pastor of the Clinton Avenue Congregational Church of Brooklyn, and Edward Lunn, a Fellow of the Royal Geographical Society and a famous traveler. Ministers from almost every state in the Union took part in the contest. We believe the beauty and inspiration of this masterly written article will be appreciated. It points out not only the value of travel in the Holy Land which our ministers need to have urged upon them, but the incomparable worth and inspiration of the land itself in the life and history of the world.—Editor.)

It is said that Mohammed would never enter Damascus, because he wanted to go into Paradise but once and preferred to reserve that pleasure until after he was dead. If there should be anyone less disdainful of the thrills of a wonderland, it is but fair to remind him that Palestine lies this side of Jordan. For Palestine, with its witchery of loveliness and fascinating lore, is to sensation seekers what the emerald oasis of Damascus is to the parched and thirsty desert that surges up to its gates.

To enter the Holy Land is to salute the human soul in its native habitat and to find the Almighty at home. It is

a venture not lightly to be undertaken, so much or else so little may come of it. To some it is a land of thorns and stones; to others, a land of wreaths and diadems. There are those who are bored with its petty dimensions, there are others who are born anew as its messages to the spirit sweep in upon them.

There is but one way to enter what, as of old, may still rightly be called "The Land of Promise." Let him who goes searching there have an alert imagination, a keen sympathy, and all the background of information with which he can persuade Fortune to favor him. If he goes thus equipped, nothing he will meet will seem dull or commonplace, for history calls from every hilltop, and the voices of the spirit whisper in every murmuring wind.

Four Gates Swing Open

Remarkably varied is the appeal of the Holy Land to those who visit it. Four gates swing open to welcome you, and through whichever one you enter you will find it good. The gate of nature, the gate of social interest, the gate of history, and the gate of religion,—take which one you will, and what inspiration awaits you!

The God of Nature has here uncovered some of his choicest handiwork. From Dan to Beersheba stretches a vista unforgettable to the lover of the broad out-of-doors.

To the North there rises the towering Lebanon range, sixty-eight times referred to in the Old Testament. In the wintry season it bears aloft heavy snow blankets, which, in warmer days, waste and linger like glistening ribbons in their crevassed retreats, as the advancing summer sun turns them to tearful rivulets. Here and there in secluded fastnesses hide a few fugitive cedars, remnants of abundant forests that once gave strength and grace to the palaces of Solomon. To the eastward, at the southern terminus of a lesser range, is mighty Hermon in solitary splendor, visible from wide horizons, and standing as a changeless guard over the infant Jordan River, to which it gives continuous birth.

The immortal Sea of Galilee, nestled among hills that rise like jealous sentinels on every side; the Phoenician plain, rich in stately palms, orange groves, lemons, almonds, and interminable rows of grey olive trees; hillsides cultivated with laborious patience, seared and gashed by jutting rocks that hold in place the soft, brown soil; while in every idle spot such riotous profusion of springtime flowers as seem for all the world like a scrambled rainbow, portray "the excellence of Carmel and Sharon" which to Isaiah was a picture of "the glory of the Lord." To complete the picture one must not forget many another scene of beauty and of boldness: the fertile plain of Esdraelon; the rugged land of Benjamin; the rock ribs of Judah, falling in precipitous decline to the bare plain of the Dead Sea, where, thirteen hundred feet below sea level, the melancholy town of modern Jericho keeps its dispirited vigil over the relics of ancient greatness.

The Ancestral Hills

Equally fascinating are they who live among these ancestral hills. In them you see the inevitable ethnic medley of people who dwell at the crossroads of the world. Over such ancient camel paths as wind along the shores of Phoenicia, or crawl uncertainly over the Plain of Dothan, there have gone for almost countless centuries the caravans of war and trade. Like tireless shuttles have they woven on this web the fabrics of ancient empires, leaving on the people who have dwelt here the patterns of the races of the world.

Here, too, one may behold customs long since grown static, as if unconscious of the flight of centuries; women grinding meal for the day under the rude millstone; maidens bearing heavy waterjars upon their heads; the family wash beaten white upon the stones of running brooks; grain winnowed by the wind; lambs carried at the end of the day in shepherd's arms; black tents, the homes of black-haired Bedouins; patient asses with loads bigger than themselves; disdainful camels swinging along under burdens as varied as the wishes and wants of mankind. Along the way are husbandmen pruning their orchards, and men and women tilling their fields with ancient implements. You begin to imagine that you are living in the days of Ruth and Boaz, when suddenly you are brought to time by the chug-chug of a tractor plough or a disgruntled and exiled Buick puffing along its complaining way. For modern life is breaking through the crust of the ages, whether for weal or for woe it will take more than a mere traveler to say.

Working Out Mandate Policies

But the social interests of these varied people goes deeper than the consideration of their daily customs. Two great European nations in the Holy Land are working out their mandate policies, of which the British at least presents elements of outstanding progressiveness. Good roads are binding the country together. The security of well patrolled highways stimulates travel. Sanitation and hygiene are lessening the burden of disease. Public education is giving the children a chance to learn the fundamentals of good living. The restraint of racial friction by the strong hand of equity and fairness is a blessing to all classes. These and other evidences of a new day in Palestine one notes with grateful appreciation.

They seem to be a tactful apology for the ruin and detritus of the war that still obtrude, wrecked houses,

abandoned redoubts, rolls of rusted barbed wire, overturned lorries by the roadside, and white-crossed graves that recall the price of liberation from the Turk.

Interesting as Palestine may be from other points of view, it is when a person enters by the gate of history that he is really overwhelmed by the profusion of riches. More history has been forgotten in this part of the world than was ever enacted in many a more pretentious land. When ever was Palestine not contemporary with the world's disorders? What ambitious dynasty has not used this threshing floor on which to flail out the harvests of its spoils and power? Here, surely, one's "tread is on an empire's dust." Here conquerors have ever been at home. Joshua sweeps out of the wilderness to the east with a consuming mandate of "Thus saith the Lord." David wrings tribute from his hostile neighbors to build his nation's capital. Shishak, Sennacherib, Nebuchadnezzar, Alexander, Antiochus, Titus, Godfrey of Bouillon, Saladin, Napoleon,—how these magic names call to mind the tremendous dramas of human passion that have been enacted here! Babylon of Egypt contended here for the hegemony of the world. Here the flower of Europe's knighthood burned itself away for a mediaeval ideal and so paved the way for the Renaissance and a modern world. How can anyone pass over the Plain of Esdraelon, perhaps the most fought-over piece of ground anywhere to be found, and view the crumbling remains of Tyre and Sidon, ancient mistresses of the sea, and stand on the bare breast of Hattin, and from the top of Olivet contemplate Jerusalem, seventeen times captured and eight times swept clean of its inhabitants and destroyed, without realizing that if he could know the history of this little country he would know much of the story of the unfolding of the civilization of today?

Spirit Lives by Faith

But civilization is a matter of the spirit, and spirit lives by faith. So we must enter the Holy Land by the gate of religion or we have not really entered it at all. Religion is the greatest thing that has come out of this land of many wonders. "Many daughters have done virtuously, but thou excellest them all", it can say of this its fairest child. Three forms of faith that have deeply stirred the world have found here their birthplace or their home. Every turn of the road calls to mind some mighty men of God. Every EVANGELIST dromfi H g.l.f.a 8f.e— nam 7sfge fihc 2 wayside name seems to remind you of the Book of books. Here lies Abraham, the friend of God, and here he digged a well. There a rugged prophet dwelt; there the fire-lit apostles left the memory of their presence; and yonder is the selfsame village where was born the one who was the Word made flesh, Immanuel.

Jerusalem

If Rome was once the capital of the political world, and Athens the capital of the intellectual world, Jerusalem may rightly be called the capital of the world of religion. Who can doubt it when in the temple area at Jerusalem he stands on the top of Mount Moriah? In imagination he can see temple after temple rise above the sacred rock. As time sweeps one away another takes its place. Now Solomon, now Zerubbabel, now Herod, rear their temples here. Then Hadrian, and, after him, Justinian, built their shrines where since the seventh century has stood the Mosque of Omar.

We cannot give generous attention to all the places of traditional interest, for they are many, but we soon realize that we come nearer to the true spirit of the masters of vision who lived in the Holy Land if we escape from their overlaid, artificial memorials and flee to the open spaces, where the same intimations of God that stirred Amos in the wilderness or the fishermen by the lake may stir us also. Best of all for this is the Sea of Galilee, so sweetly associated with the Master. Its exquisite beauty fits the gentle spirit of the friend of the toiling people. But where are the teeming towns that drew so heavily upon his self-giving ministry? Silence answers the roll call of the many cities that touched the lakeside in his day. Gone are they,

(Continued from page 9)

A TRIAD OF GRACES—AND THE GREATEST OF THESE

By Dyoll Belote

Hope

Ere the first ship put to sea
Thou stood'st upon the shore;
Our fathers turned to thee
Before they bravely tore
Away the bonds they wore
And rose up, proud and free.

Before the babe's first cry
The mother turns to thee;
Before the maid's first sigh,
The boy's first victory,
Thou smilest. Oh! to see
Thy smile still, as we die.

—S. E. Kiser.



Hope

Hope on! God's love light spans the sky
Through tears and sorrow, flee despair.
The word is written, "God is nigh
The broken heart." Thy grief he'll
share.

His light is shining on thy soul.
How warm and comforting his touch
On life's springs, not in our control.
He loves so long and gives so much.

Hope on! How beautiful this grace,
A sunbeam from the sacred heart
That cheers us in the upward race
With him from whom we ne'er shall
part.

—Z. Irene Davis.



O Doubting Heart

Where are the swallows fled?
Frozen and dead,
Perchance, upon some bleak and stormy
shore.
O doubting heart!
Far over purple seas
They wait in sunny ease,
The balmy southern breeze
To bring them to their northern homes
once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or
rain.
O doubting heart!
They only sleep below
The soft, white, ermine snow,
While winter winds shall blow,
To breathe and smile upon you soon
again.

The sun has hid its rays
These many days:
Will dreary hours never leave the earth?
O doubting heart!
The storm clouds on high
Veil the same sunny sky
That soon, for spring is nigh,
Shall wake the summer into golden mirth.

Fair hope is dead, and light
Is quenched in night:
What sound can break the silence of de-
spair?
O doubting heart!
The sky is overcast,
Yet stars shall rise at last,
Brighter for darkness past,
And angels' silver voices stir the air.

—Adelaide A. Proctor.

A Song of Faith

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world.

Evil is only the slave of Good;
Sorrow the servant of Joy;
And the soul is mad that refuses food
Of the meanest in God's employ.

The fountain of joy is fed by tears,
And love is lit by the breath of sighs;
The deepest griefs and the wildest fears
Have holiest ministries.

Strong grows the oak in the sweeping
storm;
Safely the flower sleeps under the snow;
And the farmer's heart is never warm
Till the cold wind starts to blow.

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!
From "Bitter Sweet" by J. G. Holland.

HOPE, FAITH, AND LOVE

*Hope is like a harebell, tumbling from
its birth;*

*Love is like a rose, the joy of all the
earth;*

*Faith is like a lily, lifted high and
white;*

*Love is like a lovely rose, the world's
delight;*

*Harebells and sweet lilies show a
thornless growth*

*But the rose with all its thorns excels
them both.*

Faith

If I could feel my hand, dear Lord, in
thine,
And surely know
That I was walking in the light divine,
Through weal or woe;

If I could hear thy voice in accents sweet
But plainly say,
To guide my trembling, groping, wander-
ing feet,
'This is the way';

I would so gladly walk therein, but now
I cannot see.
O give me, Lord, the faith humbly to
bow—
And trust in thee!

There is no faith in seeing. Were we led
Like children here,
And lifted over rock and river-bed,

No care, no fear,
We should useless in the busy throng,
Life's work undone.
Lord, make us brave and earnest, true
and strong,
Till heaven is won.

—Sarah K. Bolton.

Growing Dearer Each Day

(Perhaps nothing more beautiful in its
expression of appreciation of the love of
the Master has ever been written than
the following by Chas. H. Gabriel.)

How sweet is the love of my Savior!
'Tis boundless and deep as the sea;
And best of it all, it is daily
Growing sweeter and sweeter to me.

I know he is ever beside me!
Eternity only will prove
The height and the depth of his mercy,
And the breadth of his infinite love.

Wherever he leads I will follow,
Thro' sorrow, or shadow, or sun;
And tho' I be tried in the furnace,
I can say, "Lord, thy will be it done."

Some day face to face I shall see him,
And oh, what a joy it will be
To know that his love, now so precious,
Will forever grow sweeter to me.

Sweeter and sweeter to me,
Dearer and dearer each day;
O wonderful love of my Savior,
Growing dearer each step of the way.



Where Love Lives

Love's on the highroad,
Love's in the byroad,
Love's in the meadow, and
Love's in the mart;
And down every byway
Where I've taken my way,
I've met love a-smiling—for
Love's in my heart.

—Dana Burnet.



Love of God Divinely Sweet

O wondrous love so full and free,
That Christ my Lord bestows on me;
The things of earth soon fade away,
The joys he sends will ne'er decay.

So sweet and true thro' all the years,
It soothes my woes and calms my fears,
And softly falls like even dew,
To heal my soul and cleanse anew.

Full ransom paid for ev'ry sin,
Stooping below lost ones to win;
Love whispers songs e'en thro' the night,
My crown of life, my Fount of Light.

O love of God divinely sweet,
Bright ray of light from heaven's throne;
O love of God divinely sweet,
Sealing my heart to him alone.

—Lizzie DeArmond.



God Is Love

(The following lines are said to have
been composed by a lunatic, and found
written on the wall of his cell after his
death:

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;—
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

Prohibition Not an Experiment

By Ernest H. Cherrington

General Secretary, The World League Against Alcoholism

Prohibition is not an experiment. Scores of cities and half the states were under prohibition many years before the eighteenth amendment was adopted. Maine, for instance, has been under prohibition for nearly 70 years, Kansas for almost half a century. Cities with a population as large as 100,000 or more had been under prohibition for a quarter of a century before the Eighteenth Amendment became a real issue in Congress. Hundreds of towns, villages, hamlets and townships were under prohibition by local option or state law long before the real drive for national prohibition began.

Prohibition in the United States represents public opinion translated into law. This fact is attested by the large majority that attended the submission of the amendment and its ratification by the legislatures of 46 of the 48 states. National public opinion cannot be determined by the attitude of a few large cities or a few states. That the people favor prohibition is reflected by the attitude of the population in most of the states, which show an increasing tendency toward upholding the law. In states which have long been dry, problems of enforcement repeatedly have arisen in large cities within such states, where public opinion has not been favorable to prohibition. There has been progress even in the wet states, where wet majorities are decreasing. Progress in enforcement is slow but progress has certainly been made. The enforcement, like the enactment of prohibition, in the last analysis rests on public opinion for its sanction. In the problem of enforcement a radical change for the better is apparent to the administration of the federal government. It is also true that most of the state and local officers have shown a determination to enforce the law. There is involved of course the fundamental problem of education of the people, which is slow but sure.

With all the difficulties of enforcement and with many problems arising in the efforts to secure proper observance, the actual beneficial results of prohibition have justified the efforts already made. Social conditions have improved. Politics are cleaner. Economic benefits have been multiplied. The general moral conditions in America have been elevated. Even a superficial survey of the result of prohibition will show that it is certainly a substantial though not a complete success. Even the casual observer must admit that there is less evidence now than formerly of the presence of the beverage liquor traffic, less evidence of drink-

ing, brawls and disorders, and less evidence of the disturbances, accidents and fatalities that attended the use of liquor in pre-prohibition days.

Permanency of national prohibition in the United States is assured, first, because of the very evident improbability of the repealing or weakening of the national prohibitory law; second, because of the practical impossibility of modifying or repealing the Eighteenth Amendment; third, because the majority in favor of prohibition is gradually and constantly increasing in spite of the loud voiced liquor minority; and fourth, because of the demands of the new age which practically put the use of beverage alcohol out of the question for the future.

The great mass of labor which was unskilled a few years ago, is now skilled labor. The new age demands keen wits, clear eyes, steady nerves and unclouded brains. The industrial revolution now taking place in the manufacturing world makes prohibition and sobriety absolute necessities. In the world of transportation in which the railway express, the automobile and the airship are the important factors, there is no room for the beverage liquor traffic. It may have been tolerable in the age of unskilled labor, the ox cart, the water mill and the stage coach, but it is not tolerable in the new age of skilled labor, the electric dynamo, the automobile and the airship. The beverage liquor traffic certainly belongs to a lower and slower civilization.

We cannot have adequate enforcement and observance of prohibition until the people come to realize this vital truth and until they come to respect and observe the law, not simply because it is the law but because they have a confident belief in the fundamental reason for prohibition.

EVANGELIST 4
That process will require years of education but it is inevitable.

The need of the hour is not to surrender to those who defy the law but to use the nation's resources to demonstrate that this republic can enforce its own mandates; not to stretch or evade the constitution but to defend and protect it; not to follow the line of least resistance but to follow that line which alone will make for human welfare and for the preservation of national honor.

The primary issue is not political but educational. The real problem is not involved in the next general election but in the next generation.

Westerville, Ohio.

THE BRETHREN PULPIT

Youth—The Greatest Going Concern

By Daniel A. Poling, President United Society of Christian Endeavor

The Closing Address at the recent World's Christian Endeavor Convention at Crystal Palace, London England.

Youth is the world's greatest going concern. Oliver Wendell Holmes has been quoted as saying, "If you haven't cut your name on the door by the time you've reached forty, you might just as well put up your jack-knife." And Dr. Osler was severely criticized for declaring, "Take the sum of human achievement in action, in science, in art, and in literature; subtract the work of the men above forty, and we should be practically where we are today."

With these extreme statements I find myself in controversy, but in my opinion it is a fact that important contributions made to human affairs in all departments of life after men and women have reached the age of forty have been

generally the development and extension of ideas originated before that age was reached. In support of this contention, let us make a hurried survey in the field of science alone.

James Watt started his work on the steam engine at 24, completing it at 28; Eli Whitney patented the cotton gin when he was 28; Howe, the sewing machine at 26. Edison was 26 when he invented his system of multiple telegraphy and 29 when he brought out the phonograph. Bell patented the telephone at 29; Brush, his dynamo-electric machine at 26 and the arc light at 27; Westinghouse, the air brake at 22. Hall's process which made the manufacture of aluminum a commercial success was patented at 23.

Wells, Horton, and Long, each of whom claim priority in the discovery of the use of anesthetics for surgery, were all under 30 when their work in the field was completed.

Einstein was 26 when he propounded his theory of relativity.

Galileo was 23 when he evolved the law of falling bodies. It has been said that by this discovery he "probably contributed more to the physical sciences than all the philosophers who had preceded him."

Sir Isaac Newton, "the greatest genius that ever existed," born in 1642, entered Cambridge at the age of 19. He promptly mastered all the mathematical works then existing, and the year before he graduated he formulated the general binomial theorem. He took his B. A. degree in 1665 and before the end of that year had discovered the method of tangents and differential calculus, followed six months later by integral calculus. Thus, in his twenty-third and twenty-fourth years his contributions to mathematics were greater than the complete life work of any man before or since. In 1666 he propounded a part of his famous theory of universal gravitation. He failed to prove the theory at the time, because of an erroneous figure for the radius of the earth, then extant, but had this data been correct he would have made at the age of 24, instead of some years later, the greatest contribution to science the world has ever known. He invented the reflecting telescope before he was 26. And so we might go on indefinitely.

Pasteur, at 25, had gained a place of honor among the chemists of his day. And Madam Curie discovered radium at 30.

A brilliant writer, in whose research activities the facts that have been used here were assembled, states that in his investigations he was impressed by the number of young scientists whose work was influenced by a teacher or some other person who encouraged and directed youthful enthusiasms. Again and again he was confronted by such expressions as "His work attracted the attention of so-and-so." "At the university he came under the influence of the great so-and-so." "His father early recognized and fostered his ability." "To Professor So-and-So must be given much of the credit for his interest in science."

Certainly it must follow that the opposite is true, that many early enthusiasms have been killed, many an incipient discovery at least delayed, through the indifference or discouragement of some educator or parent. On the basis of facts and experiences that may be assembled from every department of human endeavor, I submit to you that it is a tragedy when we who are older blanket the enthusiasms of youth and when the leadership of church and state does not cultivate and inspire the highest aspirations of its young men and young women.

It is because the Christian Endeavor society has from the beginning understood the principle involved here and practiced its psychology that this epochal convention represents today the mightiest youth movement of the Christian Church.

We have confined our illustrations to one field. Certainly we should amplify it enough to remind ourselves that he who is the Captain of the world's salvation, Jesus the Christ of God, was himself in the full tide of his incomparable ministry and in the final ordeal of his perfect life, a young man. He had completed man's redemption at thirty-three.

As for us who are older, there is at least satisfaction in the thought that we may serve youth, this mightiest going concern, serve as inspirers, counselors, and guides; that by retaining the mind and spirit of youth we may carry on to the end of our physical days multiplying the activities that were born when we were younger and forever deepening our characters, broadening our outlook and increasing our moral authority.

That this may be done so as to hold with ever strengthening bonds of love and loyalty the mind of youth itself, the life of Francis E. Clark demonstrates. He challenged the Christian world with the genius of his plan when he was thirty. Today, at seventy-five, he holds it fast for Christ and for Christ's Church.

I venture to say that there are three injunctions that the Church must heed today if youth is to be captured and then sent forth under the Great Commission.

First: We must give youth our confidence. We must believe in youth. We must refuse to take counsel of superficial, pessimistic observers. We must face the facts. Never has there been a time when young men and young women were more intrinsically fine than they are today. In my experience with juvenile delinquency, the greater fault lies

at the door of adult life. Give young men and young women leadership and example and they will repay their debt to the utmost, with the attributes of sound character and with clean and sacrificial deeds. Again and again I have seen them rise above sad home environments to build better than their fathers, and seldom have I known them failing in any real moral test.

You have heard much on this side of the Atlantic about the failure of prohibition and perhaps you have had repeated here the slanderous statements that this law has demoralized our young people. As one who knows the North American Continent across all its distances and who has been personally and intimately acquainted with its young people for more than a generation, I say to you that the charge is utterly false. Prohibition is not a failure and America's youth are not demoralized!

Boys and girls go astray in America. I face again and again in my own New York parish sad and terrible juvenile situations; but we do not indict all bankers when one banker defaults, we do not indict all representatives of governments when one or several politicians betray, we do not indict clergymen generally when certain ambassadors

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

MIDST CONTRARY WINDS—Matt. 14:22-27.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.
For, far beneath the noise of tempests dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce so'er it flieeth,
Disturbs the Sabbath of that deeper sea.

—H. B. Stowe.

TUESDAY

TRUST AND OBEY—Exod. 14:10-16.

Not thine, nor mine, to question or reply
When he commands us, asking "how?" or "why?"
He knows the cause; His ways are wise and just,
Who serves the King must serve with perfect trust.

—Henry van Dyke.

WEDNESDAY

"SUMMER IS ENDED"—Jer. 8:18-22.

"The mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all."

THURSDAY

"COME UNTO ME"—Matt. 11:28-30.

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee.
Onward we go, for still we hear them singing
'Come, weary souls, for Jesus bids you come';
And through the dark, its echoes sweetly ringing
The music of the Gospel leads us home."

FRIDAY

INSPIRATION FOR SERVICE—Luke 9:28-40.

"Lord, lead us to the mountain height; to prayer's transfiguring glow;
And may we bring a heavenly light to the dark world below."

SATURDAY

"FOLLOW THOU ME"—John 21:15-22.

"Do thy duty; that is best;
Leave unto the Lord the rest."

SUNDAY

TRUE ALLEGIANCE—Phil. 2:5-13.

By my tasks of every day,
By the little words I say,
By the friendships which I make,
By the roads my footsteps take,
My allegiance I proclaim—
My allegiance to a name—
Prove my right his cross to wear,
Cross and name of Christ to bear.

—George Klinge.

(Prepared by G. S. B.)

of the Church of Jesus Christ prove unfaithful in their ordination vows.

The young people of my country and continent are at least as good today as young people were in the days before I reached my majority, and in the opinions of some of us they show unmistakable signs of being not only wiser but better. They live in new times and are surrounded by conditions different from those their fathers knew. The stress and strain of Twentieth Century high speed, high power civilization bring them, as a rule, more quickly to maturity; but by every test, I have found them worthy of my trust and vindicating my faith.

We must give youth our confidence. Stop slandering youth!

In the second place, we must listen to youth. An old world listened to Columbus and a new earth arose from beyond a far ocean. And in each generation youth has much to say which unheard or ignored means tragic loss to society.

"My people doth not consider" was the ancient voice of divine wisdom. "My people doth not consider," and often in these complicated social and intellectual times youth is justified in repeating and applying these words to parents and public leaders.

We consider their deeds and their mistakes. We consider their real and their fancied delinquencies. We consider their inconsideration of their elders and their blindness to or usurpation of authority, but do we really consider them and their crises?

To do this, we must first of all give them our time. We have time for golf and time for bridge, time for business and time for politics, but we have, as a rule, little time for our children. As I sat engrossed with a next Sunday's sermon one morning, an exquisite little miss stood in my door and waited, waited for me to see her newest dress, waited in dimples and smiles. I was busy, terribly busy, busy saving the world! Too busy even to look up. And at last tired and verging on tears, my glorious baby cried out in her disappointment, "Look at me, Daddy, look at me! O, Daddy, you don't look at me!" And ringing around the troubled world tonight, I hear that cry and its complements—the cry of neglected sons and daughters—"Look at me, Daddy, look at me! O, Daddy, you don't look at me!"

Youth waits and wants to be understood. At least this is what youth thinks. Now, we may know that it is as impossible for youth to be understood by age today as it was when we were youthful, but we can at least make the effort that counts and wins. When young people feel our sympathy and find us listening, they think we understand, they know we try to understand, and that is what chiefly matters.

Those who have never listened to the prattle of little children and the at-time reckless pronouncements of adolescence have yet to hear the voice of the rising race. And those who, for any cause, whatsoever, turn a deaf ear to young womanhood and young manhood when they are vocal with their aspirations have missed the bravest songs of the ages. "Look!" my baby cries, and "Listen!" is the call of sons and daughters everywhere.

Finally, we must give youth a worthy task. And here we reach the very heart of our theme. "Go ye into all the world and preach the gospel to every creature" was the high command of Jesus Christ. With that trumpet ringing in their ears, the young men who had followed in his train across Judean hills and by Galilean lakes, through Gethsemane valleys and to the summit of Calvary, went out to the ends of the earth and on to the last spiritual frontiers. The trouble with us has been, in dealing with young people, not that we have asked too much, but that we have asked too little. Burning crosses and red running arenas and inquisitorial tortures and Boxer Uprisings have raised up militant armies while soft and flabby pronouncements have brought us always to spiritual and moral debacles.

What, then, is the task for this generation of young people? My Christian Endeavor friends, it is a twofold

task, and its great words are Evangelize and Humanize. The trumpet is still "Go ye into all the world and preach the gospel to every creature." The new earth of which Tennyson sang can be realized only as men and women who have been made new by the mystery of the Cross and the alchemy of its redemption are thrust forth into every department of organized society, into every problem of human life.

"Evangelize and Humanize?" We face the imperative of the words spoken by Mary, the Holy Mother, long ago. "Whatsoever he saith unto thee, do it!" It is not enough to repeat the words, to say in easy sentences the ancient creeds: We must practice our faith! We must Christianize our social order! We must make our theories of brotherhood practical! We must take Jesus Christ in deadly earnest!

We must take Jesus Christ in deadly earnest, for he is our only hope, our only sufficient Savior. We have tried every other leader and way and still we stand hard by catastrophes that have almost wrecked man. Wherever we have adventured our belief in the principles of the Sermon on the Mount, wherever we have practiced loving our neighbor as we love ourselves, wherever we have done good to those who have spitefully used us, wherever we have lifted justice above selfish gain and adventured our faith instead of our fears, we have seen rising out of the mists of suspicion and selfishness the new heaven and the new earth.

This convention has risen to many heights of aspiration; our hearts have been moved by many emotions; but beyond all other dreams, we have dreamed here of a lasting brotherhood, and deeper than any other emotion has become our passion for universal peace. We have spoken this electric word in every language of the earth, but always with one voice. It is well that it is so. Aye it must be so!

The only answer that the Christian Church can bring to the Prince of Peace she claims as Lord and accepts as Master in a time when nations still cast the dice of selfishness down national boundaries and in suspicion and fear still mass their fleets and enlarge their armies,—the only answer is "A Warless World."

And the Christian Endeavor movement, with its more than four millions of young men and young women in all lands and all churches and all races, may well become Christ's grand strategy for a new crusade, a crusade incomparably truer, immeasurably more potent than any that ever marched to reclaim the sepulcher of Jesus.

THE BIBLE IN THE HOME

The test of the nations is their loyalty to God's Word. The nations which have honored God's Word, and which are honoring God's Word, are the nations which have his blessing.

The state will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the state or the nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister must do.

The Bible is the one great power which God has given to us, to instruct how to lead our children and build our homes aright; and without the Word of God there is no dictionary to give to us the words and comprehension which constitute the vocabulary of the literature of Christianity; there is no other natural world in which we live, a knowledge of individual life that we may relate our lives to the individual life aright, and a constructive, earnest purpose to follow the principles which are incarnate in Christ's teachings.—John Timothy Stone.

SEND
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OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 15)

Jethro's Wise Counsel

Scripture Lesson—Exod. 18:1-27.

Reference Material—Num. 10:29-32; Acts 6:1-6.

Devotional Reading—Psalm 106:1-5.

Golden Text—To each one his work.—Mark 13:34.

LESSON LIGHTS

The First Popular Government

"Jehovah was now about to give mankind a new ideal in government. He was to inaugurate the beginning of civil liberty. He was to furnish them a constitution and by-laws. He was to allow them to have a voice in their own affairs, and he was to allow them to vote on the acceptance of their king. It is to be noted as a fact in human history that the first suggestion of a purely democratic or popular government under safe and sane limitations was never known among mankind until it was introduced by Jehovah himself in the commonwealth of Israel. All popular governments ever since emanated from that one precedent . . . He was to exercise toward them, and over them, all the functions of a great and beneficent sovereign. The whole procedure is marked by the strictest diplomatic form known to the children of men."

Now we shall gain most from this lesson and the other lessons in Exodus if we note carefully and apply to ourselves the various steps and principles through which the Israelites were prepared to become the people of God for the benefit of the whole world.

1. Cooperation with their rulers; and inspiration from God (Ex. 17:8-16).

2. Civil and political organization; aided by Jethro (18:1-27).

3. Covenant of allegiance; becoming citizens; preparations for receiving the Law (19:1-9).

4. Moral laws, the basis of all good citizenship; the Ten Commandments (20:1-26).

5. Social and ethical laws and institutions; applications (21-23).

6. Religious training and a place of worship; Tabernacle and Priesthood (25 and beyond).

Practical Applications

This lesson has many applications with regard to the organization of a nation; the relation of lawmakers to courts; the relation of each court to the others; and many other points largely political. But the main lesson for us here is our part in the work,—the need of teamwork in religion, if we are to accomplish all that lies before us; of cooperation of churches and individuals in the work of the kingdom, in order that it shall reach its maximum efficiency.

The Spirit of Service

The Community Spirit needed today is the

spirit of service. "Whatever of service you owe to your country in time of war, you no less owe to her in time of peace; and even then, when you have given all you can, you have by no means paid to her all you owe. . . . What I devoutly hope is that the new fervor of national service shall not rest upon the precarious foundation of a temporary emergency, but upon broad and abiding grounds of genuine moral passion. And who knows but that at last God may not through the present need bring forth out of this great tragedy this supreme good: that of committing every one of us deeply, irrevocably, and to the end of our lives to the service of the commonwealth in which by the will of God our lot is cast."—Illustrated Quarterly.

Far-sighted Planning

Every church should plan to bring into its active work every member of the church, young and old, rich and poor, learned and unlearned, experienced and beginners. "Let us see that from the broad base of the people there is rising, there is expected to rise, the very sap and fruitfulness that comes out of the Eternal Foundation on which the people are built. Moses, good man as he was, was choking up the fountain, was keeping it from flowing out; and old Jethro coming from outside saw it at a glance."—Rev. John McNeill, D.D.

There has never been since the early church so much cooperation, so many things that tend to unity, as today. "Take three of the great Kingdom-movements of our day. Take first, the movement of church unity. By this is meant not organic union, but cooperation, union in the Spirit of Christ for the work of Christ. It means the Federal Council of

Churches, the Christian Associations, especially the great cooperating movements like the Laymen's Missionary Movement. What is back of all this? Simply this: we believe that we can win the world for Christ's rule, and we are going to join our forces to do so."—Illustrated Quarterly.

Studying for Improvement

Studying for improvement. Jethro did not merely look on; he was an onlooker to some purpose. Back of his eyes were a sympathetic heart and a thoughtful mind. He was keen to see a defect; many are that, but he added the rare constructive quality and was able to suggest a workable remedy for the defect.

Observers like Jethro are needed in all sections of human society and all spheres of human activity. Everywhere is waste effort, too many motions to a task, too many men to a job or not enough men, the wrong methods, bungling plans, haphazard guesswork instead of well-proved science, men pulling at cross purposes, gross inefficiency and conceit without accomplishment. The human race muddles through, but it sadly needs a Jethro at every turn. Now and then one arises, an original thinker, a masterful organizer, and at once the wheels begin to turn faster, the cogs interlock smoothly, men sing at their tasks, and civilization takes a wonderful leap ahead. Such a man was Franklin, Stevenson, Whitney, Morse, Fulton, Edison, Bell. The Pilgrim Fathers were such men, and George Washington, and William of Orange, and Count Cavour, and Abraham Lincoln. Yes, and John Howard is to be added to the glorious list, with Wilberforce, and Shaftesbury, and Florence Nightingale, and Clara Barton, and Livingstone with a thousand and glorious missionary leaders, among whom are the lamented James S. Gribble, and our illustrious Dr. Florence N. Gribble, and the scholarly and devout Dr. C. F. Yoder.

Daily Vacation Bible School at Louisville

The Louisville, Ohio Brethren church conducted a two weeks' Daily Vacation Bible School, closing Friday, July 23. Sessions were held each morning and in spite of the very hot weather the children attended regularly and took a great interest in the school. Over sixty were enrolled, including the three departments, Beginners, Primary and Juniors. The school was in charge of our faithful pastor, R. F. Porte, who with his corps of teachers did excellent work. The school this year was strictly Brethren and has left a good impression in the communion for Brethrenism. On Sunday evening, July 25th, a program was rendered including Bible drills, memory work, dramatization of the Book of Ruth, songs, and closed with the pageant: "The Sale of the World's Children." At the auctioneer's request the Spirit of Childhood presented a large group of children to be sold to the

highest bidder which proved to be "The Spirit of Christianity." Other bidders who were seated in the audience and sought to buy the children were: "Pleasure," "Queen of Vanity Fair," "Child Labor," "Ambition," "Free-Thinker," "Riches," "Graft," "Crime," "Ex-King Alcohol" and "Law." The pageant closed with a tableau with Christianity standing in the midst of the children, singing "Open the Door for the Children", followed by "All Hail the Power of Jesus' Name", by the congregation. This service was indeed a fitting climax to the good work done during the two weeks of Bible training for our youth. It is needless to say that the D. V. B. S. will be an annual affair hereafter at the Louisville Brethren church.

LOUIS P. CLAPPER, Secretary.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Select Christian Endeavor Methods

REPORTS OF SUMMER GATHERINGS

Any society that sent a delegate to a Christian Endeavor Summer school or to one of the missionary summer institutes will of course arrange to get the benefit of its action by giving the delegate ample opportunity to report at some suitable gathering. A society that had not means or enterprise enough to send a delegate may find that some member of the society was present at such a school or at some conference of Christian workers. The fullest advantage should be taken of such a chance. Every one that has enjoyed the special privilege should be invited to share the fruits with others. Besides the general report the helpful methods of work described should be put within the reach of the committees most concerned, by holding a separate gathering for the purpose. In many cases new life would be infused into a discouraged or listless society, and the next year there would be no question about securing and sending a delegate or several of them.

A SOCIETY PAPER.

For Social Committees.

Have you ever tried the plan of editing a society paper for your socials? It will be written and read, of course. Choose a different editor each time. Let many contributions—in prose and verse—be selected. There will be funny hits, but always good-natured. There will be serious articles on Christian Endeavor work and how it may be improved. Put in bright missionary items and items of denominational news. Have much about the work of your own church. Make it all original. Change the editor for every social. Your society paper will soon become the most enjoyable feature of your socials, the one most eagerly anticipated.

HELPING YOUR CHURCH

By Richard Knowles Morton,

Pres. of the Shaw Christian Endeavor Union.

Helping the local church is a fundamental tenet of Endeavor work. There are many ways in which a society may help its church.

Securing a good attendance at the weekly church prayer meeting is one of the best. One society announces these meetings each week, giving the program and the special attractions. Sometimes the pastor lets the society take full charge of a meeting. Each week, however, the young people come out in a body, and convene for a few moments after the service in order to plan definitely for Sunday work. Occasionally a few groups are formed with a leader for each six or seven. These smaller groups, which naturally chum together, are easily collected during the early evening, and together make up a very worthwhile audience.

Another way is by helping in the church. The young people ought to do much singing

for the church, and they should train themselves to do it well. Then, too, very few churches have all the help they want for giving the pastor reports of attendance, absences, and the like. If the church clerk desires to keep full (and perhaps illustrated) minutes and records, the Endeavorers should help him gather his material.

When a special campaign of any nature is on, the young people should be the ones to lead in the canvass of homes. They should promote frankness in all church business. Many troubles arise from withholding knowledge, and so the young people should try to spread abroad the exact facts with regard to any vote or statement that the officials have recently made.

On special occasions, such as an anniversary celebration, when much information must be gathered, the young people can assist greatly by placing conveniently at the disposal of the church-workers the historical data from which they must cull their essential facts.

The society members may help, too, by promoting co-operation within the church. If they can be sure that all the young people will stand together, the church need fear little difference or clashing of opinions and judgment.

South Boston, Mass.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 15)

Good Advice in the Book of Proverbs. Proverbs 1:7-9

Once upon a time, Mary and Martha Be-good were studying Proverbs in Christian Endeavor. Their superintendent told them about the writers and the wisdom of the Book. She told them, "Proverbs were written by Solomon and some of the other Old Testament characters who knew a lot. These people had many experiences and learned many lessons which they wrote down that we might profit and be better boys and girls. Mary and Martha were especially impressed with the advice about speaking softly. Also they liked the words about keeping still and about getting wisdom. They decided that they would watch for chances to follow these ideas.

At the end of the very next day, Martha said to Mary, "I got a chance to obey one of our Proverbs today. When Father told me that he advised that I should not go away on the trip that would make me late in beginning school this fall, I remembered the Proverb about wisdom and that it says,

'Hear the instruction of thy father', so I decided not to go. Let's keep a list of the times that we obey those three kinds of advice that we got from the Proverbs."

They found the Proverb about wisdom was one of the nicest ones at first. Each of them got quite a list of the times when they could follow their parents' advice, or show in some other way that they were willing to take instruction. Then one night they remembered that they were not paying much attention to the other bits of advice. Mary said, "Have you followed the advice about speaking softly or kindly when someone is angry at you or have you remembered to keep quiet when there were things that you wanted to tell and which were not best told. I think we ought to get some points for those, too."

The very next day as they were on their way to school a little girl joined them and started to talk about another little girl. It is not nice to talk about people and say mean things about them but that is just what Sadie Benaughty was doing. She said that a certain little girl named Doris had told a story and that she had cheated on an examination and had done a lot of other bad things. When Sadie Benaughty had left them, Mary said, "Here is our chance to get a point for each of us. You know one of our Proverbs is about being quiet. We will just be quiet about these things about little Doris. It would only make things worse to tell others what Sadie has said. I really hope there is some mistake and that Doris did not really do anything bad." So that night they each added a point for being quiet.

About a week later Martha had a chance to earn a point in a still different way. The boys and girls of her class were having a race in their class work. Note books, attendance, daily lessons and other things counted. So it happened that at recess one day, Buddy Asmarty stepped up to Martha and said, "I know why the girls are ahead in our race. The teacher likes them best." Martha said, "You know, Buddy, that the teacher is fair. She has even been having some other teachers look over the papers sometimes to see if they agree with her and she told us that if we had any doubts that we could see her about them." Then Buddy acted smart and told Martha that she was the teacher's special pet and a privileged character and a lot of things like that and that if the girls won the race it would not be fair. Martha knew that Buddy had really worked pretty hard on his side and that part of the reason he was acting so smart was because he felt badly about being behind so she kept from really getting angry at him and answered him, "Well, we don't know who will win yet but I think the most important thing is for each one of us to do our part well." Soon she and Buddy were on good terms and talking pleasantly instead of scrapping.

(Continued on page 15)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Wedding Bells and Kikuyu Belles

By Dr. Florence N. Gribble

(In two parts. Part II)

All is intense activity in Kibora's village. A new hut is being built, the home of his bride. Meanwhile Kibora calls on Wangiko—his mother-in-law to be. For the young Kikuyu swain after having first obtained the consent of the chosen one, ignores her in the courtship, and she never even knows until it suddenly arrives, the date of her wedding. For 'tis her mother whom the bridegroom asks to set the wedding day!

Ndturu is working in her gardens. She truly loves Kibora, and shyly longs as loving maidens do, for the day to come when she shall be his wife. And today as she carefully weeds the millet, she wonders, hopes and fears, in that fashion in which feminine humanity has had from time immemorial. Suddenly she looks up with a startled exclamation. A hand has been laid violently upon her arm. It is none other than Kibora. But she is startled, even frightened, for to the Kikuyu girl, marriage though expected is always sudden. He does not say, "Marry me today" as says sometimes the ardent lover of civilized lands, but he speaks commandingly, not pleadingly "You must marry me today." Does she desire with feminine caprice, a way of escape, a day to 'think it over', to 'get ready' for the crowning event of her earthly life? It is useless, for Kibora is that very moment, carrying her off. Ndturu wants to go, of course, but modesty forbids that her little world should know it. So she begins a wailing apparently so intense, so hopeless and so awful, that the volume of its sound brings to her her girl friends from her own and nearby gardens. And they go with her to her future home. They cannot miss the wedding! And so likewise wailing, they go together—the bridegroom, the bride, and the bride's attendants to the marriage feast. With her they enter the hut, and not for a few hours but for four days and nights do they remain, wailing and feasting. But the ceremony is not completed. She must visit the paternal home once more. The fourth day of the ceremonies having arrived her attendants bring her the bridal veil—nothing more nor less than a bunch of leaves with which Ndturu covers her blushing face as her attendants escort her to the home of her father Kihika. She greets her father with the customary "WE MUHOR."—(You! are you in peace?). She falls upon her mother's neck. Her grief seems boundless, though by this time well nigh exhausted. She bids farewell to all the family leaving her voluntary attendants in the village, and goes back alone, still covering her face with the bunch of leaves, to the waiting, and we may well imagine nearly exasperated Kibora. Thus the ceremony is completed, and the honeymoon commences. During the whole of the month, Ndturu covers her face with her

bridal leaves at the mere sight or approach of any person, man, woman or child, except her own husband! And during her honeymoon she does no cooking. Her mother-in-law attends to that! At last the honeymoon is over and Ndturu assumes the regular and heavy duties of the Kikuyu wife.

Down the mountain slope, and clinging closely in a sheltered nook to the mountain side itself was the mission station. At the time of Kibora's courtship and the resulting wedding, the missionaries were just becoming established. Eighteen months have now rolled by and their presence is being felt, not only by the natives who live upon the concession proper, but by the villages like Kibora's on the mountain slope just above, and even by those like Kihika's far up toward the summit. The daily ringing of the morning bell, summoning all who wished to the evangelist's services was now a customary thing. And Kibora and his wife, being near, frequently attended, not often together, not usually even on the same mornings but often enough so that by this time they both knew of One who is mighty to save. Ndturu is unhappy. She truly loves her husband. To her he is the centre of her little universe. The Kikuyu wife, having been consulted as to her marriage, and having as a rule married the man whom she loves is exceptionally devoted and loving. Hers is perhaps no less slavery, but it is the willing slavery of love. Why then, as Ndturu comes this morning to the mission service is her heart heavy, her face sad and woe-begone? Alas! she is a barren woman. And added to that sorrow which always heavily upon a true wife's heart, her husband, much as she loves him, and valuable as she is to him in other ways, cannot afford to keep her! She must be returned to her father and he must in return receive the forty sheep and goats with the cow and the progeny which has accumulated during these eighteen months. Be not too harsh in your judgment. Remember that Kibora was only a heathen Mukikuyu and that fidelity and disinterestedness, are not virtues that often flourish naturally in the unregenerate heart. Many a would-be Napoleon even in so-called Christian lands has put away his Josephine in order that he might take unto himself the Marie Theresa who is to become the mother of his futile heir. But had Ndturu had any knowledge of all this, 'twould have afforded her but scant comfort. Misery finds no real consolation in the company of the miserable, but must seek it where alone it can be found, at the throne of grace. And so the light which shone around Ndturu through the preaching of the word in her own tongue, led her to the Cross, the cross where suffering women throughout the ages have sorrowingly adored

One through whose sacrifices alone they found forgiveness of their sins. She prayed for Kibora. Even after marriage, the heathen woman prays to the gods of her clan, which does not include her husband. But the Christian woman has a new clan. She belongs to a new tribe, and is never satisfied until her husband is reconciled to her Savior. Did she pray for her own sake alone, or did she go a step further and pray for her husband's sake also that he might be redeemed? Oft-times we see marvellous workings of the Holy Spirit in the native convert's life, and streams of tender adoration spring forth as it were from the wells of deepest understanding, as the new-born convert claims the conversion of loved ones, not for self, nor yet for that dear other self, the husband or the wife, but for the sake of the Lord Jesus alone. And such prayer is always prevailing, such requests are always answered. But think, if you will, what it cost Kibora to come to Jesus! No hope of founding a clan was henceforth to be his, for the Christians taught that he must retain and be true to his barren wife. And so he faced the new life, enlivened by the new love, which began with the Lord himself, and made nearest and dearest of earthly loved ones his wife, Ndturu. No clan, no harem, no prestige, no seat in the elders' palaver house—but poverty and isolation, and loss of power and influence in that little world which was just as great to him as yours, reader, is to you—but Christ himself drew near.

Two years had passed since the conversion of Kibora and Ndturu and the establishment of their Christian home. Kibora was a winning evangelist. Ndturu was frequently found in heathen homes speaking of Christ in her quiet way. But today there is a bustle about their simple little home, clean and tidy, though scantily furnished. The missionary doctor is seen coming hastily down the hill just as the sun sinks over the mountain with her medical care in her hand.

Kibora is at the neighbors and he and his friends are deep in prayer. The hours pass slowly. But morning comes, and with it joy, for Kibora is the proud father of a son, the first of a family of children which in the Providence of God were eventually to grace his home. "If in this life only we have hope in Christ we are of all men most miserable." But even in this world we have the promise, "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." Do you not long, Christian reader, to know what may be your part in the redemption of dark Africa? Do you not long to see more Kikuyu and other belles come to the Lord Jesus? Do you not long to hear wedding bells ring on in tribes yet heathen, in order that Christian homes may be established with God's manifest blessing on them? Nay, more, do you not long for that greater union than any earthly wedding when Christ, hastening back because of your faithful proclamation of his Word shall claim his bride? Do

you not long for that "home over there" where spiritual children shall be your glad fruition? Oh! Reader in lands who have long known of Christ, remember of the heathen that they as well as you "must needs go home by way of the Cross."

For there is no other way but this. They'll never get sight of the gates of light if the way of the Cross they miss."

The Wealth of the Indies

Wealth consists of that which we value most. To a lover of nature, it is the sky, the winding stream, the snow-mantled forest, the tender fern frond, the skylark awing in the blue ether, the squirrel chattering on the limb, the deer drinking in a silent pool in the moonlight.

To a lover of books, it is piles of splendid volumes, or rare though dusty old tomes. It is life reflected on the printed page with marvelous skill; it is the stirring of the emotions because of the understanding of some great heart.

Wealth to the materialistic mind may consist of gold and silver, and stocks and bonds.

To the idealistic individual, wealth may exist in the glad light in the eye of a friend; in the smiling welcome of a child's greeting; in the wag of a dog's tail; or in those satisfactions born of loving our neighbor as we love ourselves, and in doing unto others as we would like to have others do unto us.

The wealth of the Indies—its jewels, and silks, and spices, and arabesques, and mysterious arts, can all be duplicated by the one with the eyes keen enough to see, and the soul alert enough to hear.

The price of a good woman is above rubies—and goodness or virtue is not restricted to zone or clime. Then, manly courage is not a matter of nationality, for "Greater love hath no man than the one who is willing, if need be, to lay down his life for his friend."

The wealth of the Indies is no greater than the ability to control one's spirit—for greater is he who can do this, and richer far, than one who captures a city with all its marvels of art, its mosques of marble, and its rare tapestries from a thousand looms.

Then the preciousness of a good reputation and of the heritage of honest and God-fearing parentage, are greater far than the spices brought upon camel's backs across the

burning desert, or the rare woods from the mountains of Lebanon.

The East has its silks with the sheen upon them of untold and changing hues—silks so soft that they rival the fair, cool skin of the cheek of beauty. But no silk, though it be a queen's dower, can be so splendid, as the soft answer that turneth away wrath, or so priceless as the brooding love of a mother over a suffering child.

Oh, the wealth of the Indies is great enough that poets may sing its praises, and that artists may strive to reproduce its wonders! But greater wealth than this surrounds us at all times. Ivories, and peacocks, and perfumes stir the imagination. The languorous life of the Orient intrigues the intellect. But the wealth of the life of unselfish service, is the greatest wealth of all. It offers the cream of companionships, the jewels of friendship, the fragrance of the Lily of the Valley, with that promise of the final decoration of loyalty—the decoration of the King, who beckons us forward with the commendation, "Well done!"

The wealth of the Indies will fade and crumble to dust. The wealth of the life well lived will last for aye!—Emma Gary Wallace, Auburn, New York.

NEWS FROM THE FIELD

SHIPSHEWANA CONFERENCE

It is with no small pleasure that we give the readers of the Evangelist a report of our "doings" at Shipshewana. This year, as in other years, a two weeks' conference was planned with the hope of increasing cooperation and growth among the Indiana and Michigan churches. A splendid program was planned and our only disappointment was found in the absence of Brother Martin Shively. As soon as we learned of his unfortunate accident arrangements were made to have Brother J. Allen Miller to remain and protect Brother Shively's place on the program. The work of the conference was of the highest type and our audiences proved our rapid growth. Brother Stuckey was with us for two scheduled addresses and he then gave us one in addition, proving his usual well-known generosity in service. Also Brother Rench added strength to the program by his very able and pleasing lectures. With men like Brethren Rench and Miller on the program, success was assured.

Brother Miller was with us during the first week and over two Sundays and it was generally conceded that his audiences were about three times as large as of the year previous. Brother Frank Coleman was on the program for one address and he gave the conference one of his usual addresses of unquestioned strength. Brother Harley Zumbach's presence assured us of splendid congregational singing and many special numbers which added much to the interest of the services. Many ministers were in attendance from time to time and prospects for the next year are most hopeful. The lots of the

Retreat are selling rapidly and the improvements already made are a surprise and pleasure to all who come. Some sense of the beauty of the place and the inspiration it brings may be seen in the bit of beautiful verse that came to Brother Stuckey as he sat in meditation among the trees on his "lots." It was read by him in his closing address at the Sunday school conference and by unanimous vote the conference expressed its wish that this poem should be made a part of our report to the Evangelist.

Shipshewana's Song

By M. A. Stuckey

Shipshewana, lake of pleasure
To the weary pilgrim's eye;
Sing to me your glad some measure,
Let it echo to the sky.

Tell me how some Indian maiden
Shipshewana, fair and free,
Love to breathe your air quite laden
With the fragrance of the sea.

Tell me more O thou Muse of time,
Of her work and days of ease;
How she sought these rippling waters
And its shady, leafy trees.

Did she see at dawn's first breaking
Streakings of celestial light;
Did it bring to her heart waking
Thoughts of wonder, life and might?

What to her did happy bird song
Mean throughout the live-long day;
Or the fading ev'ning twilight
With its shadows o'er the bay?

Did they whisper a language strange
Shipshewana, in thy breast?
Did they tell thy pure soul of change
And a happy hunter's rest?

Years have pass'd and bright days roll'd on
Since you trod this peaceful shore;
Yet in fancy how our souls long
Just to hear you sing once more.

List, my friends, and hear her music
As she sings from realms of love,
With the angels' blessed chorus
And the happy saints above:

"Carry on! you Christian soldiers,
On these hills I used to roam;
Tell Christ's message: grand and glorious,
Tell men of the wanderer's home.

Tell them all the sainted story
Of prophets and heroes old;
Of the Manger Babe so lowly,
And his Gospel free and bold.

Tell it slowly, gladly, meekly,
To the heart-sick and the sad;
To his friends: the foe and friendless,
Who never Christ's joy have had.

Tell them Shipshewana's story,
Ere they pass their lives away;
The story of love and peace and light
And the land of heav'nly day."

After enjoying this poem others, we trust, will be induced to come and try out the inspirational advantages of the Retreat. However we cannot promise that the inspiration of the place will influence all in the same manner.

W. I. DUKER.

ST. JAMES, MARYLAND

Silence, isolation and non-participation tends toward stagnation. We have not fallen into that state. I hope the contents of this effort will justify that statement.

Slavery still exists south of the Mason and Dixon Line. We are servants of Jesus Christ. We are assisting him in his great imperative of ushering in his Kingdom. We are laboring and pressing forward with all energy assembled toward that end.

Forbidding the insignificant and commonplace occurrences, I shall endeavor to delineate a few of our out-standing successes and accomplishments since our last word to you.

We are very fortunate to have as our shepherd Brother T. C. Lyon. He is a faithful herald of the Gospel. He is successfully guiding our footsteps around life's pitfalls. He is strong and well-founded in the Doctrines of the Brethren Church. He is not timid in relating them to his sheep. He has been leading our weekly Bible Study, enlightening us, that we may profit from his shrewd interpretation. He has been consistently stressing the value received and the results obtained from a meditative prayer life. As fruits of his stressing, increased interest has been showed in the weekly prayer meetings.

We are a scattered congregation of God's children. Although we feel that we should assemble every quarter of a year, to introduce and initiate new plans for the succeeding quarter. Much business of vast importance is always settled. We always consider the future when negotiating our plans. The future is far superior to the present.

Our Sunday school is still alive. Interest is increasing as Sundays pass into history. Some new order of service has been planned by our competent superintendent, Brother Myron Bloom. This has proved to assist in the creation of interest. Our attendance is transitory. When followed by church, large crowds turn out, but on other Sundays, the attendance is far below what we wish it to be.

The W. M. S. of the church is active and doing its bit. They are always willing to help the church, if it be finance, physical or mental endurance. Although, busy times and

inclement weather sometimes play havoc with their meetings, usually the meetings are well attended. Many enjoyable days are spent sewing and laboring to receive funds to give to others.

The S. M. M. has the "pep" esteemed by all. These girls are alert. They often perform tasks that we anticipate too intricate for them to accomplish. They are continually being crowned as victors with their colors flying. Girls are far superior to boys in the rural church. They excel in attendance, interest, cooperation and alertness that characterizes a successful group.

Remember us when upon your knees. We are in need of your prayers. We always reckon our success in eternal rewards, rather than in material, transitory accomplishments. We are sinners saved by the grace of our Lord Jesus Christ.

C. R. SENSENBAUGH,
Lydia, Maryland.

WINONA A WORLD MISSIONARY CENTER

The special missionary part of Winona's program, at Winona Lake, Indiana, was conceived three years ago during the Bible Conference, conducted by Dr. W. E. Beiderwolf. It at once struck a popular and responsive chord in the hearts of both missionaries home on furlough and those who are concerned about modern missions in our churches of the homeland. Its success during the past three seasons has made Winona a great missionary center.

In addition to the School for Missions now operating under the Interdenominational Committee of the Central West, another World Wide School of Missions will be held August 3 to 11, under the supervision of Dr. Robert H. Glover, one of the foremost authorities and teachers of the world. He will be assisted by Drs. G. S. McCune and W. H. Heckman, who are men of broad scholarship, travelers and authors.

The work is interdenominational and already a number of secretaries of denominational church boards of missions have accepted a place on this committee. Several missionary organizations have expressed a

willingness to affiliate themselves with this program.

It is the purpose of this committee to make Winona so attractive in every way that foreign missionaries retired will want to make this a permanent home and the furloughed missionaries may find helpful, spiritual, educational uplift for themselves and families.

Dr. Heckman and family with many other missionaries are already on the grounds.

Rev. John S. Hamilton, Winona Lake, is director of missionary activities.

M. A. MARTIN.

"WE'RE LITTLE"

Having just perused Brother Starn's article in the last Evangelist in which are set forth some truly thought-provoking propositions, we feel constrained to add an echo.

In the account of Gideon and his three hundred we have a fine study of the "few" and the "many". The Lord said, "The people that are with thee are many!" Our cry today is, "We are too few!" "We are so little!" This we say, referring to the Brethren Church, as a denominational organization. But to our babies, on the floor at our feet, trying to walk, we say, "That's the little man! Sure, you can walk! Oh, you're a great big man! Now, try again! You're no longer our baby—you're daddy's big man!" Then we turn around and say to the missionaries on the various fields, "Were little—keep on crawling—or just give up." What inconsistency! What utter lack of vision! No wonder, as mentioned in the above specified article, strong leaders are seeking other organizations through which truly "progressive" enterprises may be prosecuted in behalf of soul-saving in these last and trying days of carelessness and worldliness ere the Lord come.

"For who hath despised the day of small things?" Zech. 4:10a.

"What then shall we say to these things? If God is for us, who is against us?" Rom. 8:31.

"For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." Matt. 7:14.

Krypton, Kentucky.

FRED V. KINZIE.

The Inspiration of a Trip to the Holy Land

(Continued from page 5)

and in their stead is a miserable hamlet or two to keep company with Tiberias, the only place where the art of living is seriously considered. Here you see the fishermen bringing in their night's catch, as of old. You may be jostled by a leper in the crowd of poor and hungry people looking for a friend, and you find yourself wishing that the Master of wind and wave would come again and drop the mantle of his peace once more upon the weary folk. And then, looking up the hill slope a little way, you catch sight of the clean, fresh walls of a Christian hospital, rising from the bowers of a modest garden, and, walking through its wards, where for his sake doctors and nurses minister to the distressed and broken, you realize that the spirit of the Master has returned to Galilee and the benediction of the God of Love abides there still.

The Mother Land

According to the tale of long ago the giant Antaeus, son of Mother Earth, in his wrestling with Hercules received new strength whenever he touched the ground. When anyone grows weary in his contest with this wearing and exacting world and finds need for the renewal of his soul, let him go back to the land which is the mother of his race, and there, in the clear atmosphere of definite place and circumstance let there be again enacted before him these great dramas of the soul's struggle for truth and progress. A better man he can not fail to be who dwells a while in the Holy Land; nor can he go back home again without feeling as another felt who never had the privilege of standing on these fair eastern shores, yet out of his love for what it all has meant to humankind was moved to say,

"Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee."
Roselle, New Jersey.

BRETHREN HOME

Money received since last report.

Churches: Waterloo, \$25.00; Waynesboro, \$28.05; Columbus, \$5.00; Mount Olive, \$8.00; Philadelphia, First, \$30.00; Calvary, \$7.00; Akron, Ohio, \$10.00.

Individuals: Mrs. Maria Vanleder, \$1.00; Seltha Dawson, \$1.00; Hannah Pearson, \$5.00; Mrs. C. H. Black, \$1.00; Floyd Sonner, \$25.00; Ida Mathews, \$5.00.

HENRY RINEHART, Treas. of Home.
Flora, Indiana.

TRAVEL FLASHES

Ashland

The last news you had from this place was concerning the dedication of our new church. I wish every church of the brotherhood that is contemplating building a new church might have the advantage of seeing ours. It is not perfect, yet it is approaching a good model for such people as have no more money than they know what to do with. I am sure that we should have a standing committee on church edifices so that grave blunders should not be built into churches for Brethren peoples who need some extra arrangements in their church buildings, usually not taken into consideration by architects who do not understand us. Too many baptistries of our churches are far too large. Trine immersion does not need so large a pool as a single immersion where the candidate needs almost the full six feet to be laid back in.

But other things have happened: the Baccalaureate, the Alumni Meeting and Banquet; the State Preachers' Retreat; and the regular services, usual and unusual. Our audiences now have a good many visitors or strangers whom we could not lure into the Chapel. We expect many more this fall and winter.

Baptisms and reception of members now seem to be a common occurrence, 21 having been received in the last month with more promised. We have arranged for a revival

effort in November when we hope to reap in fields wider than we have been able to do formerly. We shall need the prayers of all who love us and want a good church in Ashland.

Vacation

Before this appears in print, we shall have started on our vacation which will be "Travel Flashes" for sure. Perhaps we can tell about it more later, but the aim of it is to be with the Matrias, West Virginia church for a dedicatory service August 8, followed by a revival effort of two or more weeks. We hope that this will be a vacation of help and inspiration to both the church there as well as to ourselves. We anticipate a good meeting and if you think of us, ask God to be with us that we may get glory to our Lord Jesus and save some lost sinners and build up the saints in their hope of glory. Then may we have a great conference at Winona. CHARLES. A. BAME.

Junior Endeavor Notes

(Continued from page 11)

On the way home from school Martha told Mary how she had won another point by using soft, kindly words instead of angry ones. Mary said that she thought they had better give two points for that each time for it seemed to be about the hardest one of all. So at the end of the first month Martha had more points than Mary, but they decided to keep right on and see who would be ahead by the end of the next month.

Bible References

M., Aug. 9. Be a good neighbor. Prov. 3:29.
T., Aug. 10. Learn all you can. Prov. 4:13.
W., Aug. 11. Learn to keep still. Prov. 11:13.
T., Aug. 12. Learn to speak softly.

Prov. 15:1.

F., Aug. 13. Learn to be humble.

Prov. 16:18, 19.

S., Aug. 14. Learn to make friends.

Prov. 18:24.

LeRaysville, Pennsylvania.

Father woke up with a start and listened. Then he said: "I think you're right, mother. I'll go and see about it."

Putting on his bathrobe and slippers, he went softly downstairs, saying to himself as he neared the kitchen door: "I certainly hear voices. There's more than one of them."

And that's how it happened that just as they had wiped the last dish the hall door opened, and there stood father."

"Well, upon my word," he said, "what's all this?"

"We're brownies, father," said Dorothy, "only you mustn't tell mother. We want to surprise her, don't we, Helen?"

"Yes," said Helen, "we're brownies, father, that come at night when everybody is asleep to help around the house. Now mother won't have to do the dishes in the morning."

"Well," said father with a smile, "you'll certainly surprise mother all right! And now that the work is done, off to bed again, youngsters!"

"Do we have to go to bed again?" asked Helen. "Isn't it most time to get up, father? We're all ready for school. Can't we stay up?"

"Certainly not!" said Mr. Brown decidedly. "Why, even the cocks haven't started to crow yet! Off with you to bed! You'll have a surprised mother all right in the morning."

And that's how it happened that next morning as they sat at breakfast Mrs. Brown said as she looked at her little daughters: "Whose helpful hands, I wonder, washed my supper dishes in the night and made it so easy and pleasant for me to get breakfast this morning? Can it be that there are brownies, after all?"

"We were the brownies, mother," said little Dot. "Were you surprised?"—Christian Science Monitor.

A Man Who Foretold the Coming of Christ

By Elizabeth Fulgham

A man with bowed head entered one of the most beautiful buildings that has ever been built in all the world. This was the great temple of Solomon which took 180,000 men seven years to build. Up long flights of marble steps from one court to another the man found his way until he stood before the doors of the holy place of the temple. In this room the walls and ceiling were of gold, and at one end stood a beautiful altar of pure gold. The man had been here many times before, for he was a prophet, the very greatest prophet of all time. He had stood in this beautiful room many times while incense was burned on the golden altar and offered prayers of thanksgiving to God. Often he had earnestly asked for God's guidance for the little nation of Judah. But now his heart was sad indeed. The ninth king of Judah had just died. That was sad enough, but sadder than all to the prophet was the fact that the king had died with a horrible disease called leprosy, a disease caused by the king's own sins.

As the prophet stood there he lifted his head and saw as in a dream, though it was much

A STORY FOR OUR LITTLE FOLKS

Two Little Brownies

Dorothy and Helen were walking slowly home from school, talking of a story that Teacher had read to them.

"Of course," said Dorothy, "we know there aren't really any brownies. There really are no little live brownies that come at night when everybody is asleep and help around the house."

"No," said Helen slowly, "there really aren't any live brownies; but I sort of wish there were, don't you Dot?"

"Why?" asked Dorothy.

"Wouldn't it be fun if there were?" said Helen eagerly. "Wouldn't it be great, Dot, if some little brownies would come tonight when we're all asleep and wash up all the supper dishes, so that mother wouldn't have to do them in the morning?"

"Wouldn't it?" said Dorothy. "But they

won't, you know," she added sadly, "because there aren't any."

"Dorothy Brown," exclaimed Helen excitedly. "I know how there can be brownies!"

"How?" said little Dot eagerly.

"Why, we can be!" said Helen. "Why can't we do mother's dishes for her after everybody has gone to bed?"

"Let's do it, Helen," cried Dorothy, "and make mother guess!"

"We will," said Helen very decidedly. "I should think we might be as helpful as brownies!"

And that is how it happened that long after everybody had gone to bed in the Brown house mother was awakened by some unusual sounds in the room below. She listened attentively for a moment or so, and then she said softly as she touched him on the shoulder: "Father, wake up! I'm sure I hear somebody in the kitchen."

clearer than any dream could possibly be, the glorious throne of the King of all kings, God. High and lifted up above the sins of wicked kings, above all the wrongs in the world, this pure, white throne of God seemed to reach far above the temple walls above the sky. The dazzling light from the great God seated on the throne filled the whole temple. Heavenly creatures called seraphim hovered about the throne crying: "Holy, holy, holy is Jehovah of hosts! All the earth is full of his glory!"

It seemed to the prophet that the goodness, purity, and glory of the Heavenly Father made him feel how impure his own heart and life were, and he cried out: "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts!"

At this cry one of the heavenly creatures hovering about God's throne took a live coal from off the golden altar and with it touched the lips of the prophet to show that his sins were forgiven. Then came the voice of the Lord, saying: "Whom shall I send, and who will go for us?"

And the prophet whose heart has been humbled by this vision of God, cried out immediately: "Here am I; send me."

Thus was the prophet called to go preach to the wicked people of Judah, warning them to turn from idolatry and sin of every kind.

We know very little of the prophet's birth or of his parents, but he seems to have been

very intimate with the kings of his time. He was probably a kind of preacher in the king's court. Certain it is that he faithfully advised the four kings who reigned during his lifetime. When they followed his advice, they did well, but always met failure and defeat when they refused it. For forty years he remained at his task, and no little task it was either to which the prophet was called by the glorious vision. Judah, his native country, was fast going to ruin because it was becoming less and less faithful to God and turning to heathen idols. Again and again the prophet sent out the warning to Judah. Always too he held before them the sweet promise of God:

"Seek ye the Lord while he may be found;
Call ye upon him while he is near;
Let the wicked forsake his way,
And the unrighteous man his thoughts;
And let him return unto the Lord,
And he will have mercy upon him;
And to our God,
For he will abundantly pardon."

Sometimes his messages were burning accusations against the sins of his people; sometimes they were tender pleadings with his nation to turn back to God. But he is best known for the wonderful descriptions he wrote of the Christ who was to come, the Messiah for whom the Jews looked for thousands of years before the birth of Jesus in Bethlehem. These prophecies are the crown of the prophet's work and were literally fulfilled in

the birth and life work of Jesus. The book of the Bible in which these glorious prophecies are found bears the name of the prophet himself. It contains sixty-six chapters, twenty-seven of which touch upon the coming of Jesus the King. It so happens that he began prophesying during the reign of the ninth king of Judah, and his name begins with the ninth letter of our alphabet. If you should fail to guess his name, you will find it in the very first verse of the twenty-third book of the Old Testament.—Christian Advocate.

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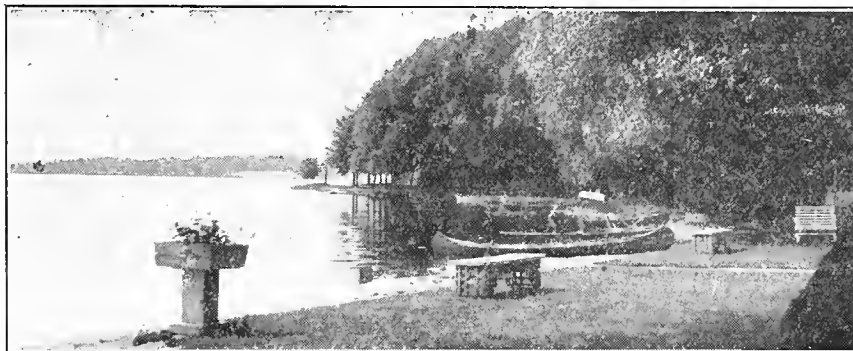
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EDITORIAL

What Will General Conference Do?

In propounding this question we do not have in mind any particular perplexing problem that will require General Conference action, for we know of no such problem that is disturbing the minds of our people. Neither are we thinking of the round of routine business that must be taken care of; every conference can be counted on to grind out the usual grist of such business without any urging. What we are concerned about is business that is not usual or ordinary, business that has to do with plans for concerted denominational effort and the promotion of especially urgent and vitally important ideals and aims.

We would do well to resolve to focus our attention on some special ideals and aims at this conference. We need some driving ambitions, some denominating purposes constantly before us to keep us from drifting into an easy, indifferent, time-marking attitude. We need to set fresh goals or renew our emphases occasionally, for the groove of routine effort tends to wear into a rut, if we keep persistently in it. Moreover, there are certain things in addition to our regularly set program, that we ought to be doing, but are not doing and will not do, unless we set ourselves to them with definite and determined aim. These ideals and aims are vital to the life and mission of our church and ought to receive our serious attention.

First, we suggest for the consideration of conference, that action be taken urging churches and their pastors to place greater emphasis on the promotion of home worship and religious instruction in the home. This would not be a new emphasis; we included it in some of our former programs, but we never worked it very strongly and since the close of those programs and movements it has been almost entirely lost sight of. But it is so vital, so fundamental, that we can never begin to do what we ought to do for the future godliness and uprightness of our children, the vitality and wholesomeness of our home, the perpetuity and power of our church and the greatness and strength of our nation until we in some manner bring about a revival of family religion. The church may do its very utmost in its many and varied ways of religious instruction, but it can never make up for the lack of religion and religious teaching and influence in the home. Also the church may fill its records with pronouncements against divorce, but it can do more to remedy the evils of broken

homes by endeavoring strenuously to put vital religion into the home-life of professing Christians.

Second, we would like to see Conference renew its former emphasis on the instruction of the people in the principles of stewardship and tithing, and make provision for more effective encouragement to this end even than was given during our former program. This is not an indifferent matter, but one of vital importance to the spiritual life and progress of our church. We were for a time beginning to press this Gospel principle home to the hearts of our people quite generally and effectively, but we have of late grown very quiet about it. This is a serious neglect which we cannot afford to prolong.

Third, it would be a wise thing for Conference to urge upon our churches the importance of reviving and continuing instruction in temperance and good citizenship. The impression was all too general that when the prohibition amendment was passed, the evil of intemperance was wiped out, and that the task was henceforth up to the government merely to enforce the law, and the church had no further duty. But to make the nation truly dry is proving a mountainous task, and it has been made more formidable by the general let down of effort on the part of the church. Even the quarterly temperance instruction in the Sunday school lesson program has become a mere apology. We must awake from our sleep and get back to the fight for temperance and good citizenship. And in our efforts for the latter, we might well emphasize law obedience as strongly as law enforcement.

Fourth Conference should take cognizance of the importance of an aggressive and positive stand against war and militaristic propaganda and preparations, and our churches should be urged to come to the front with their opposition and make our stand clear and unequivocal. Practically every denomination has taken a strong position against war and is putting forth some real effort to encourage peace and to prevent war. And some of the greatest religious leaders of the world today are stepping flat-footed on the Dunker platform that the church can never bless any war. This is our day for leadership and for service, and we hold our peace. It is not well that we do so. The Church of the Brethren, the Mennonites and the Friends, who are sharers together with us of a history of opposition to war during times when other churches are inclined to bless it, are pressing forward to make good their place of leadership in this fight. They are even now counselling and planning together how they can make their leadership and influence more effective along this line. We belong in the front ranks with them. Why are we not there?

There are other evils concerning which we should like to see General Conference speak out against and urge the ministry and the churches to wield a righteous influence accordingly, but these aims are the most urgent, and are most nearly within our vision and bounden duty, and afford opportunity for a forward step sufficient for one conference. And these we suggest not necessarily as a program to be adopted but as emphases to be urged. There is one more item, however, that we wish to suggest in just a word. That is, that Conference should urge upon our pastors and churches more constant and effective effort at the cultivation of a high and fine type of denominational loyalty. We would not urge that kind of loyalty which looks with frowns and suspicion on other churches, but that which holds with love and devotion and strong faith to our own. Such a spirit is not incompatible with interdenominational harmony and co-operation any more than true class loyalty in a Sunday school works against the welfare of the whole school. Such loyalty is essential to the highest functioning of our church in all its various activities and efforts.

The Divine Compulsion

It would be a wonderful aid to success in life and to accomplishment in the Kingdom of God if we could always feel that divine compulsion was laid upon us in our tasks. Perhaps few things would result in greater blessing to the church than just to cultivate that quality of life and to build up that sort of conviction—that God has chosen and ordained us to a particular task and that we cannot possibly with good conscience get away from it. Certainly the preacher ought to feel that way about his preaching, and the deacon ought to feel that way about his ministry. And why should not the Sunday

school teacher feel so about his teaching, or whoever he be who has an office or task assigned to him by the church or its auxiliaries and allied agencies for the building up of the Kingdom of God, why should he not feel that it is a direct charge from Almighty God? With such a sense of authority and commissioning back of our tasks we could not easily free ourselves from the urge and compulsion of obedience.

It is not uncommon to find the men standing back of the sacred desk being motivated and driven forward by such a feeling. The Rev. Kingscote Greenland, a notable London interviewer, asked that great soul winner, Gipsy Smith, "Why are you an evangelist?" It is said that the Gipsy raised himself in his chair, thrust forward his massive head, crowned with his still raven black hair, and with tremendous emphasis replied: "Because I cannot help it—I must. Necessity is laid upon me. I am as sure of my commission as of my conversion. I should no more dare to live without preaching Christ's gospel than to live without eating. I've got to do this thing—why, I don't know, but I have. It's my business, my divine work, and woe is me if I preach not the gospel. And God has set his seal on my ministry in five continents by permitting me to see tens of thousands of men and women brought home to him through my humble agency. Go out and call men in I must, and I will; I can do no other, as Martin Luther said." And if it were necessary, many others could be cited who are laboring in the ministry because they feel they must, they were divinely chosen for the work of preaching, they cannot escape it. And in this they are but following in the train of the leaders of the ancient gospel story. Paul said, "Necessity is laid upon me, for woe is me if I preach not the gospel." And Peter and John replied to the strict prohibition of the Jewish authorities, "We cannot but speak of the things we have seen and heard." And the Lord Jesus himself said, "I must work the works of him that sent me." Such conviction is the driving force of the gospel. Thank God for the ministers who are gripped by it.

But why should it be confined to the ministry? Why should not the men and women of the pew, whatever their position or responsibility, feel as strongly the divine urge in their own hearts? Is God a respecter of persons that he should lay his Spirit with much heaviness upon the preachers of his Word, and not upon those who occupy the lesser positions in the household of faith? Did he show himself thus in the days of the early church? Nay, but rather he poured his spirit of compulsion upon Stephen and Philip in as great abundance as upon Paul and Peter and the rest of the apostles. It did not require ordination to the ministry to feel the driving power of the gospel. The urge to daily service and to witness to the saving power of the Son of God was not dependent upon official responsibility or position. The vast majority of that long line of godly men and women who suffered martyrdom for the cause of Christ never had laid upon them holy hands of ordination; they were men and women of the laity, but they had the unction of the Holy Spirit. They felt the urge, the force, the compulsion of divine authority and compassion, and they were willing to go through fire and sword rather than be false to such an appeal. May the Spirit with such compelling force come upon the rank and file of our membership, so that our churches may be awakened out of their lethargy and indifference, and with a power that cannot be restrained and under a leadership that cannot be diverted from its course, carry forward the great work of Kingdom building with a success hitherto unequalled.

EDITORIAL REVIEW

Brother G. E. Drushal, superintendent of the Riverside Institute at Lost Creek, Kentucky, reports that the school is in a very prosperous condition, well organized and enjoys the largest attendance in the history of the work. On their faculty is numbered one of their own local young men, who is devoting himself to teaching.

The dedication of the new Brethren church of Fort Wayne, Indiana, which was set for the first Sunday in August was postponed on account of rain, according to Brother Kimmel's statement, and is set for the 22nd of August. Indiana churches especially should take notice, for many of them will likely want to attend.

A paper will be published during Conference week, but none the week following Conference, that is for the date of September 1. Any

announcement or newsletter that should be in the Conference week number of the Evangelist should reach the editor not later than Friday, August 20th, and you will be safer if you have it here by the 19th.

We have an interesting letter from the correspondent of the Pittsburgh church telling of some of their features. Their children's program was worthy of note. The Woman's Missionary Society continues to be an active force in the upkeep of that church, as it usually is in most of the churches. Brother A. L. Lynn, the pastor, is to be assisted in their fall revival by Brother W. C. Benshoff.

Brother Gearhart, Home Missionary Secretary, introduces the new financial secretary and matron for the Riverside Institute at Lost Creek, Kentucky. Brother and Sister Early and their splendid family are shown on the Mission page. They will add strength to the mission faculty at Lost Creek, and command the confidence of the brotherhood.

Brother Robert F. Porte makes his "farewell" bow in this issue, that is the last until after Conference, so he informs the editor. His service through the year has been highly appreciated by the editor, his copy well prepared and his suggestions brief and to the point. We trust they had an influence upon our readers causing them to appreciate the value of the trace more and inducing some at least to use it.

Dr. W. S. Bell's report of the College Endowment campaign from the Mount Pleasant and Jones Mills churches, in Pennsylvania, where he found the spirit of loyalty that has been uniformly manifest during the canvass. These two churches made a total gift of \$1455.90, which is considered good, they being small churches. This brings the total amount of the campaign to \$47,880.19, if we have figured correctly. We are assured that some very encouraging reports are to come yet before Conference.

The secretary-treasurer of the Ohio Mission Board, Brother R. A. Hazen, of Ashland, informs us that the financial status of this board is very good, money has kept coming from the churches so as to enable him to always pay the mission pastors promptly. That is as it should be, and reflects credit both upon the secretary-treasurer and upon the churches. The last quarterly payments on apportionments are now due and should be paid as promptly as possible. There are a few who are somewhat delinquent and it is important that effort be made to pay up so that we may not be required to show them in arrears at district conference time in October.

The "Methodist Protestant" tells us that the Rev. Charles Everett Draper, pastor of the Methodist Episcopal Church of Milford, Kansas, dissolved his congregation recently, and informed his members that the only way they could return to the fellowship of the church was by coming forward again and publicly taking the vows of the church all over again. This they did on the same Sunday night, and when they had renewed their obligations, the church was formally organized again. Dr. Draper explained this drastic action by stating that there was so much dissension within the church that he was unable to determine just who were members and who were not. If such action could effectively do away with dissension in churches, it might be well to try it in a number of churches. However we would not advise this procedure for pastors of congregationally ruled churches.

An interesting bit of news from Mexico City is to the effect that the government has granted funds for the purchase of school textbooks teaching "scientific temperance." Prof. Andres Osuna, who was recently in this country, states that an edition of 20,000 is to be printed. President Colles frankly lays claim to being a prohibitionist and the government officials are in favor of at least restricting the liquor traffic. Organized labor, claiming a membership of a million, and the largest organized body in the nation, has twice declared unanimously for temperance. With the inauguration of temperance instruction in the public schools, we may be confident of final success in the struggle against the liquor traffic. That is the thing that prepared the soil in the United States for such a splendid fruitage of prohibition sentiment.

GENERAL ARTICLES

God And Nature

By O. Clayton Starn

In all the literature of the world there cannot be found a more significant and impressive statement than that contained in the opening words of the Bible, "In the beginning God created the heavens and the earth." As we look about us, wherever we are, we see many wonders of nature which are God's handiwork. Certainly, those who are never touched by the wonders of God's world cannot be more than semi-conscious of him. If the flowers and the trees and the rocks could but speak they would reveal the mighty work and genius of God in a way that would cause every knee to bow and every tongue to confess the sovereignty and omnipotence of the Creator. No one can have as full a conception of God without knowing something about natural phenomena as he can when he is acquainted with these wonders. This knowledge is important to all, especially the minister, who is responsible for the guiding of people's thinking concerning God. If more ministers possessed a greater knowledge of the facts of nature there would not be half the confusion between thoughts of nature and thoughts of the One who created the natural world.

In the world's great battlefield of thought no struggle has been or is being more fiercely contested than that between so called science and religion. This struggle is by no means abating in intensity but is rather gaining in momentum as the great stone of scientific knowledge rolls down the hill of research; as religious truth continues to reveal itself through careful study and through experiences of multitudes of valiant soldiers of the cross. Science deals with material phenomena of the universe, religion with moral and spiritual. To the writer there is no more lamentable and deplorable struggle than this. We believe it to be wholly without cause. On one hand the scientific man is tempted to conceive of religion as still embodying the prejudices and hostilities of some earlier period and on the other hand the religious man is strongly opposed to any scientific formula which is not in accord with beliefs he has incorporated into his theology. Each claims to know the truth. Each is determined that the one shall be submissive to the other. The spirit of compromise is wanting with the result that there is bound to exist between the two a state of dogmatic radicalism.

Theology and science cannot both be true and yet disagree. Does it not seem logical that a scientific fact and a religious truth must coordinate in content? The difficulty is not with either field as such but with the idea held of it. The theologian may be limited in his knowledge of cosmic phenomena and the scientist may be limited in his experiential knowledge of God-religion. Scientific theories once held sacred by religious men are now known to be false—as in the field of superstition. In ancient times when men began to experiment with chemical and physical phenomena they were counted as heretics and many were put to death. The Bible was held to be the infallible book and no one dared to express a thought unless found therein. And yet many of these same scientific ideas now conform to our religious thinking. These were man's ideas. The point to keep in mind is that our knowledge of the truth is bound to increase and many old ideas must thus be replaced by new ones. And this fact is bound to continue as long as the world stands. A favorite verse often quoted from



ELDER O. C. STARN,

Secretary General Conference and
Pastor at Gratis, Ohio

Scripture is: "Howbeit, when he, the Spirit of truth is come he will guide you into all the truth." Some good man will claim to be under the guidance of this Spirit, hence his ideas must be correct. If he is set against evolution, if he is set against the geological idea of the formation of the earth, it is because the Spirit has thus prompted him. But the wisest of all men when he spoke these words did not mean that all the truth should suddenly be thrust upon the world and there be nothing further to offer as a future challenge to men. Rather, we look upon this as a continuous process.

A greater knowledge of the things of nature will correct warped theological ideas and a greater experiential knowledge of God will correct warped and false scientific ideas. If a scientific fact conflicts with a theological idea then the idea should be altered or discarded. Likewise, if a scientific theory conflicts with a religious truth then the theory should be dropped or changed. Neither should be hasty with their conclusions, for a wealth of hidden truth may be lost. Much religious experience is lost because some scientists have advanced a theory that substitutes a material God for the Christian God. They try to make the universe the body of God and nature his soul. This is not science, neither is it Christ-religion. Many scientific facts of today would have been in use long before had not the church during the Middle Ages waged such a relentless and uncalled for warfare against honest doubt and independent inquiry into the things of nature. "The many notable advances in physics, chemistry, astronomy and medicine made by Moslem scholars were lost on Christian Europe and had to be worked out again centuries later by the scholars of the western world. Out of the astronomy of the Arabs the Christians got only astrology; out of their chemistry they got only alchemy. Both in time stood seriously in the way of real scientific thinking and discovery." These impediments to both religious and scientific advancement should serve as warnings against hasty conclusions and narrowness.

The unnecessary conflicts between the facts of science and theological ideas only make many people less religious. In the fifteenth century an Italian by the name of Bruno was burned at the stake by the church because he declared belief in the theory of Copernicus. This same Copernician theory is now generally accepted. When the church makes such terrible blunders involving innocent martyrdom there is bound to be a loss of influence on the part of the church and confidence on the part of many people. Such untimely and uncalled for projections of the church helped to pave the way for the Reformation and the Renaissance.

In the present day, the church is duty bound to make a thorough investigation of all differences between science and religion or she will again lose out. People will refuse to accept her dictums if they plainly conflict with natural facts. And all the emphasis and pulpit poundings of the minister will be of no avail unless the truth is spoken. We are living in a "Missourian" age. The practical is referred above the theological or even the ideal. The man of God, whether he be preacher or scientist, has the opportunity today to guide people into the truth as it comes from God both through revelation, human experience and nature. We have the great scientific discoveries in chemistry, physics,

biology and other sciences. Treatment of diseases, the automobile, airplane, radio, electricity and a host of others—all these should cause us to think of the great God who made all this possible. One cannot enter the chemistry laboratory without being amazed and awed at the wonderful changes taking place when two compounds are mixed. In the biological laboratory one is equally amazed in studying the beautiful and perfect organisms through the microscope; in dissecting invertebrates and vertebrates and noting the almost unbelievable precise, functional and mechanical arrangement of the organs of the body; in taking a cross section of the twig of a tree, the stem or root of the flower and note the delicate arrangement of the food and water conducting tubules. One of the most wonderful things to look upon is the cross section of a pine needle when stained. Then, too, the process of reproduction in both plant and animal life challenges the best Christian thought. The more of nature the more of God and the more of God the more of nature! Ministers and teachers should know these things if they would help guide aright the religious thinking of the young people who more and more are taking up scientific studies. And they must know these things if our young people are to be conserved! Atheistic science is being promulgated in many of our highest institutions of learning and this must be offset! Brethren, send your children to Ashland College where their thinking will be properly

directed under devoted and competent teachers.

Let us not complain and bewail the day in which we live. It may be largely our own fault. As God is constantly revealing his power and wisdom to us through his natural world, let us not be afraid of it but make a thorough investigation before we reject natural law. Many of the most influential ministers of the world today are scientists and according to their statements they find no conflict but rather harmony. The church cannot prosper with a divided clergy. This is a day when we need cooperation and harmony and let us do our best to bring it about.

There can be no mistake but that a minister should have all the scientific knowledge that is possible for him to acquire. Others are acquainted with this field and if he would be a leader of thought, of God and his world, he must know something about it himself. Science when handled by ungodly men or atheists is a dangerous field. How much then we need men of God to understand these scientific truths and who are able to interpret them. This is a ringing challenge. We hope the day will soon be here when the minister and the scientist can work harmoniously together on the great problems of nature and life; when the lion and the lamb shall lie down together and both shall feed on the truth as it comes from God and no one shall be afraid to accept it as such.

Gratis, Ohio.

A Historical Statement on the Growth of Prohibition

By Boyd P. Doty, General Counsel of the World League Against Alcoholism

"The adoption of prohibition nationally was the inevitable result of nearly one hundred years of discussing, tempering and experimenting with the liquor traffic and trying out every method proposed either by its friends or foes. Prohibition—local, state and national—came finally as the only alternative.

"The following chronological outline shows just how fast, how slow and how long—prohibition has been developing as the ideal and purpose of the Nation in best meeting the evils of intoxicating liquor.

"1826—January—Lyman Beecher declared that the 'National remedy for intemperance' was 'the banishment of ardent spirits from the list of lawful articles of commerce, etc.'

"1826—February 13—American Temperance Society organized at Boston, followed by many other organizations springing up in widely separated parts of the country.

"1883—First National Temperance Convention—Philadelphia.

"1834—Congress prohibits introduction of sale of spirituous liquor and wine in the Indian country.

"1836—Second National Temperance Convention—Saratoga, New York.

"1838—Tennessee repeals license laws and prohibits retail of liquors.

"1846—Maine adopted first state-wide prohibition law.

"1846-1860—Various states adopted local option and fourteen states adopted prohibition laws.

"1852—Massachusetts adopted prohibition.

"1855—Eight states adopted prohibition—Delaware, Indiana, Illinois, Iowa, Michigan, New Hampshire, Wisconsin and New York.

"1860-1870—Prohibition wave receded, leaving only few dry states.

"1873—Woman's Crusade, starting Hillsboro, Ohio, spread to many states.

"1874—Woman's Christian Temperance Union launched.

"1876—December 27—First prohibition amendment to federal constitution presented by Congressman Blair, New Hampshire.

"1882-1902—Crusade for and adoption of state and federal laws requiring scientific temperance instruction in

public schools.

"1885—Second prohibitory amendment resolution presented by Senator Blair of New Hampshire and Plumb of Kansas.

"1886—Congress enacted law requiring that instruction concerning the effects of alcoholic liquors shall be given in all schools and academies under federal control.

"1888—Ohio adopted township local option.

"1890—Secretary of War declared that no ardent spirits or wine should be sold in the canteens.

"1890—Congress passed 'Wilson Law' subjecting all intoxicating liquors to laws of state into which shipped.

"1891—Congress prohibited sale of liquor within one mile of Soldiers' Home in Washington City.

"1893—Local option revived and given greater impetus by launching of non-partisan, inter-denominational Anti-Saloon League movement at Oberlin, Ohio.

"1893—Only six dry states in the Union. Four of these later repealed their prohibition laws, leaving Kansas and Maine as the only state outposts of prohibition.

"1893-1913—Twenty long, hard fighting years—the two dry states increased to nine and in thirty other states 25% to 90% of population were under prohibition.

"1899—John D. Long, Secretary of Navy, abolished traffic in beer and other alcoholic liquors on board ships and at Naval Stations.

"1901—Anti-canteen laws passed by Congress—abolished sale of beer, wine or any intoxicating liquors in any Post exchange, canteen or army transport or upon any premises used for military purposes.

"1902—Congress prohibited Americans from selling any intoxicants to natives of Pacific Islands.

"1903—Recreation buildings and saloon substitutes provided for army posts.

"1903—Sale of liquors in immigrant stations prohibited.

"1903—Saloon in basement of National Capitol Building abolished.

"1904—Beer halls in state and territorial soldiers' homes prohibited.

1906—Liquor Saloons in National Soldiers' Home prohibited.

"1906—Congress strengthened Internal revenue meas-

ure calculated to assist state prosecutions of law-breakers.

"1906—Oklahoma statehood bill passed by Congress prohibited liquor traffic in Indian territory for 21 years.

"1906—Liquor traffic among Indians suppressed.

"1907—Prohibition zones established around government institutions.

"1908—Liquor barred from United States Mails.

"1909—Congress passed C. O. D. liquor shipment measure to protect dry territory.

"1909—Anti-liquor code for Alaska.

"1912—People elected one-third of the U. S. Senate which submitted the 18th Amendment to the States. (Note: one-third elected 1914 and one-third in 1916, i. e. 5 months to four years before America declared war against Central powers).

"1913—Webb-Kenyon interstate liquor shipment law passed and repassed over presidential veto.

"1913—Number of saloons in District of Columbia reduced.

"1913—Memorable National Anti-Saloon League Convention attended by 5,000 delegates at which drive for National Prohibition was begun.

"1913—Nine whole states were dry. Total population in dry territory in all states—46 million people—or more than half the population. By 1919 one-half the people living in licensed territory were living in four states, one-quarter of all people in licensed territory were residents of six cities, more than half of all the saloons in the United States were located in 14 cities; 71% of the area of the United States was under prohibition laws.

"1914—Committee of 1,000 men authorized by above 1913 Convention and a Committee of 1,000 women organized by the Woman's Christian Temperance Union marched down the streets of Washington City to the Capitol Building and delivered to Congress, a memorial for National Constitutional Prohibition. From that day, to the 16th of January, 1919, when the 36th state ratified the 18th Amendment it was at least never the intention of the prohibition forces to give the liquorites a moment of peace. Every election—municipal, county, state, congressional and national—was a call to conflict over the existence of the liquor traffic.

"1914—One-third of U. S. Senate elected. See note under 1912.

"1914—Hobson resolution to submit prohibition amendment to federal constitution received majority but not 2-3 vote in House of Representatives.

"1915—Joint Resolution No. 55 introduced in Congress calling for submission of prohibitory amendment to federal constitution.

"1916—Senate Judiciary Committee reported favorably 13 to 3 this Senate Joint Resolution No. 55.

"1917—Congress enacted prohibition enforcement code for District of Columbia.

"1917—Federal law prohibiting liquor advertising in mails and bone-dry law prohibiting shipment of liquor into dry states.

"1917—Food control bill passed by U. S. House of Representatives forbidding use during war of all food materials for production of alcoholic beverages. Bitterly opposed by liquor interests. Modified at the request of the President. Food control made optional with the President. In this form bill passed.

"1917—Anti-liquor regulations for army and army camps and posts.

"1917—Distillation of liquor and importation of distilled liquor prohibited.

1917—Enforcement code for Alaska and prohibition for Porto Rico.

"1917—August 1st—Senate as elected in 1912. 1914. 1916 voted—65 to 20 for Eighteenth Amendment resolution.

"1917—December 17th—House of Representatives, elected 5 months before war was declared, voted for same—262 to 128.

"1918—January 8—Mississippi, first state to ratify the Eighteenth Amendment.

"1918—April 2—Massachusetts, by the vote of its legislature elected in November, 1917, became the 11th state and the first great industrial state to ratify the 18th Amendment by Senate vote—27 to 12,—House vote—145 to 91. Fifteen states ratified that year.

"1918—Prohibition for Hawaii.

"1918—Prohibition zones established around coal mines and war industries.

"1918—War-time prohibition. Same became effective July 1, 1919.

"1919—January 16—Nebraska became the 36th ratifying state. By this time the nine dry states had increased to thirty.

"1919—October—Volstead law enacted to enforce Eighteenth Amendment. Original vote in House, 287 to 100. Vetoed by the President. Passed over veto by 176 to 55 in the House and 65 to 20 in Senate.

"1920—January 16—Eighteenth Amendment became operative.

"1921—November 23—Supplemental prohibition act passed.

"Only fourteen states ratified before Armistice; thirty-two states ratified after Armistice; Florida, November 27th, 1918; twenty-nine states in January and one in February, 1919; with New Jersey as the forty-sixth ratifying state in 1922.

"Contrary to all precedent, a limitation of 7 years was put upon the time within which the 18th Amendment might be ratified. Time actually required for first 36 states, 1 year and 28 days. If the wets had been able to control either House in only 13 state legislatures out of the 48, they could have prevented the ratification of the 18th Amendment. They were unable to muster even this small number. As a matter of fact, only 3 of the 96 branches of state legislatures have voted against the Amendment. The total state Senate and House vote for the 18th Amendment was 5079, total Senate and House vote against 1265, a ratio of more than four-to-one.

"The 18th Amendment was the first to be submitted by a Congress in which the Senate was elected by the direct vote of the people."

The Oath and Divorce

By Samuel Kiehl

Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I (Jesus) say unto you, swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because they canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil (Mat. 5:33-37). James 5:12 says, But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, be nay, lest ye fall into condemnation. Dear reader, Jesus says, Swear not at all. James says, Above all things, my brethren, swear not. What do you say?

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I (Jesus) say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery (Matt. 5:31, 32). Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery (Mark 10:11, 12). According to reports in the daily papers thousands of divorced persons are (wilful) transgressors by discarding these sayings of Jesus.

Dayton, Ohio.

THE BRETHREN PULPIT

Jesus Christ, Source of Life

By E. Y. Mullins

Jesus said: "I am come that they might have life and have it more abundantly," to that I wish to call your attention. Jesus is the source of all life, vegetable, animal, human. He is the source of life in the intellect, life in the conscience, life in the spiritual nature. "In him was the life, and the life was the light of men." Jesus himself tells us what eternal life is: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Eternal life is to know God according to this saying. The scientific men tell us that life is correspondence between organ and environment. The eye is the organ, the light is the environment, and if there is correspondence there is the life of sight. The ear is the organ, and sound is the environment, and if there is correspondence, there is the life we know as hearing. The lungs are the organ and the atmosphere is the environment, and if there is correspondence there is life. If the organ fail, if the environment fail, if the correspondence fail, life fails. To have eternal life, says the scientific man, is to have an organism that will not die, an environment that will not fail, and a correspondence that will not be broken. The soul is the organism in spiritual things, God is the environment, and Jesus Christ establishes the correspondence, and all of them abide. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent,"—a deathless soul, an unfailing God, a divine Mediator.

"I am come that ye might have life," says Jesus, "and that ye might have it more abundantly." He gave his life that we might have life. Men say, he died the death of a martyr, and he did. But men say he died the death of a hero in a great cause, and he did, but far more. There was something unique, something mystic, something extraordinary in the death of Jesus, when he gave his life that we might have life. Does it not appear in those words which I read, "No man hath power to take my life from me. I have power to lay it down,"—and, listen to the majestic word, "I have power to take it again." There was something unique in the death of Jesus. It appears in those words in the garden, when he took up the cup and looked into its depth and anticipated the bitterness, and said, "Father, if it be possible, let this cup pass from me." And a second time he took the cup and prayed that prayer, and a third time, and put it down, and then he said, "Not my will but thine be done." And on the Cross you remember the word, "O God, why hast thou forsaken me?" Martyrs have died more victoriously than that, if his were martyrdom. They have gone singing to the stake, over and over again.

That was the glory of early Christianity. It was more than that. Somehow Jesus grappled with sin and righteousness. Somehow his death took him into the very constitution of the spiritual universe. Somehow he opened the fountain of life to humanity. "I am come that ye might have life, and have it more abundantly."

I wish that we may note together briefly some of the ways in which the life that was in Christ is manifested in his people and through his people, and the first point I make is that the manifestation of this life is seen in the vital union between Christ and his church. The favorite figure of the apostle Paul is the head and members—the human body. He never wearied of referring to Christ as the head and Christians as the members, and he identified the members with the head. He identified the suffering of the believer with the suffering of the Savior, the power and grace and wisdom of the Savior with the need and struggle of the believer, and sometimes he grasped it with such

clearness and force and intensity that he abandons himself to this very life in Christ. "The love of Christ constraineth me." What does he mean? Does he mean to say, "My love for Christ constraineth me"? Yes, perhaps, but more than that. Does he mean, "Christ's love for me constraineth me"? Perhaps he does, but more than that. I think he is thinking about that union between the members and the head, by virtue of which the blood flows through both, the life that is in the head is the life that is in the members. He puts it in various ways, you remember, "I have been crucified with Christ." It is a dying of the members of the head, and when he says, "The love of Christ constraineth me," he is not talking merely of his love for Christ or Christ's love for him. Both are implied, but he is speaking of that great tide of life embodied in Christ, that immense ocean of life flowing out of God and through his Son. The apostle is saying the same infinite love, the same divine impulse that thrills in me and gives me the same constraining love which made his appeal irresistible, which led him to lay his life down for the healing of man, which impelled him to promise forgiveness of sins to all who would believe on him,—that, says the apostle, is now working in me, and I too am constrained by the infinite love. That is the vital union between the believer and the Savior, who came that we might have life abundantly.

Again this life manifests itself in growth and development among Christians. Many Christians suffer from arrested development. Whatever is true in nature, certainly it is true in the realm of grace that there is a great deal of arrested development. The apostle Paul never ceased to grow. In his old age, as he looked out upon death, he says with a deathless peace in the words, "I count all things but loss, that I may know Christ." "That I may know Christ.—I, Paul, who have already written the Epistle to the Romans and to the Galatians and to the Philippians.—I count all things but loss, that I may know Christ." Do you not know him? "No," says Paul. You have already written Ephesians, that matchless Epistle, and you have already written that great Epistle to the Colossians, in which the headship of Christ is set forth. Do you not know Christ? You, who have done all this? "No," says the apostle Paul. "There are depths I have not yet explored, and heights I have not yet seen. Even today, waiting for death, I count all things else to be naught that I may know him."

It is the eternal freshness of Jesus, that we never do overtake him. It is the matchless mark of Jesus, that we never do master him. When we have mastered something we turn away from it. There is a sort of reversion that comes. You work at a problem in mathematics until you find a solution. You read a book, fascinating it may be, but when you have mastered it you put it on the shelf. You master the problem in mechanics, and when you have mastered it your interest ceases. It is said that when Edison had worked for years in perfecting the electric light, and the problem was solved, there was a revulsion for the whole problem, and we are told that Mr. Edison would walk around the square to avoid passing one of the things. Somehow, that is human nature. Men turn away from that which they have mastered. But Jesus fascinates the gaze of men today as he has never done in all the past. More books are written about him, and there is more anxious and agonizing effort to understand him socially and intellectually and religiously than is all history.

The apostle says in that same connection, "I count not myself to have attained, or am already made perfect, but I press on, if so be that I may lay hold on that for which I also was laid hold on by Christ Jesus." "I am still imper-

fect," and then he adds a striking word, "Let us therefore, as many as be perfect, be thus minded." According to Paul, Christian perfection is a sense of imperfection. Says the apostle, the sign of Christian maturity, the sign of Christian growth and perfection is to know that you have not attained, and that you have in you the principle of everlasting growth, for I think eternity will be the opportunity God has given to his children to grow.

Again, the life of Christ shows itself in that it develops the hidden sources in our lives. The depths of our nature are brought to light. The resources that are in us are made plain by what he does. This natural life he gives to us, but he says, "I have come so that a larger life may be yours."

There are those who make of life what the bee makes of the flower, who comes to it for what it can give him. If I give the flower to the child, he will play with it. There are those who make of life a plaything. If I give it to a botanist, he will analyze it. If I give it to a poet, he uses it as the springboard of his imagination, and regales me with poetry, as Shakespeare has done so often. Yes, a poet would use it thus. A mature saint of God would say of the flower, "it is God's gift of love to gladden my heart, and I can send it to some one and gladden another life." Life may be taken on any level. Jesus wants to take it on the highest level, and the deepest and the finest that is in it.

The story is told of a man who employed a painter to paint the portrait of his wife. He wanted him to catch a certain expression on her face that he particularly loved. But he couldn't exactly describe it, and could not bring the expression to her face. The painter was in a dilemma. He adopted the method of calling her attention to various beautiful things, and then submitting sketches of the expression which came. In the first interview she warmed to his talk, and the painter submitted his sketch, but her husband said, "No, that isn't it." At the next sitting he spoke of the ocean and the mountains, and all the beauties and wonders of nature, and she warmed to it, and he made his sketch, but the husband said, "No," that isn't it." The third sitting he spoke of poetry and drama and history and literature, and all that is beautiful and fine, and her face glowed, and he painted the picture, but her husband said, "No, you haven't got it yet." And the next sitting, without intending to do so, he fell into the subject of religion, and mentioned the name of Jesus Christ. Her face lit up and warmed at the word and the thought, and as she thought of Jesus and his religion and his love the artist sketched her face and brought it to her husband. He said, "That is it. How did you get that expression?" That is what Jesus Christ does. The richness that is in us he calls forth if we let him, as we wait before him, and put our lives in his hands.

I shall never forget a young girl in college some years ago who didn't respond to any appeal of schoolmate or teacher. An evangelistic meeting was being conducted. One night she came and talked with me. I asked her if she was interested in religion. I could get no response, but by and by she said, "I am sick and tired of the efforts all of you are putting forth to make a Christian of me. I don't want to be a Christian. I don't want God or the church. I want to live my own life in my own way. I want to realize myself, and I am going to be free." I said, "My dear girl, you have announced a great truth. You have preached half the Gospel. God has made you free, and he will not invade the circle of your personality against your will. It is only as you respond to him that he can enter in," and I quoted this text, "I am come that they might have life, and have it more abundantly." "You have physical life and beauty and magnetism and leadership and brilliance and the love of your schoolmates, but you haven't the spiritual life that Jesus brings, and what is more, you may exclude Jesus from your life, but if you do you will not know all that is hidden in your nature, the beauties, the impulses, and founts of power," and I left her. That night in the meeting, the last of the series, when I gave you the invitation, this girl came down the aisle in tears and gave me her hand and said,

"Thank God for the message of last night. I have put my life in the hands of Christ, and henceforth I shall be his servant."

My friends, we never come to ourselves without him. He came to discover us to ourselves, to show us what we are, and to enable us to become all that we can become. "I am come that ye might have life and have it more abundantly."

One other thought. The light that is in Christ manifests itself in giving power to his people to transform other lives. Some one has said, "There are two marvelous things about Christ. One is his power to make bad men good, and the other to transform these bad men into agents of redemption," and he has done so throughout the ages. He can make a bad man into a saint. He has done it thousands of times. They say that charcoal and diamonds are the same, only to make a diamond it takes thousands of years and the marvelous transforming power of nature. At any rate, Jesus does that. He touched Paul the persecutor and made of him Paul the apostle. He touched the charcoal and made the diamond. He touched Augustine, and made one of the greatest of the theologians of the ages. He laid his hand on Hadley of Water Street, the drunken bum. Jesus laid his hand on Hadley, and the charcoal became a diamond, and Hadley became a flaming evangelist of the redemption that Christ brought. Yes, he wants to transform you and me into agents of redemption. He wants to put into our hands the power that was lost in former times.

Christ came into the world to restore all that hinders

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

THE CHRISTLIKE TOUCH—Matt. 9:33-38.

Ask God to give thee skill

In comfort's art,

That thou mayst consecrated be

And set apart

Unto a life of sympathy.

For heavy is the weight of ill

In every heart;

And comforters are needed much

Of Christ-like touch.

—Record of Christian Work.

TUESDAY

THE REST WE NEED—Matt. 11:28-30.

Rest is not quitting the busy career;

Rest is the fitting of self to one's sphere.

'Tis loving and serving the highest and best;

'Tis onward, unswerving,—and this is true rest.

—Goethe.

WEDNESDAY

THE VOICE OF GOD—Matt. 3:13-17.

"It spoke of peace, it spoke of love,

It spoke as angels speak above.

And God himself was there."

THURSDAY

THE ANGEL'S SONG—Luke 2:8-20.

And this is the marvel to mortals revealed,

When the silvery trumpets of Christmas have pealed,

That mankind are the children of God.

—Phillips Brooks.

FRIDAY

MY BEST FOR THE TEMPLE—1 Kings 8:1-11.

"From gilded spire to the great crypt stone,

It shall be my offering and mine alone."

SATURDAY

EARS THAT HEAR—1 Sam. 3:2-10.

"Not every soul can hear,

Yet to the listening ear

God's lips are ever near."

SUNDAY

IN GREEN PASTURES—Psalm 23.

Where dost thou feed my favored sheep?

O my beloved, tell me where;

My soul within thy pastures keep,

And guard me with thy tender care.

—R. T. P. Pope.

you and me, preachers and teachers and superintendents and leaders in his Kingdom, and all those who seek to do his will. He wants to give us the power to step across the greensward in the lives of men and make it cleaner and make the flowers redder, and to awaken the song birds in their hearts, to bring to them the joy of salvation that he brought, and thus to bring to them the life that he said he came to bring, the life more abundant. (Verbatim report of address given at the Birmingham Convention.)

OUR DEVOTIONAL

Christian Growth

Mrs. C. E. Klingaman

OUR SCRIPTURE

They go from strength to strength, every one of them in Zion appeareth before God (Psalm 84:7).

But the path of the just is as the shining light, that shineth more and more unto the perfect day (Proverbs 4:18).

But grow in grace and in the knowledge of our Lord and Savior Jesus Christ (II Peter 3:18).

And this I pray, that your love may abound yet more and more in knowledge and in all judgment (Phil. 1:9).

I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14).

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, increasing in the knowledge of God (Col. 1:10).

Strengthened with all might, according to his glorious power unto all patience and long suffering with joyfulness (Col. 1:11).

As newborn babes desire the sincere milk of the word, that ye may grow thereby (I Peter 2:2).

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God (I Thess. 3:12-13).

We are bound to thank God always for you, Brethren, as it is meet, because that your faith groweth exceedingly, and the charity of everyone of you all toward each other aboundeth (II Thess. 1:3).

OUR MEDITATION

Our Lord and Savior Jesus Christ was not an idle Christian. From his early childhood he was always seeking the way to increase his Christian life; always ready and willing to do the commands of his Father.

We, like him, must always be alert to press onward to the high calling of him who laid down the rule we were to follow. Christian growth, to be real, must be progressive. No parent would be satisfied with the growth of his child if day after day and year after year it remained the same helpless babe it was in the first months of its life. And no farmer would feel comfortable in the knowledge that his grain would stop short in its growth when the blade appeared, and would never produce the ear, or the full corn in the ear. Therefore let us go from strength to strength and let no eventide come to our Christian growth, but may we be continually climbing upward. If we stop to linger we will fall by the wayside. The promise is: "Seek and ye shall find, knock and it shall be opened unto you."

Perhaps then, the first aim in Christian growth is service. No matter how poor, how rich, or how proud we may be, we have all been put in God's garden to grow. Put yourselves out in the sunshine of his presence and let the dew of heaven come down upon you, and see what the result will be. Leaves and flowers and fruit must surely come in their season. Abide in the Vine. The divine Husbandman, who has the care of the Vine, will care also for you, who are his branches. He will prune, and purge and

water and care for you so that you will grow and bring forth fruit. Only see to it that you impose no hindrance to the shining of the Sun of Righteousness, or the falling of the dew from Heaven.

There is great danger that we will put off our Christian duties until tomorrow, when we should have done them today. We must work while it is day for the night cometh when no man can work. Perhaps neglecting to pray daily is one of our greatest delinquencies. Daily prayer is the greatest factor in aiding Christian growth. By daily prayer "we can do all things through Christ who strengtheneth us." We also have the word, "that in everything ye are enriched by him, in all utterance, and in all knowledge; being filled with the fruits of righteousness which are by Jesus Christ." Our Christian growth will need no effort to grow if we trust in him and ask him daily for guidance and strength to grow in grace (not unto grace). Ask in his name and it will be given unto you. Search the Scriptures for therein you find Christian grace and life. Paul grew in Christian grace by much praying and trusting in him.

Again, we can grow in the Christian life by the help of our friends whose lives are filled with overflowing grace. We all have someone who has helped us when we have been discouraged and sad. Our earthly friends can show their love for us and help us to hold on to that which is good and true. With his help and theirs we can bask in the sunshine of heavenly love. We can drink of the Water of Life. We can look and our soul shall live and grow.

We must not expect to grow in grace by dependence on self or self effort, but we must learn to put our growing as well as everything else, into the hands of the Lord and leave it with him. We then will grow as the lilies of the field—without wearying care and without anxiety. We will grow by the power of an inward life principle; grow because we cannot help but grow; grow because we live; grow because our Lord has planted us in his garden to grow for him.

In order to "grow in grace" therefore, the soul must be planted in the very heart of Divine Love, be enveloped by it, and steeped in it. There must be a "letting go" of all restraint so that the fulness of Divine joy may be ours. The soul must grow in the apprehension of infinite love daily; must learn to intrust everything to his care, and must have no shadow of doubt regarding his ability to order all things well.

Finally, be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus.

OUR PRAYER

Help us, dear Lord, to be kind and good in every deed as we should. Help us to grow a little wiser day by day, to school our minds and bodies to obey. Fill our hearts with thy love and send us grace from above. Help us, dear Lord, to be a friend indeed to those who are really in need. Help us to shut the door on hate and foolish pride; but open then, to love, the windows wide. Help us, dear Lord, to grow in Christian grace that we will never fail to give thee, thy place. Help us to be worthy of all we ask, and may we be found faithful to the last, is our earnest prayer. Amen.

Waterloo, Iowa.

SEEING JESUS

There is something about the very name of Jesus that calls to the heart of the sufferer. It is like sweet balm to his bruises and soothing oil to his wounds. Jesus! To know him brings luster to the eye and hope to the breast. Oh, why do men insist on looking at him through the dusts and mists of cobwebs of twenty long centuries, when his magnificent personality is among us as fresh and vigorous as that morning when he stood by the Sea of Galilee and said: "Children, have ye any meat?"—Selected.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 22)

The Ten Commandments: Duties To God

Scripture Lesson—Exod. 19:1 to 20:11.

Reference Material—Deut. 5:1-15; 6:3-9.

Devotional Reading—Psalm 19:7-14.

Golden Text—Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. Deut. 6:5.

LESSON LIGHTS

"And God Spake"

God is not dumb, that he should speak no more!

If thou hast wanderings in the wilderness
And find'st not Sinai, 'tis thy soul is poor!
There towers the mountain of the Voice, no less,

Which whose seeks shall find; but he who bends
Intent on manna still and mortal ends

Sees it not, neither hears its thundered lore!
—Lowell.

The End of the Law

"In no other religion was it made so clear that the end of the law is to make men righteous. Because, if there be one thing which history has taught more clearly than another, it is that a nation cannot lose its religion without losing also its virtue and its integrity; and the fate of nation after nation, in epoch after epoch, has shown that ages of mental disbelief are ages also of moral iniquity."—Farrar.

"Recall the most terrific storm that you ever experienced either on sea or on land. Then think of that storm as choosing a high and rugged mountain peak as its center, revolving with its awful power and blinding fury around that mountain peak as the spokes of a wheel revolves around its hub. It is hard for us who are not used to the hot fury of an eastern thunderstorm to get any adequate idea of the overwhelming and profoundly terrible power that broke loose over Sinai, when God spoke to Moses and his people through the mighty forces of nature."

Reasons for the First Commandment

The reasons for the First Commandment are (1) that there really is no other true God, (2) The accepting him is absolutely essential to a covenant agreement with him, (3) We become like the God we love. To love him is the foundation of true religion and morality.

You shall not make anything your god except the true God. Can any man do this? Certainly. What is my god? That of which I think most and which I love most is my god. If I am covetous, money is my god. If I am a pleasure-seeker, pleasure is my god. If I am supremely selfish, I am my own god. And as God's laws in nature are never broken with impunity, so not until a lie is as good as the truth can any man put a false god in the place of the living God without damaging himself.

The Second Commandment

The Second Commandment does not forbid pictures and statues, unless used as representations of God. Because all images misrepresent God. They are not like God, nor can they be. They are in no wise "like pictures of a friend." "Anything coming between man's spirit and God the Spirit is a hindrance to worship, and not a help to it.

The Third Commandment

"You shall not use God's name irreverently. Do men do this? Yes, continually. Every oath is a breaking of this law. Every curse smashes this law into a thousand pieces. Every legal oath falsely taken is condemned by this law of God. In New York City this law is broken millions of times every day. Boys learn to think that it is manly to break this law, and young men try to invent new forms of swearing. If every time this law were broken in New York City a peal of thunder were heard, it would probably never cease thundering. But there is a thunder of God unheard, and that keeps rolling on against blasphemers, and will one day roll over their heads in awful billows of pain and woe."

The Fourth Commandment

The Fourth Commandment recalls the industrial life of the ancient world. Kings and princes are luxuriating in palaces for whose splendor we know no name more dazzling and brilliant than "Oriental." All other human beings are spurned as of lower caste. Of these the lowest is that of the laborer. Toil is unremunerated by wages and has no rights that are respected. War, not work, is deemed the legitimate and honored

occupations of men. To labor is a dishonor and a curse.

Possibly we talk too much about what not to do on the Sabbath. Here is the great thing to do: worship; keep the day sacred for religious duties and inspiration, the culture of the soul of yourself and of others. The wall of this law is to keep out all those things which would destroy the power of this law of love. There is no existing institution which has so much to do with the highest interests of man, his morals, his character, his civilization, his comfort, his freedom, his onward march to the millennium, as has the Sabbath, rightly kept. He can never be a good stalwart Christian who pays no heed to the Sabbath. We need time for thought, for worship, and for meditation on things that lay hold on eternal life, and that the Sabbath gives us. The fact is that anything that hinders the growth of the soul should be avoided on that day, and we should give our spiritual natures all the chance that they can have to grow. Now if any one wants any more rules to apply to Sabbath keeping, if they go to God in prayer, asking for guidance, he will give it to them. Only let us be careful not to copy the example that many others set us, without asking God whether he will lead us in the right direction.—Illustrated Quarterly.

"No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pendemonium."—Crawford Johnson.

The Four Commandments in Brief

These Four Commandments may be entitled, as one whiter has it: 1. The Commandment of Monotheism—no other gods; 2. The Commandment of True Worship—no man-made representations of deity; 3. The Commandment of Reverent Speech—nothing irreverent even in jest; 4. The Commandment of a Sacred Day—devoted on principle to the higher part of man's nature.

Scarecrows on the Highway

Within several weeks several books have come to us portraying the world as being on the verge of ruin. One of them quotes a great scholar as saying that we are facing annihilation of the race by a new war that will soon be upon us. A number of ways of meeting the condition are suggested. But we sometimes wonder how far these people know what they are talking about. So far as we are concerned we believe the condition is tremendously exaggerated and the ground upon which make the assertion is this, God is not being counted these days as a force in opposition to these evil things that have come to us in the trail of the war. All kinds of social schemes are suggested in which the church is held up to ridicule and contempt because it does not waste all of its time in organizing societies and working out programs to save the world from catastrophe. In many of these books there is no mention of the fact of Christ or of his great blessed

power, but even at the expense of being conspirt to be considered in solving the problem. The world has been many a time at its wits end and God has come down and performed miracles of power. The man who reads human history and leaves God out of it is a poor scholar and he is just as poor a scholar today as he was in the eighteenth century among the deists and the sceptics. We can say as the psalmist said, "Our hope is in the Lord" and there is no use in writing books about making a new world without taking God into consideration. We feel that a great part of this scarecrow business on the highways of life is the result of human egotism that seeks to put up scarecrows and then try their skill in making them effective to keep away evil. It is a little dangerous now for a man who wants to get the reputation for scholarship to put too much emphasis upon the supernatural Christ and his almighty

(Continued on page fifteen)

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Is Denominationally Worth While

By Rev. Frank Linn Freet,

Executive Secretary of the Ohio Christian Endeavor Union

Unquestioned proof that Christian Endeavor is definitely faithful to its emphasis upon denominational loyalty, and that it proves its worth by even enlisting and developing leadership for denominational enterprises, was recently proved in one of Ohio's large cities.

In a denominational institute appealing to young people from all the church, whether interested solely in young people's classes, or in Christian Endeavor societies, missionary societies, or special clubs, 177 registered, and a careful survey demonstrated that all but 29 of this 177 came from churches where the Christian Endeavor society is emphasized as an important agency of training. Practically every one of the 148 referred in their registration to being Christian Endeavorers. They enrolled not alone in methods' courses of Christian Endeavor, but in classes for Sunday school leadership, missionary interest, and church history and doctrine, showing that real Christian Endeavorers are found serving the church and her organizations outside of their own society.

In this same territory annual statistical reports from seventy-six young people's organizations proved that societies not carrying the name of Christian Endeavor, but some other indefinite name, are the ones lacking in missionary activity, and do very little work outside their own church, according to their own reports. Again it is demonstrated that a true Christian Endeavorer practises unselfishness, showing the spirit of Christ outside his own narrow circle.

Intenders, Endeavorers, Performers

We are reminded by an article in "The London Christian Endeavor Times" that the great British editor and author, Mr. William T. Stead, who went down in the icy waters off the coast of Newfoundland, in the wreck of the Titanic, devoted one of his famous character-sketches to the founder of the Society of Christian Endeavor, in its early days.

In the course of the article he used one striking phrase. He said that the founder of the first Christian Endeavor society wanted the young disciples who first joined it to be "lifted from being intenders, to becoming performers, by being endeavorers," and said that they would "receive impressions and form religious habits during the first few weeks of conversion which would never be lost. The first three months would set their stamp of sustained devotion to Christ, or sluggish indifference to his claims, on their whole subsequent lives."

This was written more than thirty-five years ago, but it is just as true as ever it was. The great aim of Christian Endeavor still is to change intenders into performers through becoming endeavorers.

We are all intenders. There is scarcely a moral failure who walks our streets who does not intend, or has not intended, to do better. But he never became a performer, because he never strenuously endeavored.

The whole world might be divided into intenders and performers. The mere intender remains a weak nonentity. But let him rouse himself, summon his faculties, strive to advance, endeavor in good earnest, and he joins the ranks of the men who have moved the world and blessed their day and generation. He has become a performer, because he has become an endeavorer.—Pilgrim, in C. E. World.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 22)

Hymns Every Junior Should Know. Psalm 100:1-5

Once upon a time there lived away down in dark Africa a little boy named Jimmy. Jimmy was a little white boy. His mother and father were missionaries to the people in that country. And oh, there were so many people who needed to know how to be good and to love others and to love Jesus! Jimmy's mother and father were busy from early morning till late at night. Most of the time this little boy had to take care of himself. Early in the morning, his mother taught him his lessons and told him what he was to study for the next day. Then came the thing that he liked best of all the day, his father gave him his lesson on his violin. Jimmy had just gotten big enough to use a new violin that was bigger than his first one. When he was five years old he was given a small sized violin and ever since that time he had been practicing and playing. Father helped him with his work each morning and then he practiced during the day when he had to entertain himself.

Jimmy had gotten used to spending the day by himself but he often wished very hard for some playmates that were white like himself. On his eleventh birthday when he received his new three-quarter size violin, his parents told him that they would take

him with them on some of their shorter missionary trips. When he went he took his violin along and practiced while his folks talked and he was very proud one day when they went to a town where there was a group of Christians and he played the hymns for them to sing. Jimmy liked to play hymns. Because he liked music and everything pertaining to music so well, Jimmy learned to sing hymns in the language of the tribe in which he was living. After he had learned some of the old familiar hymns like, "God Will Take Care of You", "Jesus Loves Me" and a few others, he heard his father saying that the songs or hymns of the people of Bible times are the Psalms. Then he decided that he wanted to learn some of the Psalms in the African tongue.

One day, Jimmy started out with his folks on a short trip. It was a very nice day in the cool season of their year. The sun was bright but not too hot. The journey that day was to a small village where there was to be a service. Jimmy sang a hymn and played his violin for the people to sing to. Then at the end of the service, a man came into the midst of the group. This man was a Christian who lived quite a little distance on from this village where they were having the service and in the opposite direction from home. He said that his little boy was sick and that he wanted both the mother and father missionaries to come and see if they could help him. They could not refuse him but they did not know what to do with Jimmy. They decided that they would just have to take him with them.

When they arrived at the home of the sick boy, the mother and father went in. They found the boy sick with a very contagious fever, so they told Jimmy that they would have to both **work very hard** to save the little boy's life and that Jimmy should stay in sight of the house but not to come in. Jimmy decided that he would like to play some on his violin, so he wandered as far away as he could go and still be seen from the house and sat down on a rock and started to play. Soon some children gathered round him. Then some older folks wandered up. Jimmy knew that these people had never heard anyone play the violin, and that they wanted to listen. Soon he decided to sing some of his hymns. He sang them to them and then he said the Bible hymns which we know as Psalms to them. The people liked these words of the hymns and Jimmy's music so well that they listened and listened till Jimmy's father came out and told them all about Jesus. Later, when they became Christians, some of them told Jimmy that they wanted to thank him for teaching them the first lessons about God in his songs and music. Then Jimmy was very, very happy and decided to try to learn many hymns and teach many more about Christianity that way.

(Continued on page 15)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Modern Missionary

By Alexander M. Allan, Bogota, Colombia

The Christian missionary of today does not spend much time under a palm tree, preaching to savages with a Bible under his arm. He is more usually found at a typewriter, and does more bookkeeping than is generally supposed.

He does not often have the dreary voyages and the isolation of the pioneers of half a century ago; his furloughs are more frequent, and his living conditions much better.

Neither does he have, however, the quiet life of his predecessor; he has far more strain, more organization, and more demands on his mental force and nervous energy.

The ideal modern missionary is the human keystone of an arch, the inspirer of a group of national workers, the brain of a movement, the prayer center and counselor of a national church.

Long ago it was desirable that his furlough come as infrequently as possible—travel was so difficult;—now it is considered of the utmost importance to recruit the forces, sharpen the mind and refresh the spirit of the missionary through more frequent furloughs, so that he may be more adequately furnished for his task.

Suffering was the keynote of the early pioneers; efficiency is the watchword of the present generation.

"Take care of the Lord's money even if his servant's suffer" was the old battle cry. Today we hear it said rather: "Take care of the Lord's servants, even if it costs more."

Then a missionary gathered his audience as a personal evangelist; the day soon came when the radio will be used to preach the Gospel simultaneously to thousands of villages.

Though methods change, the spirit of Paul, the greatest of all missionaries, is still what we most covet: the grace, patience, endurance and love, coupled with the art of creating and fostering churches, in which Christ is all and in all.

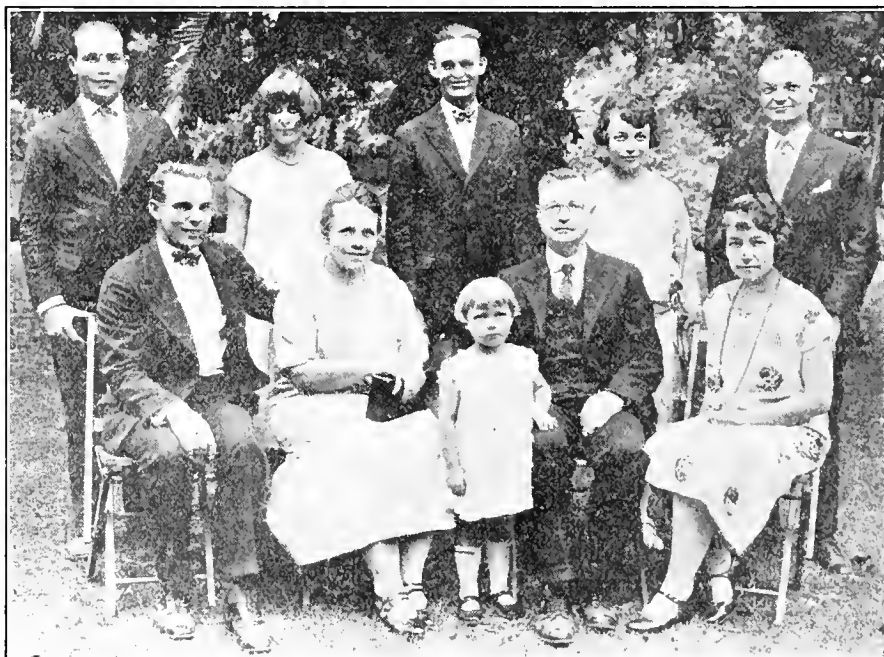
The Outlook In Palestine

Last year between two and three thousand Hahutzim, as the pioneers of the Zionist movement are called, passed through Haifa. They are establishing settlements, not in the Jerusalem district, but on the plains, and many of the worst places are being transformed into a veritable Garden of Eden. There are about one hundred and ten colonies altogether under the Zionist movement.

When the great Jewish University was opened, Rev. S. B. Rohold, of the Carmel Bible School, and his wife were given front seats, despite the fact of their being Christians. This shows the extraordinary change which has taken place in the Jewish attitude towards Christianity in the past few years. Dr. Klausner, of the Jewish University has written an epoch-making "Life of Christ," and four thousand copies of the first edition

in Hebrew, printed in Jerusalem, sold immediately. It was reprinted in Poland, and translations in England and America have recently appeared. Dr. Klausner's book has also opened a new era for selling the New Testament in Palestine, and thousands are now reading it. One leading Jew, who has not actually become a Christian, has been instrumental in putting a copy of the New Testament in every room at the Jewish hotels. When Canon Dauby, a great scholar who translated Klausner's book into English, lectured in St. George's Cathedral, Jerusalem, two-thirds of the audience were intellectual Jews.

The suspicion on the part of the Arabs towards the Jews is apparently breaking down, and the former are now even uniting in schools. Among them too is a growth of demand for the Scriptures.—Selected.



Rev. M. D. Early, Wife and Family Group

In our home mission news several weeks ago, we wrote briefly concerning Brother and Sister Early. They are now faithfully performing the duties assigned to them at Riverside, Lost Creek, Kentucky. Brother Early is our Financial Secretary and Teacher. He is also in charge of the Boys' Dormitory. Mrs. Early is Matron of the Girls' Dormitory. They have come to this work highly recommended by a number of California Brethren and others who know them. We are confident they will mean much to our work in the Kentucky mountains. Let us all pray that they may be a blessing to all with whom they come in contact.

An Urgent Need

The Light plant installed some years ago at Riverside, has about seen its best days. It was a used plant when it was installed. It has done remarkably well, but some provision must be made very soon to give them a bet-

His Love Is Far Better Than Gold

The love of the Christ is so precious,
 That no mortal its wealth can unfold
 His grace is a storehouse of riches to me
 His love is far better than gold.

He meets every need with the promise,
 No good thing from his own to withhold;
 So daily I trust in the Crucified One,
 His love is far better than gold.

My heart ever yearns with a longing,
 To behold the great joy of my soul,
 Forever to dwell in the presence of him,
 Whose love is far better than gold.

His love is far better than gold,
 Its fullness can never be told,
 It makes me an heir to the mansions
 above,
 For his love is far better than gold.
 Rev. A. H. Ackley.

ter lighting system. The old plant has been too small since new buildings have been added, and this has helped to reduce its efficiency and caused it to wear out more rapidly. We all know that good lights are almost imperative for teachers and students to do their best work. We have no reserve fund upon which we can depend for an expenditure such as this will entail. It will doubtless cost over a thousand dollars to install a lighting system that will be adequate. The matter will be thoroughly discussed when our Board meets at Winona, and plans will doubtless be made to get busy on this project at once, but where will we get the money to pay for it? THINK and PRAY over this and let us know what you can do to help in this worthy cause.

W. A. GEARHART,
 Home Mission Secretary.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Mt. Pleasant and Jones Mills Churches

MT. PLEASANT AND JONES MILLS CHURCHES GIVE FINE SUPPORT AND PUSH
THE DIAL FORWARD FOR NEARLY \$1,500.00

These two churches showed a fine spirit and met our expectations in supporting the Endowment. They have no resident pastor and are numerically only a few, but are true Brethren and deeply interested in all the interests of the church.

Mt. Pleasant

It was a real pleasure to work with this group of believers and recalled the early beginnings of the church here, as some twenty years ago I organized the church in this place and followed it with two tent meetings and was pleased to find many that accepted Christ in those days, who are earnest followers of the Lord. They have never been financially able to support a pastor for full time and for the past ten years have been faithfully served by Brother William Crofford of Johnstown, who is a business man, who like Paul of old supports himself by his own hands and takes times to preach the Word of God on Sunday. They have a fine Sunday school and some earnest active workers and leaders. The Church of the Brethren have partly completed a magnificent church here, but are now delayed for lack of funds. If the membership of the church of the Brethren could effect a union with us here and take over their building it would be a happy solution of giving a good strong work. It would be well for the Pennsylvania Mission Board to keep this in mind and keep in touch with the situation. Mt. Pleasant is a beautiful city of about 12,000, located in a scenic part of Westmoreland County and surrounded with a dense population and is a promising field. I AM A FIRM BELIEVER IN STRENGTHENING THE ADVANTAGEOUS PLACES OF WORK WHICH WE HAVE ONLY HALF DEVELOPED, BEFORE OPENING OTHER DEPENDENT FIELDS. MT. PLEASANT GAVE \$706.80 TO THE ENDOWMENT.

Jones Mills

This is one of our oldest churches and is also numerically weak, but through all the many years of its existence has done her "bit" to further the cause of the Master. I wonder if these small churches are not doing just as important a work as our larger ones? I know that in proportion they are doing much more. Our church here is located in a small village, but has a thickly populated farming community in which there is no race suicide evident. They maintain a good Sunday school and are being ministered to by Brother W. S. Baker, who like Brother Crofford is another Paul, who works and earns his living during the week and preaches here on Sunday. Jones Mills is located only 12 miles from Mt. Pleasant on one of the paved highways and both places are close enough so that if arrangements could be made they could

be served by a resident pastor. I found the people here interested in a greater Ashland College and one of the reasons was because some of their young people had received their education here and others are planning too.

JONES MILLS GAVE \$749.10 TO THE ENDOWMENT. This makes the total of these two churches \$1,455.90.

W. S. BELL.

LOST CREEK, KENTUCKY

The school work has now been well organized, and is now moving on nicely and smoothly, except that some are working too hard because of not having enough help yet. This help is sorely needed.

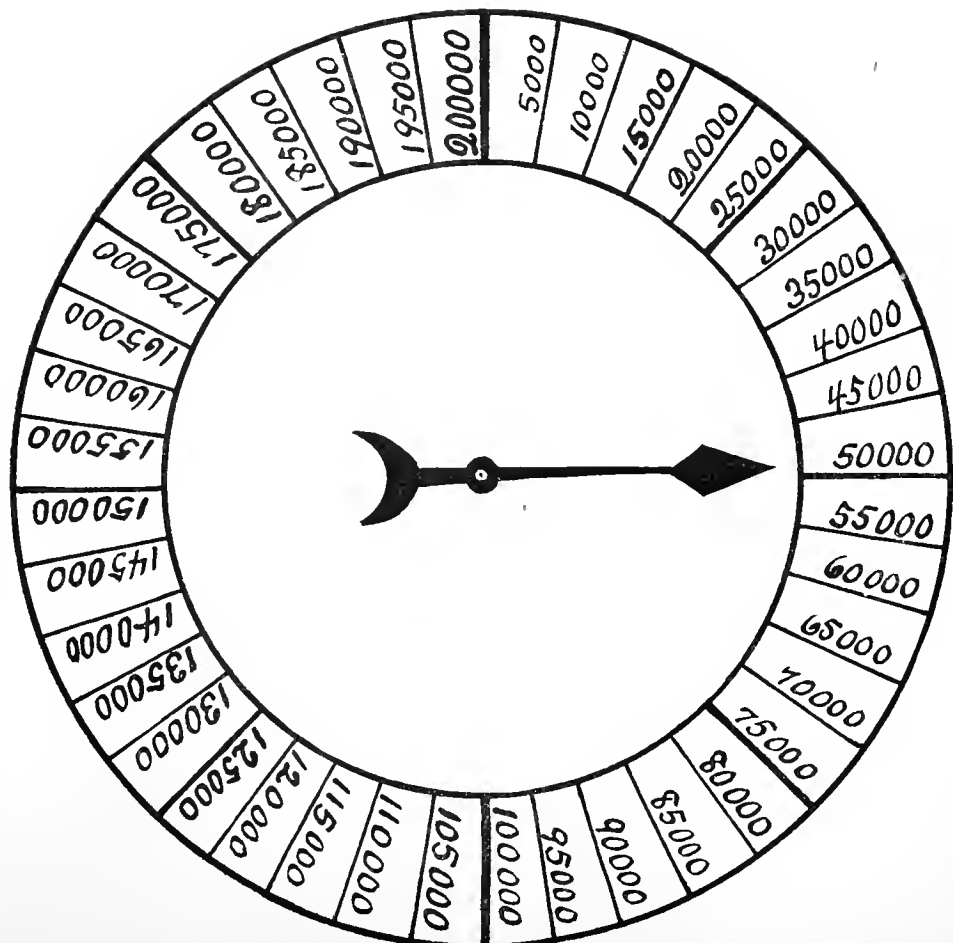
The day's school work begins with chapel services at eight o'clock, and ends at three fifteen in the afternoon. Chapel is now so crowded that all cannot find seats at times. This condition we have never had before so early in the school year.

The following help is now here: Brother and Sister Early of Los Angeles, California, he acting as financial secretary, teacher in the high school, and other work; she acting

as matron, and nurse, and does much other work; Mrs. Grace P. Sraek of Long Beach, California, who teaches the Bible in the day school; Miss Bessie Hooks of Kittanning, Pennsylvania, who teaches full time in the high school; Miss Carrie Stoffer of Homeworth, Ohio, who teaches grades seven and eight; Mr. Jasper Mullins, a local young man who teaches grades four to six; Miss Connie Moore of DeQueen, Arkansas, who teaches grades one to three. Mrs. Drushal is now teaching in the high school until the regular teacher arrives. She also assists in the Bible work. Mrs. Mullins is helping with the cooking.

Brother Mullins, a local young man, teaches at just the same salary that the others get, forty dollars per month and board. This shows that our local young folks are willing to make the sacrifice in salary that Riverside may do its work. We think this shows a fine spirit of sacrifice and devotion to the cause.

It is planned that all the workers possible arrange to be present for the morning service at the Institute and then all who can go out in the afternoon for services. Brother Early now goes to Clayhole in the afternoon. Brother Mullins holds forth at Leatherwood, and the writer at Haddix. These places are from three to six miles away. Also in the afternoon there are two Christian Endeavor meetings at the Institute going, a Junior and Senior meeting. Thus are all as busy as possible on the Lord's day disseminating the Gospel.



One of our graduates last spring, a splendid and very capable young fellow, came in to get his credits for entrance into College. He has found that a Christian Church College here in Kentucky offers a scholarship to certain high school graduates, and he is trying to get the scholarship. Another of our graduates, a very able fellow, recently wrote me asking if I thought it advisable for him to try to go on to college without some money ahead. Of course we are telling him that it can be done, but that it is hardly advisable to try it. We wonder why the Board of Trustees of Ashland College could not offer at least one scholarship to Riverside graduates, per year, this scholarship to be selected from Riverside's graduates each year by the faculty. It is all in the same church, and we wonder why it could not be done. President Jacobs has already given a favorable opinion for the idea. This would keep Riverside more closely in touch with the work of our College, and would be helpful in different ways it seems. Other denominations are after these and are offering inducements. Why cannot we do the same?

We had one hundred and thirty-six out to services here the 25th of July, and one hundred and fourteen the first, and this was a very rainy day. I wish you could have seen some coming through the rain.

G. E. DRUSHAL.

DEDICATION POSTPONED ..

The dedication of the First Brethren church in Fort Wayne, Indiana, has been postponed until August 22nd.

The Brethren people of Fort Wayne had made great preparations for the dedication of their new church on August 1st.

They had great anticipations and thought they were going to do great things on that day, but providence ordered it otherwise. On Sunday morning about two o'clock it began to rain and continued until 1 P. M. At the time for the morning service it literally poured until the streets were flooded and the boys and girls put on their suits and went bathing.

Many cellars were flooded and the papers said that this was the heaviest rain in the history of Fort Wayne. So we concluded that "Discretion was the better part of valor" and we decided to postpone this important event until Sunday before our General Conference. This will give our people and the ministers especially a splendid opportunity to stop over for the dedication, on their way to Conference, and we certainly hope that you will do so—brethren.

The Editor himself has an outstanding invitation to stop over and give us added inspiration on this day.

Coming back to this rainy day, I wish to say that we were disappointed but we are not discouraged. The new church was completed, everything was spick and span; the decorations were beautiful and our anticipations were sanguine and our joy knew no bounds.

But "O! what a change!" When the time came for service the streets had turned into rivers and the mud was everywhere in

abundance, and the countenances of the people told the whole story, and still the rain continued to fall.

But Dr. Beachler was equal for the occasion and changed his theme for the service and preached just as though nothing out of the ordinary had happened. A number of the people from Muncie were there and from the New Paris church and many other churches and we had a splendid service.

At 2:30 P. M. Dr. Beachler gave us another of his fine sermons and by this time the house was well filled and in the evening Brother Whetstone from Nappanee preached for us and we had a fine audience and also a fine sermon and the services for the day were over.

We were sorry that it happened just the way it did. But we needed the rain, for it had not rained for three weeks. Well then it did rain just when we did not want any rain.

Well, right in this, the first service, we praised the Lord for the rain—for after all, how much good this rain did and how little harm. "And we know that all things work together for good to them who love God, to them who are called according to his purpose." Well! I am so glad we know it. So we do not need to guess at it, nor to worry about it. So we are looking for greater and better things because of the rain.

J. L. KIMMEL.

REPORT OF RECEIPTS FOR HOME MISSIONS DURING MAY, JUNE AND JULY, 1926

General Fund	
Elsie A. Smeltzer, Ford City, Pa., M	5.00
From Maude Stoner Will,	92.50
L. T. Burkett, Dayton, Ohio, M	300.00
Mrs. Bosserman, Ft. Wayne, Ind., .. M	5.00
Br. Ch., Long Beach, Cal.,	300.00
Interest,	137.71
Ethel Strak, Milledgeville, Ill (Omitted by mistake on previous report)	M 5.00
Kentucky Fund	
Br. Ch., Clay City, Ind.,	\$ 1.50
Br. Ch., Whittier, Calif.,	75.00
Br. Ch., Lost Creek, Ky.,	9.81
Y. P. S. C. E., Washington, D. C., M	11.00
Junior C. E. Soc., Dayton, Ohio,	2.00
Dr. E. W. Longnecker, Dayton, O., M	25.00
Berean Bible Class, Dayton, Ohio, M	50.00
Interest,	37.75
Grand Total receipts for the period above written,	\$1,052.27

Respectfully submitted,
WM. A. GEARHART,
Home Mission Secretary.

THE FIRST BRETHREN CHURCH OF PITTSBURGH

A few lines again from the Pittsburgh Church, and we will endeavor to relate the happenings of interest since our last report.

On Sunday evening, June 6th, our choir rendered a musicale par excellence—a festi-

val of old-time songs. The entire hour was turned over to the choir for the rendition of their musicale. The choir numbered about 15 voices. An excellent crowd was in attendance—an appreciative and attentive audience.

On June 10th the Women's Missionary Society again put forth an effort to enhance their treasury for the purchase of a new carpet, in the form of a Strawberry Festival. While perhaps the attendance at this affair was not possibly what it might have been, it did net a neat little sum to be added to their treasury for their very noble purpose.

On Sunday morning, June 13th, Children's Day was observed with an appropriate program. The main auditorium of the church was filled to capacity—literally "packed." The program was very good; the children acquitted themselves in a most creditable manner; and to the Sunday school's Committee we give all the thanks for their painstaking and untiring efforts expended in training the children in such an excellent manner.

Rev. and Mrs. Lynn left on Sunday, July 4th, for their Annual Vacation, to sojourn for a brief time with their loved ones in Virginia's famed Shenandoah Valley, so for three Sundays we were without the services of our pastor. Our own good Brother Gans filled the pulpit for two Sundays; on Sunday, July 11th, Brother Melvin A. Stuckey, who needs no introduction throughout the brotherhood as Field Secretary of the National Sunday School Association, was with us in the interest of Sunday school work, and gave a very excellent talk. Unfortunately, the Sunday that Brother Stuckey was with us was one on which the weather was rainy and disagreeable, with the result that our Sunday school that Sunday was at its worst, the attendance being only 75, and this is a source of the deepest regret to the officers of the school. The very disagreeable weather, together with the vacation period at its height, combined to force a combination of unfortunate circumstances which the officers very much deplore. However, we are sure that Brother Stuckey fully grasped the situation, and we are confident that the next time he visits our school he will find a very much alive school.

The Quarterly Church Business Meeting was held on Wednesday evening, July 14th, and, while but a few of the members were in attendance, much business of importance was transacted, at a time of the year when the transaction of church business usually ebbs. Necessary action was had toward holding our annual revival this fall, which this year will be under the direction of Rev. W. C. Benshoff, pastor of the Berlin, Pennsylvania, church.

The church has received its annual coat of paint and has been entirely redecorated and freshened up. Last week the new carpet was laid, so, after the necessity of holding the Sunday school session and church services in the basement on the last Sunday of July, we returned last Sunday, the first day of August, to find, not only a bright, newly-painted auditorium, and a fine new carpet on the floor, but also we had our pastor back with us again.

While the vacation season is still on, a

large share of our membership have enjoyed their vacations and are now back, so that we hope the attendance at both the church and Sunday school sessions will begin to increase.

It will soon be National Conference time again, and we are hoping that a number of the Brethren of Pittsburgh will avail themselves of this opportunity for spiritual refreshment, as well as to avail themselves of an opportunity for physical refreshment by spending a week in the quietude of dear old Winona Lake.

MARY A. McMASTER.

Assistant Recording Secretary.

Junior Endeavor Notes

(Continued from page 11)

Bible References

M., Aug. 16. The Shepherd's Psalm.

Psalm 23:1-6.

T., Aug. 17. An exile's song. Ps. 137:1-9.

W., Aug. 8. A song of trust. Ps. 125:1-5.

T., Aug. 19. A song of thanksgiving.

Ps. 103:1-9.

F., Aug. 20. Songs in the heart. Col. 3:16.

S., Aug. 21. The new song. Rev. 5:9, 11.
Le Raysville, Pennsylvania.

Like Unto Christ

"When Jesus came into the coast of Caesarea Philippi, he asked his disciples, Whom do men say that I, the Son of Man am? They said unto him, Some say thou art John the Baptist; some, Elijah; and others, Jeremiah." No more significant statement can be written of any one than that which is recorded of these three characters. There was something about the way they lived and preached that was similar to the impressions Jesus made on those who lived with him and heard him preach.

In reviewing the life of Jeremiah, we are brought face to face with a practical and

spiritually-minded prophet. In the days when all outward things were rushing to destruction and the enemies of God's people were threatening the overthrow of Jerusalem, he puts emphasis on inward, personal and spiritual religion in strong contrast to the outward and formal side of religion which was practiced by his fellow countrymen. On one occasion he brought the Rechabites into the temple and set wine before them. They refused it because of their vows which they declared they would not break under any circumstances. Then Jeremiah turning to the temple worshipers urged them to be as loyal to their vows and promises as were these rustic horsemen of the desert.

Jeremiah was the prophet of God to the human heart. He was like unto Jesus in that he had caught a spark of the divine and had woven it into his own life. Here is a fine example for those of us who are the messengers of God. The salvation of our hearers must begin with our salvation, and we cannot attain unto salvation unless we first know something about it. This knowledge comes in one way only—a complete surrender to God. A heart-searching preacher first searches his own heart, "If our heart condemn us not we have boldness toward God" (1 John 3:20). Jeremiah was like unto Christ in his oneness with God and in the boldness of his preaching.—Selected

Scarecrows on the Highways

(Continued from page 10)

sidered an ignoramus we are willing to say that even now in this year 1926 the "Lord God omnipotent reigneth," and that when the tide of overwhelming evil is turned and swept back to hell where it belongs it will be at the hand of him who made the world in righteousness and who has preserved it by his providence.—The Methodist Protestant.

The man who doesn't know ought to keep silent until he learns.

her along. Mary Ruth with her doll carriage walked behind Aunt Frances, and Betty Jane with her doll carriage walked behind Mary Ruth.

Aunt Frances had a hard time getting that procession safely to Nanna's house, and many boys and girls who passed them stopped to laugh. If Betty Anne had walked faster, then Mary Ruth would have walked faster. If both the children had walked faster, Lassie would have walked faster, and Aunt Frances would not have had such a hard time. Once or twice she had to bump-bump-BUMP Barbara Jane's baby carriage against that wide, wide old shepherd dog to make her move at all.

The old dog was tired when she reached Nanna's house. She didn't wait to be invited in, but went in, and all the afternoon she watched the little girls.

At dinner Lassie was impolite to the cat. She ate the cat's dinner right out of the cat's dish, and the cat had to run away fast and hide.

After dinner Aunt Nellie said, "I will take mother and the children home in the automobile. We shall all go with them." Aunt Eda and Aunt Frances were staying nights at the children's house because their father was away out West.

The old dog barked when the mother and the babies, Aunt Eda, Aunt Frances, and one of the cousins climbed into the automobile. She barked and barked and BARKED. She acted a little cross too.

"What is the matter, Lassie?" Aunt Nellie inquired. "I hope you do not think we are going to take you in the automobile."

"She is too big," Betty Anne said. "There is not room for her."

"The dog will follow the automobile," said mother.

"We'll drive slowly," Aunt Nellie promised. Then she called, "Come Lassie, come Lassie!"

Lassie wouldn't come. She sat on the piazza at Nanna's house and barked and barked and BARKED.

Mother was sorry because Lassie would not go home. She said, "Poor old doggie!"

She is **thinking about something**, and she will come home when she gets ready. Don't worry," Mary Ruth advised.

Nevertheless Aunt Nellie did worry. But when she reached home again the big dog came to meet the automobile. She was barking loudly and acted cross. There was no one in the automobile then but Aunt Nellie and the cousin.

It sounded as if the dog were saying, "What have you done with those little girls?" But really the dog must have been saying, "Please take me home!"

Twice Aunt Nellie tried to coax her to follow the automobile, but she wouldn't.

At last Aunt Nellie said, "Do you expect me to drive you home, Lassie; is that what you are thinking about?"

It was. Aunt Nellie opened the door and the dog slowly, slowly climbed in; she filled the space in front of the back seat with her body, and put her long head over Aunt Nellie's shoulder.

Aunt Nellie did not enjoy that drive. When it was ended and the back door was opened

A STORY FOR OUR LITTLE FOLKS

When Lassie Went Visiting

Mary Ruth, Betty Anne, and Barbara Jane are three baby sisters who live in a beautiful white house on a lovely street in a New England city. Their next-door neighbor is a big, wide, slow-walking old shepherd dog whose name is Lassie.

The old dog loves babies and believes that it is her business to take care of Mary Ruth, Betty Anne, and Barbara Jane. When Mary Ruth was born Lassie was the first of the neighbors to notice that a baby had come to live in the white house. The first time that Mary Ruth went out for an airing in her baby-carriage, Lassie went too; walking along, soberly, like a friendly bear.

One day not long ago the mother of the three sisters wished to make a call in the afternoon, and it happened to be the afternoon when Elizabeth didn't work but always went visiting. Aunt Frances said over the tele-

phone, "I will come for Mary Ruth, Betty Anne, and Barbara Jane and bring them home to Nanna's house. It is a beautiful day and we shall walk." Aunt Frances invited mother and the children to come to Nanna's house and stay to dinner. Mother would make her call before dinner.

Aunt Frances put Barbara Jane, who was only four months old, into the baby carriage and tucked the robes around her. Betty Anne put her doll into her doll carriage, and Mary Ruth put her doll into her doll carriage, and the happy procession started down the street.

But in a minute Mary Ruth laughed and called out, "And here comes Lassie!"

Sure enough, Lassie came walking along, walking along, soberly, like a friendly bear.

"Lassie was not invited," said Aunt Frances. "Lassie will you please go home?"

Lassie would not go home. She walked in front of the baby carriage, and she walked so slowly that Aunt Frances almost had to push

Lassie climbed slowly, slowly, slowly out of the automobile and walked to the little girls' front door instead of her own. She barked and she barked and she BARKED until Aunt Frances came to the door with Barbara Jane in her arms.

"It is all right, Lassie," Aunt Frances said. "The children are here and are going to bed."

Then Lassie went home and barked at her own front door. When the door was opened she went in without saying "I thank you" or "Good-night" to Aunt Nellie.

Aunt Nellie smiled all the way home to Nanna's house, although she says she truly hopes that Lassie will never come visiting again.—Frances Margaret Fox, in *The Youth's Companion*.

ANNOUNCEMENTS

ROANN, INDIANA

The pastorate of the First Brethren church, Roann, Indiana, will be vacated October 1st. Pastors seeking a location please communicate with Mrs. Birdie Leslie, Secretary of Committee, Roann, Indiana.

FIRST BRETHREN CHURCH OF ARDMORE, SOUTH BEND, INDIANA

Rev. B. H. Flora, pastor at Ardmore, although called for another year by the church,

has announced that he will close his pastorate here October 1st. The church is arranging to build a parsonage this summer and a resident pastor is desired. Ardmore is one of the most promising fields in the brotherhood. Interested pastors may address one of the following committee:

Miss Katherine Fields, R. 3, South Bend.
M. P. Runyan, South Bend.
A. Glenn Carpenter, R. 3, South Bend.

OHIO MISSION BOARD MEETING

There will be a called meeting of the Ohio Mission Board at Winona Lake, Indiana, at 3:30 on Tuesday afternoon (Aug. 24) of General Conference week on the porch of the Inn. Every member is urged to be present.

GEORGE S. BAER, President.

GENERAL HOME MISSION BOARD MEET

The Missionary Board of the Brethren Church will assemble at Winona Lake for the transaction of business pertaining to the mission in crests of our denomination. The time and place for the opening session will be the porch of the Inn at 3 P. M., Friday, August 20th. Every member should be present without fail, if at all possible. We have matters to consider that are urgent and important. We hope to have the business practically taken care of when our national conference opens the following week.

WM. A. GEARHART, Secretary.

ASHLAND COLLEGE

Ashland, Ohio

ASHLAND COLLEGE will open its Forty-ninth Year, Tuesday, September 14, 1926. The following departments offer the customary courses:

ARTS AND SCIENCES, leading to the usual bachelor's degrees.

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EDUCATION—Two years' course leading to elementary certification under Ohio laws. Also in other states with equivalent requirements.

Four years' course leading to the degree of Bachelor of Science in Education. Certificates granted for state-wide teaching in High School. So in other states with exchange arrangements with Ohio.

MUSIC—Piano, full graduation courses with two teachers.

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Violin, with one teacher and an assistant.

In every relation and in all courses of instruction, the whole institution is frankly and avowedly Christian. In courses permitting religious discussion, Christian ideals are stressed.

Student life and activity are largely under the close and sympathetic supervision of two Deans, one for men and one for women.

Parents and young people are both alike asked to consider this College when contemplating further study.

For catalogue and further information, write to the president,
EDWIN ELMORE JACOBS, M. Sc., Ph. D.

ROOMS AT WINONA

Hillside and Reynolds Cottages. Under Brethren management. Forty rooms at from four to twelve dollars per week. Sleeping from two to four persons per room. Light housekeeping or meals furnished.

Twenty per cent of amount received for room rent will be given to African Mission work.

MRS. HOMER W. BALL,
Member of the Washington, D. C. Brethren Church.

TRACT PROMOTION CORNER

Propagate the Gospel
By Use of the Printed Page

A Suggestion for Tract Distribution

The writer had the privilege recently of seeing an inexpensive yet adequate plan for the distribution of tracts in churches. The material used was khaki colored denim or similar material. Pockets were sewed on in various sizes to accommodate the tracts of varying widths. Above this tract holder was a card with the legend, "Free Tracts—Take one." Any church may have something of this nature in the vestibule and attention may be frequently called to the tracts placed there. When new supply is received and placed in holder some public mention of the fact should be made. Our churches may have just as expensive tract holder as they please but this one I saw appealed to me as easily made and inexpensive and efficient.

R. F. PORTE, Director of Tract Publicity.

BRETHREN TRACTS

The Plea of the Fathers—Does it Need Revision? (16 pp.) by G. W. Rensch, per dozen, 25 cents.

Baptism, (8 pp.) by Gillin, per 100, 50 cents.

Our Lord's Last Supper—A New Testament Ordinance, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

Feet Washing, A Church Ordinance, (4 pp.) by Gillin, per 100, 35 cents.

The New Testament Teaching of the Lord's Supper, (6 pp.) by Rensch, per 100, 45 cents.

Doctrinal Statements, (52 pp.) by Miller, per dozen 75 cents, single copies, 10 cents.

Some Fundamental Christian Doctrines, by J. M. Tombaugh, 25 cents postpaid.

Advantages of Being a Member of The Brethren Church, (18 pp.) by Rensch, per dozen, 25 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, but who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,

VOLUME XLVIII
NUMBER 32

AUGUST 18,
1926

The **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

A STRONG LIFT

To the Ashland College Endowment Fund

Is made by
The Uniontown Church
of Pennsylvania
Through the Generous Gift of
Mr. and Mrs. Harry Krepps
of a 100 acre coal farm



REV. E. F. BYERS
Pastor, Uniontown, Pa.

At the same time the pastor
is leading this church forward
to the undertaking of a chal-
lenging local program of re-
building.

GO TO CONFERENCE, AUGUST 23-29

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

The Catholic Hierarchy Versus the Mexican Government

The Catholic hierarchy has flooded the country with newspaper propaganda concerning an alleged religious persecution in Mexico. But the plain truth is that there is no religious persecution in Mexico, only a contest on to determine whether the Mexican government or the Roman church is the supreme civil authority in the land. And because of this fact we should not allow our sympathies for religious freedom to be unwittingly appealed to by this hue and cry on the part of the Catholic over-reachers. The restrictions placed upon religious teachers in Mexico are not inspired by any religious antipathy on the part of the government, nor any desire to interfere with proper religious exercises, either Catholic or Protestant, but merely to check the political activities of the Roman church.

Protestants should be careful to say nothing or do nothing to embarrass the Mexican government in its desperate effort to free itself from the overlordship of the pope of Rome. For four hundred years Roman interests and aims have dominated affairs in that land and held the people in ignorance and superstition, pilfered their wealth and kept the peons in poverty. And for a century, as the light of freedom, personal rights and individual worth has flickered in upon the consciences of these people, they have been growing more and more restless and clamorous for their liberation. And the only reason why the issue has not been definitely raised before is that the present government is the first one that has had the strength and courage to call in question the universal but preposterous political claims of the Catholic church. President Calles is a strong man who has the interests of his country at heart, and he is trying to guarantee education and opportunity to the millions of poor, down-trodden people of his land, and to guard the incalculable natural resources and the inherent political rights of Mexico against the plundering propensities of conscienceless foreign wealth and the political ambitions of an unprincipled religious hierarchy.

The purely religious work of the Catholic church, or any other church, is not being interfered with, nor hampered. This is evidenced by the fact that Protestant mission boards are making no complaint or demonstrations over the religious restrictions, which are being enforced impartially with Protestant and Catholic work alike." American Protestant societies are conforming to Mexico's regulations," said Dr. Ernest F. Hall, publicity secretary of the Presbyterian foreign board. "Mission work is going on as usual, so far as can be learned.

According to the law, no foreign clergyman can conduct services in Mexico. That has been our policy for several years." Speaking for the Congregational foreign board, Rev. Herbert E. Rugg claimed that officials of his church felt there was no reason to believe that the work of their missions in Mexico would be restricted. Bishop George A. Miller said recently in the Western Christian Advocate, "That no religious persecution is in progress in Mexico is proven by the fact that this present Latin situation applies to Protestants exactly the same as to Catholics and is being impartially enforced on all alike. So far as I know, the only difference between Protestants and Catholics at this point is that the Protestants are consistently obeying the law and going on with a religious work undisturbed, whereas the Catholics are defying the constitution, and raising a cry of religious persecution in order to gain sympathy for their non-existent wrongs."

Protestants may not agree with the Mexican attitude toward the teaching of purely religious matters and yet they are making no fuss about it, possibly for two reasons. First, they realize it is but the inevitable reaction against the long-standing and intolerable oppression of the Catholic priesthood and their constant meddling in political matters even to this very hour, and that the reaction is mild in comparison with the suffering and injury that has been endured. Second, they do not propose to play "second fiddle" to the Catholic demand of the Mexican government for its old place of dominance over the people in political affairs. Bishop James Cannon, Jr., who for eight years had supervision of the work of the Methodist Episcopal church, South, says: "The effort which has been made by Roman Catholics to link up Protestantism with its attack on the Mexican government has been so far an utter, dismal failure. Protestantism has no faith in such pleas for 'religious liberty.'" The Catholic church really knows no such thing as religious liberty when it has the power to control affairs. In all Latin American countries today the Roman church is doing its utmost to hinder the worship of Protestants and to retard their mission activities, as our own missionaries in the Argentine can testify. Such a plea is so ridiculously inconsistent in Catholic mouths that Bishop Miller sees in it "a comic touch." He says, "The Catholics have now organized a 'league for the protection of religious liberty.' This is very interesting in view of the fact that while the recent Eucharistic Congress in Chicago was viewed with admiration and approval by Protestants in the United States, and no objection was made to its realization, we have the contrast of the effort made in 1916 to hold an Interdenominational Protestant Congress for all Latin America in the city of Panama. The Catholic bishop organized a protest and made it impossible to hold a single session of the Congress in Panama, compelling the gathering to meet in cramped quarters in a hotel on the Canal Zone." That is the history of their dealings with Protestants. They have everywhere shown themselves intolerant and ready to exercise the most extreme measures of opposition and persecution in their dealings with Protestants. And they have not changed their attitude. That does not argue for the adoption of an intolerant, bitter-spirited attitude on the part of Protestants toward Catholics, but it does show up the insincerity of the Catholic cry for "religious liberty."

The Opportunity of Labor Sunday

The approach of Labor Day reminds us of the opportunity of Labor Sunday. It is a day that has come to figure large in the minds of a vast number of our church people as well as with myriads of those who are not related to the church. It is a day that is coming to represent the interests of all those who labor with their hands and is regarded by them with a peculiar reverence. This fact alone should be sufficient to make us realize the importance of placing Labor Sunday in our church calendar for proper observance. The people should be made to feel that the church blesses labor and honors the laborer. It will mean much toward enhancing the church's influence over their lives if they are led to believe that the church's leadership places itself alongside of them and displays a sympathetic understanding of their tasks and problems.

It affords also a splendid opportunity to ennoble and sanctify the popular conception of labor. That is far more important than we realize. It is a great and worthy contribution to the lives of men to bring them to look upon work, not as a curse, but as a God-

send, a blessing, the natural and necessary course of a living, growing human being. Idleness and not work, is the curse of mankind. Indolence and not energy is the enemy to true happiness. Slothfulness and not toil is the shame of men. Let us teach men the dignity and glory of work, and that by it, are to be found, the abiding joy and the high purposes of living. Christian men ought to go to their work not as driven slaves, but as freedmen and sons of God. For it is in labor that we realize to a marked degree our divine likeness and kinship. Jesus said, "My Father worketh hitherto and I work." And he says to his followers, as did the owner of the vineyard, Go work today in my vineyard. Work, even hard, toilsome work, is not slavery, unless one has the spirit of a slave. On the contrary, if one realizes the privilege and responsibility of it, if he knows the joy and divinity of it, work, no matter the kind or the strain of it, leads one into the emaciated, satisfying, strength-crowned life, that life that finds its struggle being continually rewarded by heaven's benediction upon it and divine co-operation in it. It is such a life that understands the significance of Paul's statement when he said, "We are laborers together with God," for, he assured that it is as true in our daily toil with hand and brain, as in our so-called religious work. Such a note needs sounding more frequently than is customary. We need to realize that the duty of work is as bounden and as Scripturally enjoined as that of faith, and Labor Sunday offers a fine opportunity to drive home such a message.

Also, what a wonderfully fine thing it would be to sound the note of brotherhood and good will in the labor and industrial worlds. We do not hold that the church need burden itself with the responsibility of working out solutions to the multitudinous labor difficulties that disturb the peace and prosperity of our country. But it can and ought to bear home to the heart of employer and employee alike the great Christian principles which must govern all and by which alone peace, cooperation and the highest interests of all concerned can be achieved. Such principles bind both together in mutual interest and concern. They cause the worker to be mindful of interests of his employer and to work to his rightful advantage. At the same time they make the employer realize that the laborer is more than capital and that his welfare is before profits. Nothing would go farther toward the solution of our industrial ills and the prevention of further difficulties than just the adoption of such an ideal, and the urging of it onto the minds and hearts of men and women is the high privilege of the ministry, and the opportunity is especially appealing on Labor Sunday.

In line with this thought, Mr. James Myers, the Industrial Secretary of the Federal Council's Commission on the Church and Social Service, offers this splendid suggestion:

Labor Sunday offers an opportunity. It is not expected of the church that it shall make pronouncements designed to settle all the intricate problems of industry. But the church can show that it cares. It can demonstrate that it is eager to cooperate in all constructive efforts towards a better world in industry. Under the mantle of religion let capital and labor come together on Labor Sunday in a friendly spirit "to worship the Lord and to inquire in his temple." Out of such friendly and reverent drawing together for worship there should come inspiration for the more permanent forms of cooperation which will insure an orderly progress for industry and guide our feet into the paths of peace.

This is an opportunity to make specific application of the oft-repeated declaration that the Gospel is sufficient to meet every need of this disturbed and sin-sick world. If we believe it, let us demonstrate it and show ourselves faithful stewards of the manifold grace of God.

EDITORIAL REVIEW

Secretary of the Treasury Mellon asserts that over eighty per cent of federal expenditure is due to war, and adds, "This will be the inevitable situation as long as war is the method of settling international disputes."

Brother E. J. Rohart, pastor of the mission church at Winchester, Virginia, and a graduate of Ashland College last June, reports a successful Daily Vacation Bible School which he conducted single handed, opening with an enrollment of seven and closing with forty. The demonstration program at the close was quite well received and was repeated in one of the large local churches.

If, when ministers meet in a social way, they would compare notes on how they can be personally helpful one to another and let their ministry shine for God instead of exchanging criticisms and reports of ministerial disaffection, there would result an added impetus to the work of the church that would be astonishing.

A modern writer has said, "The youth now needs fathering quite as much as he needs mothering." But this fact is not generally realized as is indicated for instance in the very name that is popularly used instead of "father." How would it sound to remark that a boy needs "daddy"? But then many fathers don't deserve any more endearing and exalted a designation than "Daddy."

Brother C. C. Grisso, chairman of the Entertainment Committee of General Conference, writes that the health conditions at Winona Lake are excellent this year. He also assures us of ample facilities to take good care of all who may desire to go, and urges last-minute decisions on the part of those who have not planned to attend Conference. We would add, what we have often said, that numbers have a great deal to do with the enthusiasm of a conference and enthusiasm counts greatly in the final success. So, "come on, let's go."

Dr. G. W. Rensch, in this issue, supplements the report previously made concerning the very successful Bible conference held at Shipshewana Lake, Indiana. It was a "retreat" that was genuinely Brethren, as Brother Rensch points out. Besides mentioning a goodly number of the other leaders and speakers of the conference, he pays a highly merited compliment to the moderator, Brother W. I. Duker. The development of this conference site seems to be going forward apace, much credit for which, we doubt not, goes to Dr. Rensch himself, as also to Brother J. W. Brower, and others of the promoters.

We are pleased to have a report from Brother F. G. Coleman, who, having been impressed with the scarcity of church news in the Evangelist, as he said to the editor in a personal communication, set himself to the task of helping to make up the lack. That is a very wise thing to do, as we have suggested repeatedly and we hope others will reach the same conclusion for themselves. The Flora, Indiana, church is going forward splendidly under Brother Coleman's leadership, fifty-seven having been added to the membership during the time since he took charge of the work. A number of other marks of encouragement and progress are reported, outstanding among which is the work of the W. M. S. Its work is very commendable. The Sunday school averages above 200 considerably.

Dr. W. S. Bell, Endowment Campaign Secretary, passes on to the Evangelist readers one of those thoroughly enjoyable surprises, such as was meted out to him at Uniontown, Pennsylvania, and which help to give life to such a campaign. Brother and Sister Krepps' gift of a 100 acre coal farm is very conservatively estimated at \$10,000. They deserve credit for such a generous gift, and all the more because of their genuine modesty. Brother E. F. Byers is the pastor of this church and under his leadership this church is courageously setting itself to a challenging re-building program, which would stagger those of less faith. The total gift from this church was \$10,755.01, which, added to the amount previously reported by Dr. Bell, puts the dial at \$58,635.20.

During the first six months of 1925, according to records compiled at the Tuskegee Institute in the Department of Records and Research and reported by Dr. R. R. Moton, principal, there were nine lynchings in the United States. This number is the same as the number for the first six months in 1925, it is four more than the number five for the first six months in 1924, six less than the number 15 for the first six months of 1923, 21 less than the number 30 for the first six months of 1922, and 27 less than the number 36 for the first six months of 1921. The races of the persons lynched and the number in each race were: Negro, 6; White, 2; Indian, 1. The states in which the lynchings occurred and the number in each state are: Arkansas, 1; Florida, 3; Kentucky, 1; Mississippi, 2; New Mexico, 1; Texas, 1. It is encouraging to note the steady decrease in this crime over the period of years mentioned, but it is a shame that it should occur at all in an enlightened, Christian land like America. And we must note with still greater shame that men who call themselves Christian sometimes are guilty of promoting that spirit of bitterness and rash conduct and mob rule that provide the soil in which lynchings flourish.

GENERAL ARTICLES

The Present Need

By Edwin Boardman, Jr.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." II Cor. 5:14-15.

This is an age of antidotes—a seeking for solution to the perplexing problems which face the world and its people. The trouble with many of the so-called solutions is that they barely scratch the surface of the problems they are intended to solve.

The church has felt and is still feeling the pressure of perplexing doubt and the more perplexing problem of the loss of vital faith on the part of its membership. The burden of this message concerns the finding of the necessary solution to this particular problem.

1. Perhaps we can best arrive at a decision regarding the present need of the church today by using the process of elimination.

1. The church does not need a new ethic, or standard of conduct. The teachings of Jesus regarding individual and social conduct have never been surpassed. The Sermon on the Mount with its emphasis on true altruism and individual rightness of life is the supreme expression of man's relation to his God and also his relation to his fellowmen. In this message of Jesus there is no uncertainty regarding the high calling of mankind and every angle of his teaching in this celebrated discourse, and his other concise messages having to do with society as a whole make plain the fact that conduct is centered in the depths of the love passion. Once love becomes paramount there is no length to which an individual will not go for his fellowmen. Jesus was the greatest exponent of his own teachings.

Jesus' ethics have not failed. They have seldom been tried in the church. We are suspicious of each other. Hatred too often takes the place of self abnegating love. The Golden Rule is a nice group of words for Christians to repeat piously as a cardinal part of the teachings of Jesus, but the Golden Rule means absolutely nothing to us unless it gets behind the tongue and permeates the life conduct of each one of us. Do we love our neighbors as ourselves? When we're compelled to do something we ought to do, yet which we do not want to do; can we be big enough to recognize our obligation and do twice as much as has been demanded? Have we really tried voluntarily going "the second mile", or parting with both our cloak and coat? Remember Brethren, Jesus was a social revolutionist par excellence. He was faced with caste, class and petty misunderstandings and hatreds. His ethics cut right across the life of his day and laid its shame and meanness bare to the gaze of all men. That is the reason he was so cordially hated by the leaders of the Jews. Think you that he would be any less sparing now if he once got into our churches and saw what was passed off as his teachings in the active life of the average congregation?

Don't let us say we need a new ethic in the church. We need only to practice the ethics of Jesus and this part of the problem will be met.



ELDER EDWIN BOARDMAN, JR.
Pastor the Brethren Church
at Waterloo, Iowa

2. The Christian Church does not need a new religion.

Any religion must be judged by the type of life it actually produces, not by the claims it makes for itself. The other Sunday evening I heard a preacher eloquently plead for a new world religion that would embrace the faiths of the other half the world than that encompassed by the white races. His idea was that deep down underneath man's worship under various names was the endeavor to find God, therefore there ought to be a combination of the best in each faith so that a world religion could be evolved. The argument is not new. It may have some truth in it. Mayhap some of us are too dogmatic in declaring that Christianity the supreme religion, the true world religion, but we base our dogmatism on the fact that Christianity really works in everyday life and the severer the tests put to it the more triumphantly it comes to the front. Let us briefly scan some of the religion that by the number of their adherents might

well make a bid for the title of supremacy. Brahmanism, Buddhism, and Mohammedanism are the most virile of these. Like Christianity, these are oriental religions and also like Christianity they presume to point man to a more or less worthwhile destiny. What have these religions done for their worshippers?

Brahmanism is the religion of India—the religion of caste. This religion was practiced by the early Aryans after their defeat by Zoroaster and the consequent migration of the people into northern India. Caste was established—we are told—to preserve the purity of the race in the beginning, but in the last three thousand years it has become a worship from which vital life has passed. Three hundred and fifteen millions of Indians testify by their national life the absolute failure of this religion of caste. India—with one-fifth of the world's population has been a dependency to a nation having scarcely one-eighteenth of the world's population, and until a new life seizes India's people that race will always be in the dependent class. Pauperism, illiteracy, superstition and fear are the most visible contributions of Brahmanism to its followers.

Buddhism is of a different sort. It is a religion of calmness, self abnegation and nothingness. Its founder was a wealthy young ruler of a part of northern India who, some 400 years before Christ was born, came to the conviction that the way to happiness was by the route of kindly deeds, poverty, and the hope that the God who ruled the destinies of men might have compassion on him and kindly annihilate him after this life was over. At the time this conviction came to him this teacher—known as Gautama Buddha—made the great renunciation, i. e., left his kingdom, his beautiful young wife, his baby son and his wealth—and became a mendicant friar and teacher dressed in rough garb and begging sustenance from kindly disposed people. His great hope for the future was found in the word, Nirvana—"nothingness", for this spelled peace, freedom from the danger of having one's soul transferred at death to the body of some lesser and perhaps more unclean animal. Buddhism has some wonderful writings, some splendid philosophy, indeed some kindred doctrines to Christianity itself. In fact

there are not wanting scholars who have maintained strenuously that during the eighteen silent years in Jesus' life that the Master was in India some of the time and there got acquainted with Buddha's teachings, revamped them and gave the world Christianity. What has Buddha done for his followers. His teachings drugged China and put her to sleep, and all over the Celestial kingdom the calm visaged, folded handed images of Buddha bespeak the religious state of the old China. With one-fourth of the world's estimated population China today is still a helpless Gulliver bound by the desires of weaker peoples than herself. Here, too, illiteracy, poverty and superstition have bound a fine virile race of people into the age long repose of a long dead teacher.

Mohammedanism is the gospel of force, fatalism and fanaticism. Mohammed was a dreamer of dreams and a teacher with the tremendous conviction that he was a chosen vessel of God. His first converts were poor people, but ten years before his death he began the forging of that terrible army of Mohammedan soldiery which swept everything Near East and Northern Africa, and was only prevented before it until the crescent flew from every section of the from planting itself on the European peoples by the herculean efforts of Charles Martel—the "hammer of the Franks". Today Mohammedanism has its tremendous grip on 232 millions of bigoted, fanatical believers and its contribution to the world can best be measured by the slaughter of dissenting peoples, the ignorance and bigotry and intolerance of the Mohammedan world and the backward state of the peoples who have espoused the cause of the Prophet.

Over against these religions we can briefly sum up the power of the Christian faith by the type of life it has produced in the European and western worlds. Poorly interpreted it has been; its spirit wholly lost in some generations, but for all that the Christian nations today are the leading powers of the world not only in the apprehension of a finer type of religious life but also from the standpoint of education, humanitarianism, prosperity, and physical progress. The Christian world has been cursed by wars, hatreds, misunderstandings, but for all these we believe that we can justly point to the facts of vital life and claim that Christianity is the finest approach of the soul to God, and the finest approximation of the godly life in practice. It would be just as right for a group of blind, deformed, mental defectives to rail at all of life as a failure just because the enjoyment of existence in the present world had been denied them, as for anyone to say Christianity is a failure when it has been so little tried, and yet has been able to do so much.

3. The Christian church does not need the breakdown of the various denominations to solve its present problems.

Denominationalism is only a curse when we permit differences in church government and church ordinances to break down that larger spiritual unity that must always characterize Christians. A single, physically unified church helped to produce the shame and moral decadence of the Middle Ages, and wrote upon the pages of church history some of the most infamous records to be found anywhere. It was while Luther was making the rounds of the holy places in Rome, where he saw the shameful mockery of religion by the chief religionists of that time, that the voice of the Word of God came to him like a loud peal of thunder—"The just shall live by his faith", and really started the German monk on the path which lead directly to the moment when he lit the fires of the Protestant Reformation.

Among all the sins and petty bickerings and differences of Protestant denominationalism these two things can be said for it—and they account for a heap of wrong—(1) It has helped to keep the Christian church clean and wholesome in the expression of pure religion. (2) It has pushed forward to great heights the missionary achievements of the church in the last two hundred years.

We feel safe in contending then, that though Protestant Christianity could well get along with fewer denominations yet the present need of the church is not primarily a doing

away with denominationalism. If the Almighty had wanted us all to see things alike he would certainly have given us the same mental makeup and the same group of grandparents.

II. What then is the present need of the church? It is the dynamic sense, personally experienced, of the passion of Jesus. The heart of the gospel—the real reason it is called good news—is found in the words, "Christ died for us." Jesus' express mission was to lay down his life for sinners. Its corollary is: Those of us who have become saved from our sins must learn to lay down our lives for the brethren. Paul puts the truth splendidly in the text of this message: "For the love of Christ constraineth us; because we thus judge that if one died for all then were all dead; and that he died for all that they which live should not henceforth live unto themselves but unto him who died for them and rose again." There you have it—the church needs a real re-living of the vicarious life in its membership.

Calvary is not a spectacle, a catastrophe, a means of easy escape from the weight of transgressions, a fire escape from the torments of some future hell. Calvary is a triumph, a challenge to self abnegation and sacrificial service for others, a call to supreme living. Jesus came to give life to men. He could best accomplish that end by dying and by his consequent resurrection from the dead show men the pathway to glory. By his own experience Jesus taught that there were worse things that could happen to a man than dying. It was a great deal worse to live to no purpose in life. So Jesus put the color of blood and the blackness of the grave into the forefront of his experience for by these factors he wanted to show his followers that one truly knew how to live only as he learned how to die for a worthwhile end.

The apostles caught this idea of Jesus' passion and they went everywhere intent on one thing—to tell what they had seen and heard. An easy religious experience had no charms for those men and women. They had seen their Lord suffer. They wanted to suffer in like manner with him. Hence they counted it all joy when they could endure scourging and death for his sake. Continually they learned how to go beyond the cross into the joy of the resurrection. They early learned what it meant to be dead in Christ. But they didn't stay dead. They recognized that one who was dead in him had the obligation to live for others even as he gave them the example. The death at the cross was unto self and selfish desires. The new life was "for him" and for others.

This is the present need in christendom. We need all of us—laymen and preachers alike—to see Calvary as a responsibility as well as infinite blessing. We need to learn to die with him so that we can live again to bless others. When that happy moment comes into the life of the individual Christian, and into the lives of sufficient numbers in the various congregations, there will be no need of constant appeal for loyalty to Christ and his church; for money with which to support centers of higher Christian training; for the raising of local church budgets; for an enthusiasm in our Christian experience that will be as a consuming fire within us. These factors will be the normal outcropping of our life when once we have learned to die in him and live for him. If we would take our religious life as seriously as we take this fleeting seventy years of earthly material living there is nothing on the earth or in hell which would be able to stop the triumphant onrush of the Kingdom experience of having "His will done on earth as it is done in heaven." In the first century the Christian church was poor in wealth, humble in spirit, but tremendously powerful in spiritual dynamic. Because of these things the apostolic Christians could laugh at odds which today we would call impossible. Today the church is tremendously rich and powerful in material ornamentation. Beautiful churches and cathedrals dot our cities and rural districts, wonderful organs send forth triumphant strains of music that might well vie with that of heaven itself, dignitaries in the church go about in black dress suits or the more splendid gown of

the elite preacher, the Roman church has all the gaudy trappings of the mediaeval period of splendor and corruption, we all of us who call ourselves Christians would count it a desperate thing if we did not have our automobiles, splendid homes and a reasonable amount of the luxuries of life—yet despite all of this wonderful prosperity externally, we have lost that power of the Spirit which was the characteristic mark of Jesus' real presence in his Body, called the church. We must not deduce the idea that poverty makes for spiritual power or that prosperity makes for spiritual poverty. But we dare say—without fear of successful contradiction—that the Christian who catches the real spirit of Calvary will never let material wealth be a deterrent to spiritual power, rather he will use that wealth to do the correspondingly greater work that can be done with his means. So with the church. Rich and increased with goods, she has become poor and blind and naked. She needs to get back to a real appreciation of the passion of Jesus in her life so that once more she will become the source of vital propagation of the faith as she will have become the center of vital power.

Such propagation cannot be done by a few thousand preachers and a few thousand missionaries. It must be done by all Christians. We must have something to tell the world and then tell it. That does not mean an attempt

to let foreign nations where a non-Christian religion thrives, have the testimony of the gospel while our own nation goes to the devil either. It may be more unromantic to save a Mexican Catholic from his superstition in New Mexico than it is to save an Argentine Catholic from the same thing in the province of Cordoba, but it is just as necessary. The poor in our large cities must have the gospel preached and carried to them just as much as the poverty stricken in India need that beneficent ministrations. Chicago, New York, Philadelphia and a thousand other towns in America of the north need their festering cancers of shame cleaned out just as vitally as any city south of the equator. It is our failing, as average Christians in this land, to pass the buck to missionaries in foreign lands by doling out a few thousand dollars annually for the support of large mission enterprises, while we calmly forget that the Spirit of Calvary demands that we begin preaching at the home base as well as abroad. That kind of a mission spirit is just so much plain "buncombe." A personal realization of the passion of Jesus will drive us forward like people "possessed," so that unbelievers will cry out as Festus cried to Paul, "Thou art beside thyself." Would God, some of us really would become crazy about the Gospel of the Cross.

Waterloo, Iowa.

Seeing Ourselves and Our Work

By M. A. Stuckey, Field Secretary, National Sunday School Association

(This excellent article, previously published in "The Educator", is reprinted here by request of appreciative readers, who thought it worthy of a wider reading.—Editor).

It is a hard thing for any man to think of himself as he should and infinitely harder for him to properly evaluate his own work. It is a process that requires the wisdom of the best men who have ever lived and also that of angels. That it is highly necessary for all of us to take an occasional inventory of our lives and their respective accomplishments, not even the most hesitant will doubt. It simply must be done. If onlookers look, let them look; if critics criticize, let them criticize; if howlers howl, let them howl; and if whiners whine and gossipers gossip, let them continue their whining and gossiping until you have completed your work. Then you may sit down and pose as a criticus criticorum meditating on future plans and achievements while many chat their very lives away.

So it is with individuals. And so also with institutions and organizations. Only in the latter case there are those present to judge, and their number is usually more than one. For our purpose let us take, for example—and a good one—the Sunday school. Who shall judge it? Shall I? Shall you? The question is not an easy one, and, if we possess the dispositions of Christians, methinks there will be little effort on our part even to be critical. Perhaps the Sunday school will have its judgment day, when its workers have been promoted to the "upper sanctuary." May we not seriously wonder about that day?

However, for practical purposes, such meditations are of little value. Our modern day Sunday school men and women want to know how to make a school go; how to keep it going; how to know whether it is going and how to judge it aright. The Great Judge, they know, will judge our judgments and work individually.

The present task is to be that of asking a few questions relative to local work wherever we have Brethren Sunday schools. Others may be spared this time. We are to see ourselves and our work. We may be "standin' in the need ob prayer," enthusiasm, encouragement, energy, or what not!

New Recruits

1. Is your community being gleaned continually for new recruits?

"Where hast thou gleaned today?" may well be one of the Scripture mottos of many seekers for souls. Has your school felt the force of the fact that personal evangelism is the greatest "performance of Christianity." Do you have a program of "revival" and educational evangelism which will not be offensive to any one? There is a large soul experience connected with the winning of the lost and its benefits and pleasures come to those who bring others into contact with the Bible and the living Lord. Working in the vineyard of the Lord where the laborers are few and the harvests white, is a task almost too great for ordinary mortals. Yet we have been thrust forward to do the most holy work men can do, and that too by our Master and our Guide. Have we made disciples? Have we worked today?

Increasing Interest

2. Is the interest of the pupils of your school increasing and does this manifest itself in an increasing average attendance? If so, why? If not, why not?

There are always existing reasons for decreased attendance. Coldness, carelessness, poor management, friction between workers, etc., these things kill effective work over night. Have our teachers been congenial, on time, well prepared, earnest, honest, and prayerful? Have they lived right, acted right and prayed right during the week? Is your school growing because you have a group of alert, active, and attentive teachers' and officers? If so, then recognize their efforts with a hearty thank you. It would be appreciated wonderfully. Has that same group of teachers and officers encouraged weak pupils, discouraged parents, and active young men and women in the fine art of living? Have reasons for success been abundant because a strong, aggressive program is now in operation, or special days and new features are in evidence?

Democratic School

3. Is your school becoming more democratic?

It will be democratic if everybody has a definite part in its manifold work. Certainly a Sunday school has within its scope the possibility of developing the latent mental, moral, and spiritual powers of every individual within its walls. Have we enlisted the sympathetic interest of everybody? Has needed discipline been administered? Has good work received its reward in occasional prizes and hearty public mention? Moreover, has your school taken advan-

tage of the Daily Vacation Bible School? So many of our churches have and with profit to all concerned. Have you watched carefully the movement of Week Day Religious Education and noted much of its splendid work? If you can answer "yes" to these questions, then you are becoming more democratic in your work.

Lofty Standards, Goals and Ideals

4. Are your standards, goals and ideals kept high?

All these are of value for they (1) Get things started; (2) Help to keep the work well-balanced; (3) Give precision and a well-defined program; (4) Guarantee better work; (5) Avoid extremes; (6) Tend to promote unity in every phase of work; (7) Define our work; (8) Show us what to do. Are not these things of value?

Have you ever seen our Brethren Standard of Excellence in print? It has ten major considerations: Home Work, Organized Classes, Teacher Training, Gradation, Missions, Citizenship Instruction, Life Work Decisions, Conferences and Conventions, Denominational Requirements, and Library Suggestions. Do you know that you may have it sent to you free in a hand book which has between its lids of forty-four pages vital material for all of our workers? Are you acquainted with another important denominational Sunday school organ: THE EDUCATOR, a magazine for teachers and officers.

Do your goals call for a greater Sunday school and church? Are you building great lives as a result of our work? Is character being formed in such a way that the Master Teacher would sanction it? Do your boys and girls glow with enthusiasm for Jesus Christ?

Efficient Workers

5. Do your workers show signs of increasing efficiency as a result of their training?

Of a necessity the school's forces must steadily be maintained and increased. Great need always abounds for additions to the ranks. Are your new and old workers receiving more religious training continually? Is their knowledge of the work increasing? Is this shown forth by appreciative scholars? Remember that your school will only increase in its effectiveness as the workers increase in their efficiency. Are records well-kept, business well-transacted, and everything well-planned?

Growing Bible Students

6. Does your school know and appreciate the Bible?

At the very present there is an appalling ignorance of things Biblical. Colleges, high schools, and kindergartens—all evince a positive need of more Biblical training. Is your body of teachers and scholars conquering this lamentable defect? Is information on the cardinal doctrines of the Christian faith lacking? Do your pupils know what the Bible has to say about God, Man, Repentance, Faith, and other cardinal emphases? Or, to be even more specific, is your school being indoctrinated in things Brethren? Do our growing boys and girls know why we have special ordinances, and why, to use the common parlance, we believe peculiarly?

To test your knowledge of the Bible, do you have occasional memory Bible drills? Do scholars carry their Bibles to and from the services? Do you have quarterly Biblical mottoes for your schools' thought and memorization? Is your period of Biblical instruction sufficient long to reap the best results from lesson study? Do you fritter away too much time in an illy-prepared foregoing worship program? Success and idealism in the Sunday school are built up largely on an enlarging conception of the Bible.

Church Members

7. Are your pupils uniting with the church and is their devotional life manifesting itself in loving service for their Lord?

The charge that modern youth is false is largely unwarranted. If youth is irreverent and irreligious there is perhaps a reason for it. Have you discovered that reason or reasons? Have young men and women, boys and girls,

been invited to join the church? Is the church the smallest or the largest thing in their lives? Have they a regard for the tradition of their forefathers? Reasons? Are you "analyzing, and philosophizing and surmising and theorizing and reasoning about youth?" You had better live with them, and love them. Have you given youth something to do in the church? Says a prominent Detroit minister: "I've learned this: that when young people get up on a platform they have something definite to say, they say it, and sit down; we older folks often have little to say, take a long time in saying it, and do not stop when we have said it." Finally, are the hidden longings and aspirations of youth sufficiently challenged to make them want to join the church?

Life Service

8. How many scholars are enthusiastic about entering some phase of life work of a decidedly Christian nature?

One large church in our brotherhood has a corps of over thirty life work recruits and they are serving now. Many smaller churches have a few or even one. How many such recruits has your church and school given to the cause of the Kingdom? How many have you turned toward a training school like Ashland College and Seminary? Or, if not there, to some creditable Christian institution? How many may choose the ministry, the medical profession, Christian teaching, evangelism, etc., if they are encouraged, is yet an untold story. The Brethren church needs such leaders; the Kingdom waits for them; and the world needs them badly now. Oh! leaders of men! thrust forth your sickles into the ripening fields; gather the sheaves and bind them up for the harvest season. Ample rewards shall await us all if we prove faithful and untiring in our harvesting. What shall the harvest be? A veritable church full of Brethren men and women fit for the Master's use and service.

Our task is done. And if we have seen ourselves and our work just a wee bit better, the writer shall have counted this effort a success and be glad for better Brethren Sunday schools.

Louisville, Ohio.

Finnish Athlete a Teetotaler

Finland and the United States, the driest nations in the world, led all rivals in the Olympic games. The final national placing was as follows: America 255; Finland, 166; Great Britain, 85½, and France 26½. All bars and liquor advertising were removed from the sector where the American athletes were quartered. In place of wine, mineral water was provided for the contestants. England, though drinking less hard liquor, is consuming more beer and wines, and three per cent more absolute alcohol than last year. One authority stated that this fact was mirrored in her Olympic standing where she dropped from the rank of the leaders. Finland and America also lead the world as the only two nations to meet all government expenses and also reduce the national debt out of current income, as the result of prohibition policies.

The victor in the 10,000 meters flat race final at the Stade de Colombes, Paris, the Finlander, Ritola, who beat the world record, accomplishing his 10 kilometers in 30 minutes, 23 seconds 1-5, is an advocate of total abstinence, says the International Bureau Against Alcoholism. This is what he said on the subject of alcohol and sport in an interview published some months ago:

"Before I began to compete, I used to smoke and occasionally took alcoholic beverages; but, when I began to train as a runner, I soon saw that I should have to give up both if I wished to obtain good results. Accordingly from the outset of my training I abandoned tobacco and alcohol; for in my opinion their use invariably prevents one from becoming a first class athlete."

The Swedish runner, Wide, who came in second in the same race, is likewise an abstainer.

Grand Rapids, Michigan.

THE BRETHREN PULPIT

The Transfiguration in Our Day

By Prof. A. L. DeLozier

TEXT: "And be not conformed to this world: but be ye transformed (transfigured) by the renewing of your mind."—Romans 12:2.

What is the apostle discussing here? Christian sacrifice. Christianity is preeminently a religion of sacrifice. I haven't the space to elaborate upon this fact, but I will say that we are not in Christ if we do not grasp this note of sacrifice. Selfishness plays no part in the Christian religion.

"Be not conformed" to what? This world. What? Are we to hold aloof from the world, as a phase of our Christian sacrifice? I am frank to say that I cannot take anything else out of the text before us. This is a note of consecration. The life of the Christian is consecrated. It isn't lax and loose and undistinguished from the world. There is a line of demarcation between the Christian and the world. There must be a terminus where the world ends, so that Christianity may begin. There is sure to be a frontier between the devil's territory and that of our Lord. There is a Pillar of Hercules, or a Rubicon which divides. As the old Latins put it—*A Ne plus Ultra*, or *Ultima Thule*.

The chapter starts with an injunction to present our bodies. Then if we get the body in right relation to God, the text would urge that the mind be in right relation to things infinite and eternal and thus the whole man will be consecrated.

The first part of the text shows up something as a hindering element in our consecration. We have a tendency to go, to float or swim with the stream, to get on the band wagon, to be in the fashion. We let things go unchallenged. We become unanimous and think that that "O. K.'s the matter"—"so mote it be, with all my heart. Amen. Willingly. This is conforming.

TO THE WORLD. As someone suggests, not a world in any sense of completeness. At least it is a world too small for our minds with their limitless powers of comprehension. The earth is 8,000 miles through. The mind's world should be vastly larger in its dimensions. Therefore why chime in, why ditto everything, why give our nod of approval, why acclaim, ratify, endorse or put our vise upon everything? Why be an echo for the world's jazz, silly sayings or whatever, that are not at least on a sound basis. The apostle is here using the great principle of substituting one thing for another. It is a secret that solves half of life's battle with sin. We all use it consciously or unconsciously. Otherwise our lives would be shamefully wrecked.

"Be not . . . But . . . Be not conformed, BUT be ye transformed." Transformed takes the place of conformed and that is what I mean by substitution. Some of our Brethren in the past may have overdone this great doctrine of non-conformity, but are we today taking it as seriously as we should? It is a doctrine which one may trace all through the Bible. We may start in Genesis 12:1—"The Lord said unto Abram, get thee out of thy country and from thy kindred, etc." Then we find the Nazarites and the Nazarene bow. The underlying idea here is that of separation. Cp. also Deut. 7:2; 1 Cor. 7:39; 2 Cor. 6:14.

This Christian doctrine of separation goes so far as to disfellowship unruly brethren in the church. And so we may say that as regards conduct and living, the Christian is insulated, segregated, disentangled from the world. He is in the world, to be sure, but the world is not in him.

To come back to the text, we have here two very important Greek words. The one translated CONFORM means primarily SCHEME, and has reference to the outward, empty, superficial. The changeable outward fashion such as clothing, gestures, words, accidents. It reminds one of

the words in 1 Corinthians 7:31, "For the fashion of this world passeth away." And so if one were to paraphrase it, we could say: Be not fashioned according to the fleeting fashion of this world. Do not cherish a spirit devoted to the world, following its vain fashions and pleasures, do not play the worldling, assuming a guise of artificiality, a powder-and-paint sort of life. Do not masquerade. There is a hint here at hypocrisy. The hypocrite is one who goes about with a mask. Like the Pharisee he is an externalist. Like the great engines of warfare, he is camouflaged.

The Houston Post recently gave a very fine illustration of how this feverish tendency to CONFORM works out. "She had debated whether or not to bob, and two or three times had turned back. Here she was at last properly shrouded in a barber's chair, a trifle pale, but grimly determined to go through it and conform to the world. 'How

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

LOVE'S COMPASSION—Luke 15:20-24.
Yet a great way off he saw me, ran to kiss me as I came;
As I was my Father loved me, loved me in my sin and shame.
—Tersteegen.

TUESDAY

PRAYER FOR FORGIVENESS—Psalm 51:1-8.
Lord Jesus, I long to be perfectly whole;
I want thee forever, to live in my soul;
Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow.
—James Nicholson.

WEDNESDAY

DIVINE USE OF SMALL GIFTS—John 6:5-12.
Yield thy poor best and ask not how or why,
Lest one day seeing all about thee spread
A mighty crowd and marvelously fed,
Thy heart break out into a bitter cry;
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."
—Frederick Langbridge.

THURSDAY

THE WHOLE DUTY—Luke 10:25-28.
Love God with all your soul and strength,
With all your heart and mind;
And love your neighbor as yourself,
Be faithful, just and kind.—Watts.

FRIDAY

FRUIT BEARING—Mark 4:1-9.
"I gave thee of my seed to sow,
Bringest thou me my hundredfold?"
Can I look up with face aglow,
And answer, "Father, here is gold?"
—Lowell.

SATURDAY

TEACH US TO PRAY—Luke 11:1-4.
O thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod:
Lord, teach us how to pray!
—Montgomery.

SUNDAY

Faith overleaps the confines of our reason,
And if by faith, as in old times was said,
Women received their dead
Raised up to life, then only for a season
Our partings are, nor shall we wait in vain
Until we meet again.—Longfellow.
(Prepared by G. S. B.)

shall I cut it?" asked the barber, callously displaying his full kit of gleaming instruments. The patient gazed at him in fascinated horror, hesitated and then quavered: 'I think you'd better give me gas.' " Thus we see by the text that Paul warns against a loose conformity to the externals of the world. This is Christianity, in spite of our great educators of today who inform us that our great aim in the staggering educational program of the hour is "Happiness for this world, with other worldliness entirely out of date."

This brings me to the second Greek word. It gives us the word METAMORPHOSIS, so much used in some fields of thought. The word MORPHE gives us quite another idea of form. Instead of denoting the mere scheme, outward shape or external part of a thing, it denotes the distinctive nature and character of the object, its very essence. I cannot quote the passages where it occurs, but some are Mark 16:12; Romans 8:29; II Corinthians 3:18; Philippians 2:6. In Philippians 3:21 we have both of the words in question. Hence, to continue our paraphrase, Be not fashioned according to the fleeting fashion of this world, but cultivate a spirit attached to God and his Kingdom and cause, governed by the laws of the Bible. This means nothing short of a change of inner life. This is what I mean by the transfiguration that is so much needed in our day. For the word FIGURE and the word FORM are closely related, but when we say TRANSFIGURED it seems to convey a stronger meaning than if we say TRANSFORMED.

The profane poets amused and abused the world with idle and extravagant stories of metamorphoses. According to these, human beings were changed into beasts, stones, trees, and even into fire, water, or the like. So that Peter was led to say concerning Christ's METAMORPHOSIS or TRANSFIGURATION: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses to his majesty." So that, while in mythology it may be but a poetic conception, yet in Christian usage, METAMORPHOSIS becomes indeed real. It represents the real and abiding change.

Have you been thus transfigured, or are you following the crowd, seeing the world? Are you just mixed in with the crowd, doing the popular thing? Do you take your cue from New York and Paris? Are you one of those who insist upon a jazz religion? A New York preacher recently made the following statement: "The people of New York want a religion with a jazz tempo. They have driven some preachers to shooting off fireworks and wearing red vests. A great deal of the preaching of New York is idiotical sensational. The clergy are trying too hard to get attention above the hubbub, etc."

Let's not be like old Uncle Billy who went to the state fair and at noon got mixed in with the crowd of city folks on the way to dinner and woke up to find himself on the outside and then went home because he "Wasn't gonna pay no fifty cents to git back in agin." Believe me, if you follow the crowd, you'll land on the outside of the Kingdom. Let us rather be TRANSFORMED, TRANSFIGURED, or if you please, METAMORPHOSED by the renewing of our minds that we may "prove what is the good and acceptable and perfect will of God."

Ashland, Ohio.

Roman Catholics and Mexico

The following is the summing up of the Church Problem in Mexico, by Bishop James Cannon, Jr., of the Methodist Episcopal Church, South. This excerpt from Bishop Cannon's article is taken from the New York Times Current History Magazine for July, 1926, in which appears a very interesting symposium from every angle of the problem. Bishop Cannon had supervision of the work of the Methodist Church in Mexico for eight years.

The effort which has been made by Roman Catholics to link up Protestantism with its attack on the Mexican Government has been so far an utter dismal failure. Protestantism has no faith in such pleas for "religious liberty." Whenever and wherever the Vatican has had the power it has

permitted no freedom of worship. It did not permit it in Mexico, Cuba or in South American countries as long as it could prevent it. It endeavors today to stifle all Protestant efforts in Spain, Poland, Italy, Rumania and indeed everywhere else. It is in so doing perfectly consistent with its exclusive claims. But it cannot secure support from Protestantism in its effort to compel the Mexican Government to give to the hierarchy its old position of domination over the people under threat of present pain and future damnation. It is even possible that Protestantism for the ultimate good of Mexico may decide that, although it can never agree that any human government or agency has the right to restrict the simple preaching of the Gospel entirely free from political activities, yet it may hold that right in abeyance rather than seriously embarrass the Mexican Government in its present life and death struggle to free the country from clerical domination of the people. Certainly the present-day situation in Italy, Spain, Poland and other countries is sufficient proof that nothing would be more hurtful to Protestant aims and activities and to religious liberty in Mexico than a victory for the Roman Catholic hierarchy led by the Vatican in the present conflict. Although there is no certainty that the Government will be obliged to take such steps, yet it is possible that it may be necessary for the present distress to prohibit religious activities of any kind by the Protestant missionaries, not because the Government believes those activities will be hurtful, but because Roman Catholics clamor for a technically consistent enforcement of the Constitution may require it.

Perhaps the most significant fact for citizens of the United States which has developed in this matter is the open effort which has been made by Roman Catholics in the United States in response to the Apostolic letter to compel the Government of the United States to aid the Vatican in the accomplishment of its designs upon Mexico by demanding, not only in the press but in the Congress of the United States, actual intervention in Mexico by the United States Government to secure again for the church the position and power which for four centuries it so shamefully abused. The violent attacks upon the Mexican Government in both houses of Congress, culminating in demands for intervention, and the intemperate denunciation of President Coolidge by Archbishop Curley of Baltimore for entertaining a Cabinet officer of the Mexican Government are symptomatic of the tendency of the leaders of the Roman Catholic hierarchy to confuse the proper relations of Church and State, and to expect the Civil Government to be subservient to the order of the church.

See Jesus' attitude to life. The word "life" was often on his lips. He loved the thing and therefore loved the word. He wanted men to live. The tragedy of the world to him was that human life was everywhere so thin and meager. "I came that they might have life, and in abundance." It is his aim to break the fetters and let life out to its completion. Jesus was always arguing with men about the right way of living. Life was to him ever a treasure of transcendent importance, and his question, "What shall it profit a man if he gain the whole world and lose his own life?" is one of those sentences which, having once dropped into the world's mind, is sure to stay forever.—Charles E. Jefferson.

If I knew one who faced his age and all ages in better spirit, greater wisdom, or truer devotion than Jesus showed, I would commend and follow him. If I knew any better plan for a personal life than Jesus' plan, I would commend and adopt it. If I knew any better basis for life's decisions than Jesus' basis for his own life decision, I would commend it and rest my life upon it. If I knew any better outcome in any life than the outcome seen in Jesus' life, I would try to go the way that reached it.—Bishop McDowell.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for August 29)

The Ten Commandments: Duties to Man

Scripture Lesson—Exod. 20:12-21.

Reference Material—Deut. 5:16-21; Eph. 6:1-9; Col. 3:18-25.

Devotional Reading—Prov. 3:1-7.

Golden Text—Thou shalt love thy neighbor as thyself. Lev. 19:18.

LESSON LIGHTS

Last Sunday we studied our duties to God; today we study our duties to our brother man.

These give principles, not rules. Our civil laws are founded on them.

The Fifth Commandment. 12. Honor. In heart and in life. This means far more than to obey. It is to love and reverence them, and to remember that "they are within the scope of their rule, the representatives of God." Thy father and thy mother. Both are equally included. "By Oriental customs, the terms 'father' and 'mother' are by no means limited to one's natural parents, but are applicable to superiors in years, or in wisdom, or in civil or religious stations."

That thy days may be long. Implying also prosperity and happiness. This refers to the nation, rather than to the individual. Just so long as the majority of a nation have the habit of obedience to constituted authority, just so long will the nation prosper. And yet to some extent it is literally true of the individual. Disobedience to parents quickly leads to disobedience to the laws of God and of country, which, more than all other things, shortens the life and destroys its prosperity.

The Sixth Commandment. 13. Thou shalt not kill. This forbids not only actual murder, but all things which tend to murder: as anger, passion, hatred (Matt. 5:21-25); as suicide, that cowardly self-murder; and those slower forms of suicide, wrong habits of life, gluttony, strong drink that leads to murder so often. "The breadth of this commandment is that 'we hurt nobody by word nor deed; that we bear no malice nor hatred in our heart.'"

The Seventh Commandment. 14. Thou shalt not commit adultery. Christ himself explained this seventh commandment as forbidding the impure thought and desire as well as the impure act itself. "Blessed are the pure in heart, for they shall see God," while the impure soon lose all sense of divine things.

The Eighth Commandment. 15. Thou shalt not steal. This forbids all acts of dishonesty; such as (1) taking what does not belong to us without the consent of the owner, or with his consent if he does not realize the full extent of that to which he is consenting; (2) false returns of taxes or custom-house duties; (3) neglect of our part in matters of public good, as libraries, churches; (4) selling goods under false labels and under-measure; (5) giving too small wages; (6) not earning as we agree the wages we receive; (7) beating down prices too low; (8) gambling, raffling,

lotteries; (9) all business that injures others' lives and property, as selling intoxicating liquors.

The Ninth Commandment. 16. Thou shalt not bear false witness. "The law refers primarily to false evidence given in a court of justice, and then, naturally, to any false testimony about another given under any circumstances." "This is a summons to hold in sacred regard the personal reputation or good name of every child of God." Lying in its worst form is stated in the commandment, and thus includes all its children of every kind. It also prohibits telling part of the truth as the whole, and misrepresentations. This forbids (1) lying; (2) slander; (3) speaking what is bad of our neighbor, even when true, without some real need of doing it; (4) hypocrisy; (5) acting lies; (6) gossiping; (7) misrepresenting others; (8) not being careful to find out whether what we say is true.

The Tenth Commandment. 17. Thou shalt not covet. This is a unique commandment. Search all the laws of all the world, and you will not find one which resembles it."

Covetousness is not the desire for more; that desire is at the basis of all progress and civilization, and it is right to seek to satisfy

it. Covetousness is the desire to possess what another person has. It is a greater sin than envy, which merely wants a duplicate of what another person has. Envy leads to discontent with ourselves; but covetousness, a fiend.

The Cure lies in giving to those in need, to every good cause, heartily, cheerfully, liberally, giving ourselves as well as our money.

18. Trembled. The word means they actually shook in their terror.

19. Lest we die. If no one could see God and live would not hearing his voice be as terrible? God was doing them the greatest favor, but they were so conscious of sin and impurity that they were afraid.

20. Moses tells the people that this was all done in kindness, to warn the people from disobedience to God's commands.

21. People stood afar off, in fear, and awe. Moses drew near. Why was not Moses afraid? We know that he was, physically (Heb. 12:21), but he had that sort of fear which drew him to God at all costs.—Illustrated Quarterly.

LESSON POINTERS

1. Love to God and love to man are like two magnets placed in connection; each one makes the other stronger.
2. "Thou shalt love thy neighbor as thyself" is the measure of our love to our neighbor, and will solve many difficult questions as to how we should treat others.
3. The "Thou must" of Sinai becomes the "I ought," "I will," "I can," "I can do all things through him that strengtheneth me."
4. "Not only all our words but all our works, our sayings and doings, nay our very character and conduct, should be pervaded by truth—be genuine, sincere, transparent."
5. The Tenth Commandment throws back a light upon them all, showing "that they were to be applied to inward desire, which is sin, as well as to the outward action, which is crime."
6. Killing the soul, through loss of honor and all that means greatness in human nature is the lesser alternative.
7. The impure thought, and such actions as give rise to such thoughts in ourselves or others are breaking the seventh commandment.
8. These Commandments may be thus stated: 5. Honor Parents; 6. Preserve Life; 7. Be Pure; 8. Be Honest; 9. Be Truthful; 10. Be Contented.

AFFECTION

God sometimes washes the eyes of his children with tears in order that they may read aright his providences and his commandments.—T. L. Cuyler.

His Teacher

I need not fear to trust my child to her;
I knew it by the lighting of her eyes
When first she stooped to take his hand in hers
And speak a word of greeting. He was shy
And hardly dared to raise his eyes to hers,
Nor hush her name in tones she scarce could hear;
But she with infinite patience won his heart,
And with his heart she also won my own.

I do not fear to trust my child to her;
For when she spoke, her voice was low and sweet,
And when she moved her step was quiet, too.
Even her laughter, as it bubbled forth,
Was low and sweet, and deep with tenderness.

And yet I know that from her he will learn
The needful lessons of obedience,
Cheerfully rendered, to authority.

I do not fear to trust my child to her;
For I have seen young faces lifted up
With eyes of trustful wonder to her own,
Sure of her understanding sympathy
With all the little joys and griefs of youth;
Finding in her the eternal motherhood
Of one who finds all childhood worth her care,
And takes it to her infinite heart of love.
—Marion Bernice Craig, in "Pilgrim Elementary Teacher."

J. A. GARBBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Evangelism

By Amy Nichols, Gem, Kansas

The Christian Endeavor has a very important place in the church. It is a training school for the young in Christian service and leadership.

The young people of today are the hope of tomorrow and as the twig is bent, so the tree is inclined. The mind impressions of the young person will largely be those that will

determine his future. As a man thinketh in his heart, so is he."

The Christian Endeavor work gives the young people food for pure thoughts and noble ambitions, the sort that will be the seed for greater deeds of service later in life. How important then, that the young people, who are full of vim and courage, be given a definite field in which to train for Christian work and service. The Christian Endeavor is our field. The seeds we sow and the harvest we reap depends upon us.

How can we, as Christian Endeavorers help to evangelize the world? First, by our example, by leading a real Christian life; by developing a strong Christian character, so "that others may see our good works and glorify our Father which is in heaven." Our Endeavor work is of great help to us in shaping our lives and characters. We pledge ourselves to read our Bibles and live the prayer life. If we live up to the spirit of our pledge we surely will become stronger spiritually.

Aside from the influence our lives exert, in order to win others to Christ we should become personal workers. Through the work of

(Continued on page 15)

want to help you and to help to teach your relatives and friends and all the people of your country to learn about our Christ who is your Savior, too.

Here are some of the things that we are going to do to help you. All of us can pray for you. Isn't it nice that Jesus hears us over in this country and can bring that message to you by making you happier even though you be far across the water from us? Just think, when Jesus was here on earth, he loved little children. He took time even when he was very busy to bless the little children and make them happy. So we can know that he will hear our prayers though we be but small boys and girls.

Another thing that we can do is to save some of our pennies and give them to missions to help send nice missionary ladies and men over to help you. Some of us have been doing this already. Others of us are going to begin doing it. Sometimes we have a chance to send you some other things, too. Did any of you ever receive some dolls and toys and things that we sent? We have not sent very many of them, but we think that if we can find out what you want we can send you some.

One of the very big things that some of us are doing for you is that we are getting ready to come and see you. We are still small but some of us are planning to be missionaries. We are studying hard so that we can get enough education to work for you. We remember what you said about liking doctors and nurses, so some of us are planning to study medicine when we grow up and come over and help all the sick. Others of us are studying to teach in your school. We want to get the proper kind of education so that we can come and work with little children in the schools. Or we want to get more advanced work so that we can teach the big students in your older schools and get them right ready to go out and preach and teach.

We are anxious to get some more radio messages from some more Junior Boys and Girls in other countries and if any of you can think of anything that you would like to have us do; just tell us about it in your next radio message and we will try to do it. Tell us some more stories about your lives. If you would like to hear about our churches and schools over here, maybe we can tell you some time. Maybe you already know a lot about them from what the missionaries have told you. We send love to all you Juniors and pray for you.

Bible References

- M., Aug. 23. "Send me." Isa. 6-8.
T., Aug. 24. Pray for Missions. 2 Thess. 1:11.
W., Aug. 25. Our gifts for missions.
2 Cor. 8:3-5.
T., Aug. 26. Personal touch with missions.
Acts 15:36.
F., Aug. 27. Encouragement to missionaries.
2 Tim. 5:17.
Le Raysville, Pennsylvania.

From the World Convention, London

Incoming Cablegram
VIA
WESTERN UNION
LONDON

LCO
NEAREAST
NEWYORK

IN PRESENCE SEVERAL THOUSAND DELEGATES AND VISITORS GREAT INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION KNEELING SILENT PRAYER CRYSTAL PALACE, THOMAS SWAYZE OF TACOMA, WASHINGTON COMMISSIONED BY FATHER ENDEAVOR CLARKE BOSTON WC POOLE MINISTER CHRIST CHURCH WESTMINSTER LONDON AND GORDON L BERRY SECRETARY INTERNATIONAL NEAREAST ASSOCIATION PARIS AS INTERNATIONAL GOLDENRULE REPRESENTATIVE WORLDS ENDEAVOR SOCIETIES TO ORPHANS AND REFUGEES NEAREAST COUNTRIES. NO DRY EYES IN VAST ASSEMBLY AS POOLE TOLD ORPHAN NEEDS MET BY BRITISH AMERICAN EUROPEAN AND ORIENTAL CHARITY. DESCRIBED SWAYZES ORIGINAL DESIGNATION AS NEAREAST RELIEF REPRESENTATIVE OF AMERICAN ENDEAVORERS AND SUBSEQUENT AGREEMENT WHEREBY COMMISSIONED HEREWITH TO REPRESENT TWENTYFIVE NATIONAL SOCIETIES ENGAGED SIMILAR PHILANTHROPY ALSO WORLD ENDEAVORERS WHOSE SUPPORT PLEDGED TO GOLDENRULE MOVEMENT BEHALF NEAREAST NEEDS. COMMISSIONING SERVICE FOLLOWED IMPRESSIVE CEREMONY IN WHICH C E REPRESENTATIVES THIRTYSEVEN NATIONS PLACED RESPECTIVE FLAGS IN MAMMOTH C E MONOGRAM AGAINST WHICH BACKGROUND, TYPIFYING ENDEAVOR UNITY FOR FRIENDSHIP AND SERVICE, COMMISSIONING SERVICE TOOK PLACE. EVENT CONSIDERED SPIRITUAL HIGH POINT THIS GREAT CONVENTION. SWAYZE LEAVING IMMEDIATELY CARRYING MESSAGE GOODWILL PROMISE CONTINUED SUPPORT WHILE NEEDED TO CHILDREN GREECE SYRIA PALESTINE. BERRY.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for August 29)

What Answer Shall We Broadcast to the Mission Field? Rom. 10:18

Junior Boys and Girls, do you remember the radio messages that we have been receiving from the little children of other lands? Do you remember the messages from the little Indian boy, the story of the little Chinese girl and the message from the little foreign boy in our country? This time we are to try to think of a nice Radio Message to send back to them. Think real hard. What shall we tell them? Let's try to think out some messages to send that will make them happy and make them feel our friendship. Is that a good idea? Then, let's start:

Hello Boys and Girls of China, Japan, India and all other children who are just beginning to know about Jesus:

All of us, little Junior workers of America, want to send you our love and we hope that you are happy. When we were very small we thought that everyone was just like us and knew all about Jesus. When we became a little older we began to hear about you and we are very interested in all of you. We like to hear the stories of how you became Christians and about how you love our missionaries that we have sent you. All of us

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 1330 E. Third St., Long Beach, California.

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This and That About Japan

By Rev. A. D. Woodworth, D. D.

The islands which Japan took over from Germany at the close of the war are eight in number and are scattered over a part of the Pacific eight hundred miles wide by two thousand miles long. On these islands for two and a half years a revival has been going on with 2,500 additions to the church.

Mr. Seimatsu Kimura, who spent one hundred days on the islands three years ago, says the natives are very simple hearted, that their creed is made simple to meet their needs. The converts must sing a Christian hymn when they get up in the morning, must offer a prayer to God through Jesus Christ, and must read in their Bible daily, in addition to this they must promise to go to church every Sunday and must promise not to lie, or steal, or engage in the sin of licentiousness.

That seems simple enough, but if our home Christians were put on that kind of a religious diet, we wonder if a lot of churches would have all their pews filled every Sunday and a membership much more spiritually inclined than they now are.

Since the Japanese government took over the islands, the people have been taught to wear clothes, that is, to wear a shirt. This they are said to wear until it wears out. Having then nothing to wear, they catch cold. And this is said to be one of the disadvantages of civilization.

A large part of the subsistence of the natives depends upon the coconut, which is both food and drink. Contrary to the customs prevailing elsewhere, the men provide the food, but the women are the fishermen.

To one group of these islands one of the Gulicks, a family famous for the many years spent in foreign lands, thirty years ago having spent over four hundred years in missionary service, went as a missionary. The stories which he told of his missionary experiences, have been handed down by tradition, and are entertaining unto this day.

He had an idea that if he paid special attention to the old chief and made a Christian out of him, he might have greater success in gaining the rest of his people. Among other things he tried to teach him to write, but without great success. One hot day when the chief was tired, he pushed away his writing materials with disgust and this is what he said, "This kind of writing does not amount to anything. But there is a kind of writing which I want you to teach me. The other day a ship came into the harbor. You wrote on a piece of paper a few words and a man took it to the captain of the ship. Then the captain got a big box out of the ship and your man brought it to your house and put it under the bed. That is the kind of writing that counts. Teach me that."

Mrs. Gulick found it necessary to have a servant, but she did not want to have a

naked man about the house. So, Mrs. Gulick made him a shirt and put it on him. The first objection to it was that it was too tight. But the shirt was roomy. The next objection to it was that it was too hot. But the material was very thin. The crowning objection to it was that if he wore that thing through the town the girls would laugh at him. But they got him to wear the shirt.

Having succeeded with a part of their program, they proceeded to the second part, which was to have him wear breeches. Mrs. Gulick made them and the servant was taught how to put them on. But the next morning when they got up and looked out of the house, they saw the servant with a friend of his parading up and down in front of the house, each wearing a half a pair of breeches. On questioning the servant, he said, "You have been teaching us from the Bible that when we have things, we should be generous

and divide them with those who do not have. So I have just followed out what you taught."

The water of the islands was brackish and could not be used for drinking purposes. So all the people of the island were forced to drink coconut water. The natives from childhood being accustomed to climb the coconut trees, went up and down like squirrels. One day when Gulick was thirsty, he asked a native boy to climb a tree and throw down some nuts. The old chief was standing by when the request was made and this was his comment, "You are a pretty man to come out here to teach us when you do not know enough to climb a coconut tree." Judged by such standards, I fear a good many of us would have to surrender our boasted superiority and confess ourselves beaten. We never can compete with the natives in many things.

Nevertheless "the gospel is the power of God unto salvation to every one that believeth" and we bring to men the pearl of great price.—The Herald of Gospel Liberty.

Moslem Missionaries in America

Islam's invasion of America is larger than generally known, but it is not making the headway its high priests have hoped for, and it seems unlikely, to say the least, that it will make any serious inroads on Christianity. Still, it is worth knowing that the followers of Mohammed are seeking converts in this country the while they are keeping immigrant Moslems loyal to Islam. Strangely enough, writes Mary Caroline Holmes in "The Moslem world," a magazine devoted to Christian missionary work among the Moslems, it is not orthodox Islam which has become missionary in character, but a movement within Islam which originated in India thirty-five years ago. Mirza Ghulam Ahmed, whose ancestors were Turkish, believed he had a special mission to bring about a regeneration of Hindus, Mohammedans and Christians. For the Mohammedans and Christians he was the Christ, he believed; for the Hindus an avatar, or incarnation, of Krishna. Mirza Ghulam held that Christ was taken from the cross alive, that he came to India, teaching and preaching, and that, dying in India, he was buried in Srinagar, Kashmir, where his tomb is shown today.

The Ahmadiya movement, as it is known, says the writer—formerly a Presbyterian missionary and now engaged in Near East Relief work—spread to Europe. In Woking, England, a mosque has been built and a measure of success attained, converts having been made even among titled persons. In Berlin, are two mosques, and in Paris, says the writer, a mosque has been erected by government aid. Here in America, we read:

"New York is a center of Moslem activity, the missionary in charge hailing from Madagascar. He is working solely among the ne-

groes in Harlem, but has not succeeded in making converts to any extent, and thus far has been unable to open a mosque. When Siki, the Sengalese, a Moslem, was buried, the funeral was conducted by the Rev. A. Clayton Powell, pastor of the great Negro Abyssinian Baptist church, and not by the Moslem missionary.

"The New York negro is too strongly entrenched in the powerful Baptist, Methodist, Episcopalian, Presbyterian, and Catholic bodies to be drawn away in any marked degree to a non-Christian faith. At the same time, Moslem propaganda is being carried on, and the proclamation of the equality of the races as a basic doctrine will have its appeal.

"It was a surprise to learn that in Yonkers, New York, there are not less than nine hundred Moslems, some of them converts and all white, holding regular services for worship on North Broadway.

"St. Louis is another scene of active work, with less to show in the way of converts than Chicago. While the missionary there regrets that he has not been able to persuade one single white person to become what he calls a priest—Islam has no priesthood; he means a Mufti—he boasts of several colored priests.

"California is the western limit of Islamic activity, with centers in San Francisco and Los Angeles. I have no data on the extent of the California work. Judging from the lack of marked success anywhere east of the Mississippi, it is safe to assert that the status quo of Christianity remains unchanged on the Pacific Coast.

"Bahaism, an offshoot of the Persian type of Islam, is represented by some few thousands of adherents, all American converts.

(Continued on page 15)

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

The Biggest Gift So Far in the Endowment Campaign (Excluding the Jesse Eyeman Estate) Came From Uniontown, Pa.

This group of heroic Brethren should be an example to the entire brotherhood in the way of SACRIFICE, COURAGE, FAITH AND WORKS. This is one of the new churches, which a few years ago was a mission point. A faithful few here had struggled through the years until they had a fine brick church erected and paid for. They began to feel relieved from financial burdens, when a thing happened that would have completely discouraged those of less determination and faith. The coke coal vein that lies beneath the surface of the most of this section had been mined away from under the church, the surface gave way and destroyed the foundation of the church building to the extent that the entire building had to be torn down. Just a short time before this happened they had spent nearly \$4,000.00 in improvements, a large portion of which had not been paid at that time. There were only two courses before them to follow, one give up the work and disband, the other to rebuild and go forward. They were not long in deciding the course they would follow, that was, GO FORWARD. They recently purchased a building site in the same section of the city for \$13,000.00 which has two houses on it, one suitable for a parsonage, the other will have to be moved when they build. The two lots are located on a very desirable corner. The building will be delayed for two years on account of finances. They are now worshipping in a very desirable place, only two blocks from the old church in a modern school building and torium and have been given assurance they can continue until their new building is erected. They are planning on erecting a modern brick building, which when completed will be an honor to the church.

WHEN I COMPARE THE LITTLE DEBTS THAT SOME CHURCHES CARRY, WHO TRY TO EXCUSE THEMSELVES FROM SUPPORTING THE COLLEGE ENDOWMENT ON ACCOUNT OF "THE LOCAL DEBTS AND NEEDS", I FEEL LIKE POINTING THEM TO UNIONTOWN. This people never dodged the campaign and though I felt like passing them by, they said "COME, WE WILL DO OUR BEST", and they did.

The Big Surprise

Was a gift from Brother Harry Krepps and his wife, of 100 acres of the famous 9 foot Pittsburgh coke coal vein. This same vein of coal has sold as high as \$1,500 per acre in Pennsylvania. The land is located on the main line of the B. & O. railroad in Hancock county, West Virginia. This with a large tract was under an option for \$130.00 per acre, some holdings in this locality have refused to sell under \$200.00 per acre. A very conservative estimate of its value is \$100.00 an acre, a price for which Brother Krepps

would not sell. We have placed the gift at \$10,000.00 and if the college holds it long enough will be worth many times more than the estimate. Brother Krepps is very modest in this gift and desires no publicity he given, as he gave it out of a heart of love for the church and the cause of Christ. He and his wife have been of great help to the progress of the work in Uniontown. They have no children and have arranged that all their property after they are through with their work on earth, shall go to the college and the general interests of the church. Here is ANOTHER EXAMPLE GIVEN BY UNIONTOWN AS TO PERSONAL STEWARDSHIP. There are hundreds of our people who have no immediate dependents, to whom the Lord has entrusted money and property, who should be looking forward to that day when the question is asked, "Whose shall these things be?" and should so arrange their affairs, that they might answer "Yours, Lord."

Besides the gift of Brother Krepps and his wife, the Uniontown church have \$755.01. Making the total gift for Uniontown \$10,755.01.

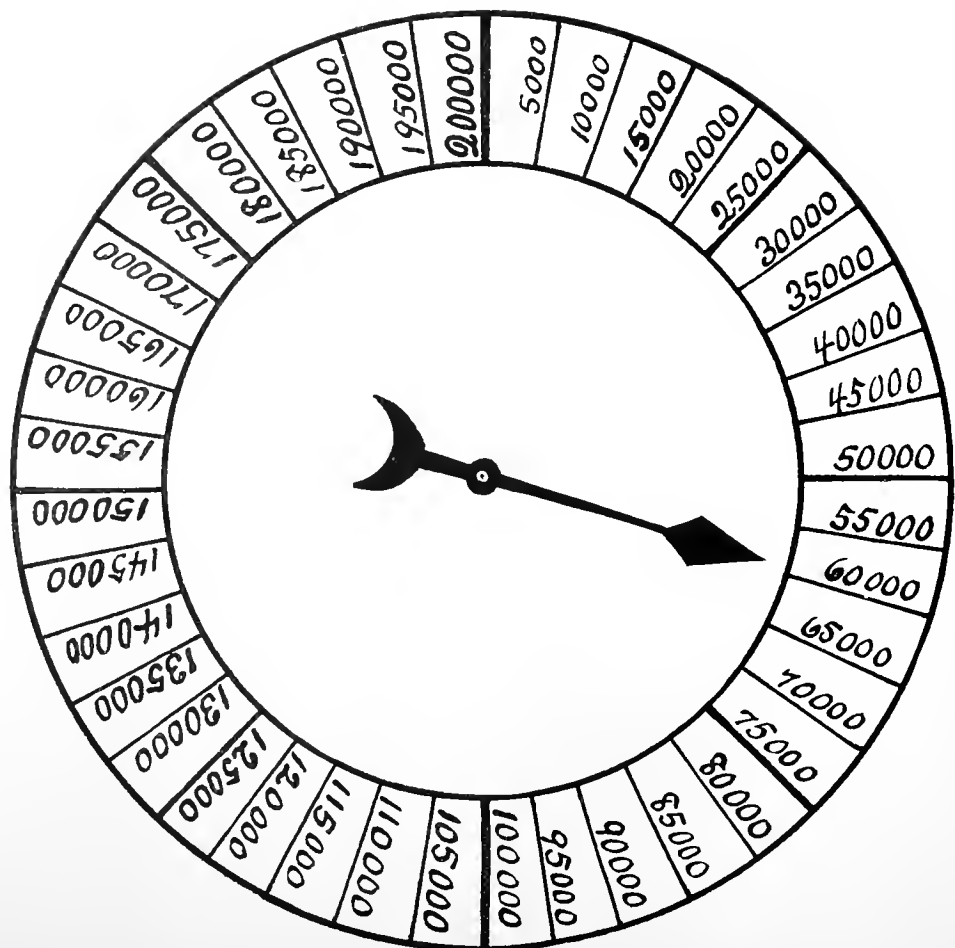
Last, but not least, I desire to speak a

word for the pastor, Forest Byers, who recently assumed the pastorate here. He was formerly one of my boys when pastor in Johnstown, Pennsylvania, and both he and his wife I received into the church there. Naturally I have more than ordinary interest in them. He was a booster for the College all through the campaign and gave me his entire time while there. He is well qualified to be of great help in their building project, having had much experience with a large construction company in Pennsylvania. We have no doubt as to the future of the work there under his leadership, supported by a loyal membership.

W. S. BELL.

BRETHREN RETREAT AND BIBLE CONFERENCE

First, it was what its name implies, a real place of prayer. No one will ever forget the morning meetings; the first week led by Dr. Miller in his own way, throwing around his studies of the book of James a deep devotional spirit. The real revival spirit was present. One could not help but wonder what the effect would have been had all of our churches been represented by great numbers. The second week the quiet hour services were led by Brother Stuckey—two mornings—Brethren Diker and Wirick. Each in their own way brought masterpieces. Heaven was brought down close to the earth in these precious morning hours. And the atmosphere



was entirely Brethren, if you know what that means; and those who were here, know.

North Liberty again sent two of her young people for a week. The W. M. S. of this church is doing what every Brethren church could do, and what Methodists, United Brethren, Evangelical, and Church of the Brethren are doing. Brother Stuckey's addresses should have been heard by every official board in the District. Our reputation as ministers and officers for all pulling together in the program arranged by District Conference is certainly attracting SOME ATTENTION among other church people. We are what we are because of WHAT WE ARE. We can be different whenever WE WILL, that's all. In some of the commercial organizations of the country the following little chorus has been used repeatedly, and I am told with good effect. It is sung to the old tune, "Granny Will Your Dog Bite."

"When we get together, together, together,
When we get together, the happier are we;
For my work is your work, and your work
is my work,

When we get together, the happier are we."

I move you, Mr. Chairman, that every disgruntled nunny in the 'desitric' be required to sing that chorus every morning at the breakfast table for a month before his credentials are accepted in the "Exalted Order of Do-things." "As many as favor the motion will say 'I'. 'I-I-I-*.~*!!'" "The I's have it, and the rule will be strictly enforced. A—men!

Brother Duker, the presiding officer of the Bible conference just closed, merits this mention. In that happy mood which begets happiness, he stood before us day after day, leading, directing, admonishing, speaking a word of recognition as a delegation from some church would file into the tabernacle for the day; never failing to call attention to some special good thing in address, or song, and without a note of disappointment when some one failed to appear on the program; that man Duker makes an ideal leader for just such a meeting. He should be kept at the helm as the old ship of success is certainly coming into the harbor.

Brethren Flora, Tecter, Leatherman, Grisso, Coleman with his evangelistic note and great message, Stewart, and Maus brought good cheer from their respective fields. Besides Brethren Stuckman, and Whetstone brought great sermons. We missed Brother Riddle and his people from Bryan, Ohio.

The last night brought us a great climax with the largest crowd ever convened in the tabernacle for a night meeting. The churches from Elkhart, Goshen, and Nappanee, had had worked out a pageant, religious, beautiful, instructive and inspiring. This, with many of the addresses were of Chautauqua order. From all we have been hearing, there will not be room in what buildings are on the ground for the people next year. But there are a lot of fine new cottages on the east side which can be secured. Brother Brower and his trustees are doing a real piece of constructive work in their handling of the real estate end of the park. They are compelled to lay off more lots. Remember the Conference through its trustees own about 40 acres here with more than a half mile of lake front.

There is a great crowd of fine Brethren here and many more coming. When the lots begin to sell for around \$500, some of you Brethren will wonder why you have waited so long. Better write J. W. Brower, Milford, Indiana, about that summer home you have been dreaming about, and remember that is among real born-and-bred Brethren. If you are not of that type, and you locate here, you will either become one, or life will be made miserable for you. Here's the glad hand; what more do you want?

G. W. RENCH

A TRIMESTER IN JOHNSTOWN, PENNA.

Since coming to the college six years ago, I have not found much time for writing nor indeed have I had occasion to write for this department of our church paper.

One year ago I had the privilege of supplying the Fair Haven and Rittman pulpits over the summer. I trust the good brethren and sisters of those churches will forgive me for not writing about our work at those points. I shall not do so at this late hour. But I do feel constrained to say a word about our First church at Johnstown, Pennsylvania.

On May first, Brother Ashman went to California and asked me to take over his work during his three months' absence. After a protest and a little hesitation at stepping into a pulpit and a work so efficiently manned, I consented and had the pleasure of becoming intimately acquainted with one of the very best churches of our beloved brotherhood.

Johnstown is a typical Pennsylvania city. It has 9,000 Italians, 1,000 Spaniards and perhaps 1,500 or more Mexicans, to say nothing of the Russians, Greeks, Slavish, Poles, etc., concerning whom I made no inquiry because of not possessing their sneezy tongues.

I feel that the Brethren church ought to be doing something for the Spanish speaking people of Johnstown. The Italians are being cared for by the First Presbyterian church of the city, which has a native pastor and a separate mission with services in Italian, an Americanization program, etc.

Johnstown is laid out in the form of a Chinese dragon or as one brother suggested to me: "In the form of a lobster on its back." Our membership is scattered through the original boroughs Kernville, Horners-town, Moxham, Roxbury and Dale. The latter is an independent little zone within the city.

As is generally known, we have a church at Moxham and one at Morrellville. Some of the members of the First church live in those sections of the city, but are permitted to unite with the mission points or remain with the mother church as they see fit.

I had the pleasure of attending the cornerstone laying of the new building now under construction at Moxham. Brother Belote is making a 100% effort to put that work "across" and many are taking heart because they now believe it will be a success.

During my sojourn I noted also that "Joe Gingrich, the Morrellville pastor, is soon to have a fine new parsonage.

Now to come back to the First church, I found the work in splendid condition.

One of the most gratifying things of all was the discovery of such a fine, loyal bunch of young people. They take an active part in religious things and seem to lack the earmarks of the Boeotian, irreverent, simian, superecilious type, so characteristic of a lot of our youth of today (unless my eyes and my intelligence completely trick me).

Much could be said from many angles about the work. The splendid building and equipment, the fine and inspiring choir with Prof. Lloyd Jones (genuine Welsh) leading, the fine pipe organ with Mrs. Harry Darr (nee Effie Goughnour) presiding. May I say that even our sexton "Sam" Launtz occupies a place of no small dignity, running a free jitney service on various occasions.

If space permitted, a word could be said about the various auxiliaries and their efficient officers. From every standpoint the work is "looking up."

It is hard to measure the possibilities of a work like ours in the flood city. The universal testimony seems to be that Ashman has done and is doing a great piece of work there.

I have appreciated this supply privilege as a fine change of occupation, and I could only wish for my teaching colleagues here at the college, the same sort of beneficial change at least once in a while. Our prayers shall surely follow Brother Ashman and all of his co-workers in so fine and substantial a field in the work of the Kingdom of God.

A. L. DELOZIER.

FLORA, INDIANA

I have just received, and read with interest, the Evangelist for week of August 11th. I wonder if every one reads the Evangelist in just the same order as I. First the Editorial Review; second the News from the Field; third the Editorial; fourth the Brethren Pulpit. Please notice the first interest is in what the other fellow is doing. I must confess to a natural aversion to the writing of a report. However, if my reports are as eagerly read by my Brethren as their reports are by myself, then I will put aside this aversion and report the work here.

Our last report of February first left us in the midst of the follow up work after our revival of January. As reported at that time some forty-four were baptized and received into membership. Since then we have received, by relation and baptism, thirteen—making a total of fifty-seven for the year. Ten of the last named coming to us from the Darwin church which discontinued as an organization.

I need not remind you that the Flora church is one of our strong churches. Here we have as fine a following as you will find anywhere. Some of the most capable leaders that we have ever been privileged to work with. Of course we have our problems and certain hindrances to the work, but with the faithfulness which is manifest we are very optimistic of the future. We hold second place in the list of seven churches in the city. The Church of the Brethren is first in membership and attendance. A very fine spirit of cooperation exists between all of the churches. Because of certain conditions

we deemed it unwise to enter into the Sunday night union services which are held at the community park during July and August. After explaining the situation to the Ministerial Association they excused us from these services without any harm to our relationship. The results from holding our own Sunday evening services have more than justified the action. There has been a gain in the evening services since last December, at which time we took up the work, of three hundred per cent.

For three years the Flora church had no Christian Endeavor or other young people's meeting. We were successful in organizing a society, but later discontinued meeting on account of the union services. Up to that time the attendance was good and we will begin services again September first. We do not have the following of young people that we should, due to the fact that they have been long neglected at this place. With the help of certain strong leaders we hope to be able to report a real revival along this line.

The Easter Mission offering, while not what it should have been, was in comparison a great victory for the Lord. Keep your eye on us next year. The Educational Day and Benevolence Day offerings were equally good. The school observed Children's Day with a fine program and were greeted by a crowded house. Flora boasts of a very fine W. M. S. This society aside from contributing \$75 to the expense budget, gave an additional \$50 to a special church offering, \$50 to Foreign Missions, \$100 to Ft. Wayne Mission, \$25 to Ashland, and a substantial sum to the parsonage fund. The Sisterhood Girls will have charge of the banquet at the National Conference. The Sunday school has climbed up considerably over the two hundred mark and prospects are good for further increase. So, Brethren, all in all we praise God for his great leadership and blessing upon his people here in Flora. We do not play to the public nor resort to clap trap methods. We just stand by the "Old Book" and good Brethren doctrine. If that fails we are perfectly willing to fail with it. We have never seen it fail, have you?

As this is a report we feel that we can tell you that after four months of service we were called for another year, beginning October first, with a very substantial increase in salary, and given the privilege of holding two meetings. One of these will be in the Hagerstown church and the other at Berlin, Pennsylvania. These meetings begin October 25th and continue to December 5th. May we ask that you remember us in prayer as we labor in these places for the salvation of precious souls. We will be assisted by J. Basil Long and wife.

This is a lengthy report, but if the editor does not blue pencil half of it we will try and report again about February first, 1927, if the Lord tarries and it be his will.

FRANK G. COLEMAN.

WINCHESTER, VIRGINIA, NEWS

The mission church here has just passed through a four weeks' session of Summer Bible school under the leadership of the pastor. The school opened with an enrollment

of seven and closed with forty on the roll. Three hours of intensive study and work were spent each day for five days a week. The children showed a fine spirit and aptitude to learn the simple truths of the Scripture. The time was spent in teaching the children to read the Scriptures daily, urging them to believe them to be safe, practice them to be safe and live them to be holy. Much time was spent in memorizing the Scriptures. Each child memorized 25 verses, besides learning from memory the Books of the Bible in the form of a poem which gave each one a knowledge in one sentence of the seed thought of each book. Twenty Bible choruses were learned from memory, also other vital questions concerning Jesus Christ and his Word. The children were also taught the value of prayer and each one participated in the practice of the presence of the God of prayer. They were made to realize the need of reverence in God's house and before his throne. At the close of the session a unique Bible demonstration program was given by the children, first in their own church and then it was repeated in the M. E. church South, the largest church in Winchester, having a membership of 1200. The people just marvelled at seeing what little minds could do for God and humanity here upon earth. The children are glad to repeat their program in any church upon request. All they ask is a voluntary offering for the benefit of the much needed heating plant of the church, also to complete the basement for Sunday school purposes. A request is made of all sincere intercessors to pray that the Word which these children have taken in his grace may bring forth an abundance of fruit for his honor and glory. God grant us more teachers who will have a zeal to bring up and nurture children in the Scriptural way.

E. J. ROHART.

WISDOM WAITETH AT DAWN

Wisdom is radiant and fadeth not away;
And easily is she beheld of them that love her,
And found of them that seek her.
She forestalleth them that desire to know her,
making herself first known.
He that riseth up early to seek her shall have no toil,
For he shall find her sitting at his gates.
For to think upon her is perfectness of understanding,
And he that watcheth for her shall quickly be free from care,
For she goeth about, herself seeking them that are worthy of her,
And in their paths she appeareth unto them graciously.
And in every purpose she meeteth them.
For her true beginning is the desire for discipline;
And the desire for discipline is love of her;
And love of her is observance of her laws;
And to give heed to her laws confirmeth incorruption;
And incorruption bringeth near unto God.

"The Bible Abridged." Henry Hallam Sanderson.

Christian Endeavor Evangelism

(Continued from page 11)

the various committees of our Christian Endeavor, we are taught initiative and self-confidence without which we could not be bold in the work of the Lord.

Our Lookout Committees should strive to win others to God. They try to interest the young people in our Endeavor work, they strive to secure new members, and they emphasize loyalty to our pledge. Work of this kind can be done by all of us, too often it is left to a few, but Christ's plan was that all who hear the Word should pass it on to some one else.

The Prayer-meeting Committee is important in selecting good leaders for our Christian Endeavor prayer meetings. All active members should be encouraged to lead frequently.

The Social Committee may be a real help in soul winning. Many times a smile, a friendly word or two may encourage a discouraged soul and may even be the means of winning some out for Christ. We may each cooperate with this committee by being kind and considerate of others. We should be ready to speak a word of welcome or friendly greeting to any stranger who might come to our church. We sometimes do not know how far our influence may extend along this line nor how much good we can do.—The Christian Conservator.

Moslem Missionaries in America

(Continued from page 12)

They have built a splendid temple just outside of Chicago which is symbolic of their cult. One wonders if these converts realize what the name taken by their late leader, Bahai Ullah, means. And if they do, is he accepted as the 'divine Effulgence of God' as this name would indicate? In many cities they have stated worship with libraries and reading rooms.

"Still another form of Islam is here, Sufism, Persian mysticism. Its followers too have headquarters in New York, and hold regular services, which are advertised in the papers.

"It would seem from the foregoing that we shall have to regard Islam as an active missionary force in our midst. And what are we going to do about it

"Christianity has nothing to fear from comparison with other faiths. 'And I, if I be lifted up, will draw all men unto Me,' is as true today as when he uttered those prophetic words. He does not lie buried in Srinagar, but is alive forevermore, as Islam will yet find true."—Selected by Wm. A. Gearhart from "The Literary Digest."

THE TIE THAT BINDS

TETLOW-WAGNER—Chester Tetlow, of Downs, Kansas, and Miss Leona Wagner, of Portis, were united in holy wedlock, at the Brethren Parsonage, Wednesday evening, May 26, 1926. The groom is a grandson of a former charter member of the church, and the bride has been a member for

a number of years. They are at home on a farm near town, and attend our Sunday school and church services. May the blessing of God be upon them.
W. R. DEETER.

PFIFFER-MASON—A very pretty wedding occurred on June 22 in the Brethren Parsonage in Smithville. At this time Mr. Elmer Pfeiffer and Miss Anna Mason were united in marriage, the ring ceremony being used by the writer. These young people are residents of Fremont, Ohio, being members of the Fremont Brethren church, and will continue to reside there. The best wishes of a host of friends attend them.
MORTON L. SANDS.

AMSTUTZ RUTT—The Smithville Brethren church was the scene of a very beautiful and impressive marriage ceremony on Sunday, June 29. This was the occasion of the marriage of Mr. Harvey J. Amstutz to Miss Beulah Rutt which occurred immediately following the regular morning services. The ring ceremony was read by their pastor, Rev. M. L. Sands. The groom was attended by Mr. Frank McKee of Orrville and Mrs. Perry Hurlacher of Waynesboro was matron of honor. Miss Laura Eichelberger of Ashland presided at the piano and Mrs. Lydia King Frieze of Detroit sang two very beautiful solos. These young people are prominent members of the Smithville-Sterling church and the best wishes of a host of friends go with them on their journey through life. May God's richest blessings rest upon them both.
MORTON L. SANDS.

BOWMAN DODDS—Mr. Herbert E. Bowman and Miss Mamie Mildred Dodds were united in marriage at the home of the writer, Washington, D. C., August 3, 1926. The bride is the daughter of T. T. Dodds of Harrisonburg, Virginia, and has been a successful school teacher in her community. The groom is the son of Rev. J. M. Bowman, also of Harrisonburg. Both are members of the Brethren church at Bethlehem. May God's choicest blessings attend them as they journey through life together. Ceremony performed by
HOMER A. KENT.

JACKSON-YOUNG—Arthur Jackson and Edna Young were united in marriage at the home of the bridegroom, at Roanoke, Indiana, at 2:30 P. M., July 27, 1926, by the writer. The groom is the son of Mrs. Jacob Schoeff. The bride is the daughter of Mr. and Mrs. Carry Young of near Roanoke, Indiana. Both are esteemed young people and may God bless them with a happy home.
W. F. JOHNSON.

IN THE SHADOW

LEMON—George Lemon, a member of the First Brethren church, Portis, Kansas, died June 2, 1926, aged 70 years and a few months. He was the father of eight sons and three daughters, all of whom with the good wife are living. Funeral services were largely attended, and conducted by G. J. Wolters, assisted by the writer.
W. R. DEETER.

SHILLINGER—Susan Shillinger, daughter of Andrew and Nancy Yarian was born in Columbiana County, Ohio, August 19th, 1832, and departed this life July 21, 1926, aged 62 years, 11 months and 2 days. She was the second member of a family of ten brothers and sisters and was the second of this group to be called by her Master to the life beyond.

In 1901 she was united in marriage to Charles Shillinger of Roann, Indiana. To this union were born two children—a son and a daughter. The son preceded his mother in death in infancy, and the husband and father just thirteen years ago on the same day as the mother. The deceased was a member of the Roann Brethren church, and hers was a consistent Christian life, being spent in service for the welfare and happiness of others. She will be greatly missed by all who knew her and in the home the loss of a mother is keenly felt by a devoted daughter. No language can express the beauty, the power, and the majesty of a mother's love.

Those in mourning are—the daughter and son-in-law, Mr. and Mrs. Matthew Baber; three brothers—Wilson and Samuel Yarian of Roann, Indiana; Sylvanus Yarian of Los Angeles, California; five sisters—Mrs. Mary Swihart of Roann, Indiana; Mrs. Gertrude of Akron, Indiana; Mrs. George Smith of Chili, Indiana; Mrs. William Bretz of Watertown, Ohio; and Mrs. Alfred Warsaw of New York, and many other near relatives and friends. Funeral services were conducted by her pastor, O. C. Lemert, in the Roann Brethren church, and the body laid to rest in the Roann I. O. O. F. cemetery.
O. C. LEMERT.

SWIHART—Anna Horner, the daughter of Eli and Catherine Horner, was born May 15, 1847, in Westmoreland County, Pennsylvania, later moving with her parents to Ashland County, Ohio. In 1866 she came to LaGrange County, Indiana, near Brighton, where she lived the remainder of her life.

On November 13, 1872, she was united in marriage to Joseph Swihart. To this union were born five children, Aura M. Wolfe of North Liberty, Indiana; Rollin J., Jason E., and Alma E. McDonald of Brighton and Bertha A. Merrifield of Glenview, Illinois. She also leaves six brothers and ten grandchildren.

She accepted her Savior early in life and continued faithful to the end. She lived ever for those about her and was a shining example of service and self sacrifice.

While at the home of her daughter in North Liberty she was stricken with pneumonia and passed away July 15th at the age of seventy-nine years and two months. She is mourned by all who knew her. We will miss her cheerful greetings and her deeds of kindness are beyond our power to reckon, but our loss is her eternal gain.

Funeral services for Mrs. Joseph Swihart, who passed away at the home of her daughter, Mrs. C. G. Wolfe, at North Liberty, Indiana, were held Sunday afternoon, July 18th, at the Brighton Chapel and burial was made in the nearby cemetery.

Rev. J. Allen Miller who had been attending the annual conference of the Brethren church at Shipshewana Lake, officiated.
BERTHA E. MERRIFIELD.

PAYTON—Marguerite Ann Payton was born in Fort Wayne, Indiana, May 16, 1922 and departed this life July 26, 1926, after an illness of three weeks' duration, a complication of scarlet fever and diphtheria. It was a relief when the Messenger came to take her out of this earthly struggle which meant so much suffering for her. She leaves to mourn her departure a mother and step-father, Harry Bonawitz, one sister, two step-brothers, one step-sister and four grandparents. She was a girl of unusually sweet disposition and had many friends. She will be sadly missed in the home, in Sunday school and wherever she was known. Our loss will be heaven's gain.
W. F. JOHNSON.

ANNOUNCEMENTS

OPEN FOR REVIVAL WORK

I will be available for evangelistic work from September on. Anyone interested may address me as follows:

EMMA M. ABOUD,
2150 Eight Ave., Astoria, L. I.
New York City.

FILLMORE, CALIFORNIA

The Fillmore church is seeking a pastor to take charge of the pastorate for the year beginning January 1, 1927. Applications should be made to the following address,

E. R. ROBINSON,
521 Ojai Road, Santa Paula, California.

OPEN FOR PASTORATE

I have resigned at Martinsburg, Pennsylvania, and will be open for a call to a pastorate. Anyone interested please write me at Martinsburg, Pennsylvania, or see me at General Conference.
JAMES S. COOK.

ON TO WINONA

This bit of information may be a little tardy, yet we believe it may help some to decide at the last moment to wend their way to Winona. The first thing I wanted to say was about health conditions. I am glad to inform the brotherhood that if there were any cause for alarm as to health conditions last year, this cause has been removed. There is not a case of sickness of any kind at Winona at present. The water supply is excellent, using as they do, the same supply of water that is used in the city of Warsaw. As to lodging I would say, there will be room for everyone. Winona is prepared to comfortably entertain almost every man, woman and child in the Brethren church, for I am told they can easily care for 20,000 persons. The same rates prevail as in other years. You will not need to secure your lodging in advance. If you had not planned to come, after reading this, pack your grip, jump into the flivver and head it toward Winona. We assure you the best of accommodations, even the kind for your liking at a very meagre figure. This ought to be the greatest conference ever. It will be, if every church will see to it, and have its full share of delegates. I shall be glad to assist any one in finding suitable lodging. If I can help you, inquire for me on arriving. Thank you.

C. C. GRISSO,
Chairman Entertainment Committee.

ASHLAND COLLEGE

Ashland, Ohio

ASHLAND COLLEGE will open its Forty-ninth Year, Tuesday, September 14, 1926. The following departments offer the customary courses:

ARTS AND SCIENCES, leading to the usual bachelor's degrees.

SEMINARY, recently extended on a six-year basis,—three in the Arts College and three in the Seminary. The Bachelor of Arts degree at the end of four and the Bachelor of Theology at the end of six years.

EDUCATION—Two years' course leading to elementary certification under Ohio laws. Also in other states with equivalent requirements.

Four years' course leading to the degree of Bachelor of Science in Education. Certificates granted for state-wide teaching in High School. So in other states with exchange arrangements with Ohio.

MUSIC—Piano, full graduation courses with two teachers.

Voice, as above with three teachers.

Violin, with one teacher and an assistant.

In every relation and in all courses of instruction, the whole institution is frankly and avowedly Christian. In courses permitting religious discussion, Christian ideals are stressed.

Student life and activity are largely under the close and sympathetic supervision of two Deans, one for men and one for women.

Parents and young people are both alike asked to consider this College when contemplating further study.

For catalogue and further information, write to the president,
EDWIN ELMORE JACOBS, M. Sc., Ph. D.

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NUMBER 33

AUGUST 25,
1926

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



DOES THE DECALOGUE NEED REVISION?

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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R. R. Teeter, - - - - - Business Manager

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EDITORIAL

Downward Revision of Moral Standards

"Downward Revision" has long been a term to capture the popular imagination when applied to tariff problems, and it has some sound reasoning back of it, but when such words are applied to moral standards, as they frequently are in practice if not so often in theory and declaration, they are wholly lacking in any reasonable foundation. Downward revision in this connection is based upon the very human disinclination to go against the current, or popular practice. People prefer to drift, to go with the crowd, to take the easier course. Such a course, however, militates against strength and efficiency, and makes impossible the development of the highest and finest character. And the more one pampers self by lowering the standard and easing up on the strain, the more unworthy and disappointing is the result. The more a gardener neglects his garden the more the weeds will grow, the harder the soil becomes and the more stunted and unresponsive becomes the good fruit of the ground. Evil and inferior qualities are as ubiquitous as weeds, and without constant and determined resistance will find their way into life with dreadfully disappointing and even disastrous results.

This is saying nothing new; it is a fact perfectly familiar to everybody, and yet there are great hosts of people who deliberately fold their arms and follow the line of least resistance. Because the majority of his crowd played cards, smoked cigarets and tipped in bootleg liquor, a young man who had not been used to such conduct began to indulge, at first lightly and then more generously, though he himself was a church member. It was easier to fall in line than it was to resist the temptation. A splendid young business man, who was getting ahead financially in a very remarkable way, but who was nevertheless a victim of excessive smoking and was beginning to reap the fruit of such dissipation in his own body, said when admonished to quit, "But I can't; the habit is too strong." What he really meant was that he did not want to endure the discomfort and effort of quitting, that he preferred to indulge the pleasure and ease of continuing. A young couple entered upon their new home with nightly prayer and the reading of the Word and the offering of thanks at the meals, but in the community where their home was established they formed intimate contacts with friends and neighbors who were worldly and godless, and joked about pious folks and religious matters, with the result that these two young people became very cautious that no one should suspect them of being given

to religious practices, and finally they lost their relish for it and gave it up altogether. It was easier for them to drift into worldliness than to endure the ridicule of friends. A young lady who was a talented Sunday school teacher and had been a spiritual power among her classes of girls in the past, began to break over at the earnest solicitation of a particular group and to go to the movies quite regularly and to attend quiet little dances on occasions. Her girls and their mothers nearly all indulged in such things and they insisted that it was perfectly right. She thought it was easier to yield a little to her girls' importunities than to run the risk of offending them by her refusal and an undue effort to force upon them her higher and more spiritual viewpoint, to which they seemed averse. The result was that she went from little to more indulgence, until she so neutralized her spirituality that she lost her power. Some very godly mothers of a certain church, with little children prattling about their feet, picking up every word and suggestion and imitating every bearing and habit of dress, and with the women and girls of the church and community trusting in the steadfastness of their examples, though all others might be frivolous and unstable, as confidently as the religious devotee reads the Word of God, began to feel the strain of maintaining their conservative ideals and habits. So they counselled among themselves that they might be making themselves needlessly peculiar and out-of-step with the crowd and that there was really no harm in being up-to-date and no virtue in being out of style. They began to conform to the latest fashions, subtracting from the modesty of their dress, the naturalness of their features, and the womanliness of their hair, until they felt decidedly less distinctive and more at one with the world.

But so many evidences of this tendency to weaken before our high standards have been pouring in upon us that we would become monotonous if we should attempt to enumerate them all. From the ministry as well as from the laity they have come. A Protestant minister said in our hearing, "There are some things in the Sermon on the Mount that we cannot practice now, that is literally; they are impractical from that standpoint, but the spirit these admonitions of our Lord convey, is very fine and must continue to be our spiritual ideal." And he instanced his remarks by citing the injunction to turn the other cheek and to give the extra cloak. "Ripple," in the "Christian Endeavor World," calls our attention to the fact that a Jewish rabbi in New York got into headlines by declaring that the Ten Commandments were out-of-date and ought to be revised so as to be more in harmony with modern life. The Sermon on the Mount, too, he said, ought to be discarded for the reason that it is impossible to live up to it. "Ripple" remarks that "There is a strange similarity between those arguments and the arguments we have long heard about the Christian Endeavor pledge and the Eighteenth Amendment. Young people cannot live up to the Christian Endeavor pledge, we are told; therefore abolish it or tone it down almost to the vanishing point. Similarly we are told that the Eighteenth Amendment cannot be enforced, and consequently should be abolished or modified so that its enforcement would be equivalent to non-enforcement." Then he adds, "To argue that ideals should be abolished because they are hard to reach is unconvincing ... One cannot get rid of the feeling that people want to abolish them because they are so inconvenient. They hurt the conscience. It would be so nice if nobody ever reminded us of our duty, or the voice of God did not call at certain moments, 'Thou shalt not.'"

No, there must be no downward revision of moral standards. So long as the sparkling diamond is desired above the dull, uncut stone; so long as the mighty and stately oak of the forest is more valued than the tender sapling; so long as the strong, beautiful and self-controlled life is more highly prized and respected than the weak, undisciplined, selfish, ugly soul, just so long we must not, dare not permit a lowering of moral standards.

Checking the Divorce Evil

We do not half realize how serious a problem the divorce evil is, nor how it is continually increasing. That alone can explain the church's undue silence regarding it. We do not understand that it is becoming a real menace to the American home and to national ideals and strength. We have imagined that because church folks do not belong to the divorce stratum and know very little about it, that there is very little of it. Of course it requires very little ob-

servation to convince us that there is all too much divorce within the church itself, but it is certainly true that there is very much more outside than within. It is very evident, however, that we do not realize the extent and the spread of it, not the importance of taking steps to check the evil. We seldom preach about it, seldom write about it and very seldom is it the subject of any discussion or conversation, excepting in a gossiping way. There are many men in positions of civil authority, who are rebuking us by their interest in combating the evil and are calling us to cooperate in the task. The church cannot afford to keep silent or to withhold its influence in so serious a social problem. It has a divinely given message on the question, positive and preventive as well as corrective, and to fail to deliver it is infidelity to its commission.

Judge Morschauser, of New York, in an article in the *Woman's Home Companion*, points out that the number of divorces per thousand population is increasing while the number of marriages is decreasing. He calls all to cooperation in an effort to solve the problem and offers some suggestions that would be worthy of a pronouncement by an ecclesiastical body, if he had laid an additional emphasis upon proper moral and Christian training in the home. They should start us to thinking seriously about the matter. Following are his suggestions for the check of the increasing divorce rate:

1. Lessening the strain in home and business life. In their ambition, parents push their children to the breaking point. They must go through school quickly. They must make teams and fraternities and sororities. They must be popular. They must look smart, and keep up with the fads of the day.

2. The passing of stricter, uniform marriage laws. It should not be possible for a young couple, intoxicated by driving forty miles an hour in the moonlight, to rouse some village justice and be married before the intoxication passes. A license should be granted only in the county where the woman resides, and the application for the license should be made at least two weeks in advance.

3. Divorce should be made prohibitive, and legal separations should be substituted for divorce. Repeatedly I have seen that both parties regretted the action when a case actually came to trial. The plaintiff would have withdrawn the charge if she had not feared the scorn of meddlers who urged her to bring suit. Again only false pride, the determination not to admit her mistake, prevents a reconciliation in court.

And when I tell you that for every one hundred and fifty cases in which the decree is granted in my court are one hundred in which reconciliations are effected, you will understand why I believe that, in their hearts, most couples want not divorce but an adjustment of their difficulties.

EDITORIAL REVIEW

Brother E. M. Riddle, pastor of the church at Bryan, Ohio, reports the work of that congregation as moving forward in an encouraging way. A successful Vacation Bible School was conducted and the total enrollment was 64. Brother Riddle was superintendent of the school, in which work he has had previous experience. The pastor has been retained for his fifth year at an increased salary.

Brother George E. Cone, pastor at Milledgeville, Illinois, reports the reception into membership by baptism of four on a recent date. The church in its physical appearance is undergoing improvement. The pastor also reports having been engaged in Daily Vacation Bible School work, a union school which numbered 115 enrollments. Brother Cone taught lessons in "The Tabernacle of the Wilderness" and found the work very profitable as well as enjoyable.

According to custom, one issue of the *Evangelist* will be dropped at the General Conference season, this year, being the issue immediately following Conference, or the issue of September 1st. The next number will be under date of September 8th. We suggest that district conference program committees whose conferences meet in early October would do well to get their programs in the editor's hands for that issue.

Dr. C. F. Yoder writes that encouraging progress continues in our Argentine mission field. Several good Sunday school teachers have been added to the mission at Rio Cuarto. The attendance at the two stations in Buenos Aires is very good and the locations are apparently strategic. The thing that impresses us about the report is the vastness of the field and how constantly our workers must be seeking to spread themselves out to the limit. How challenging is

the task and opportunity of the church, when such conditions in this and other fields are brought to our attention. Truly the harvest is plenteous but the laborers are few.

Brother G. E. Drushal writes another interesting letter concerning the progress of the work at Lost Creek, Kentucky. The regular Sunday services have reached a high water mark—154. Brother Mark Early, who with his wife recently joined the Riverside Institute force, is being used in the pulpit as well as business manager and teacher. The statement that Riverside has contributed fifty per cent of the educational uplift in Breathitt county in recent years, we can easily believe to be true. It has been a work of very great and good influence and continues to be so, and as such deserves the loyal support of the entire brotherhood.

Brother George H. Jones, on behalf of his committee appointed by General Conference to arrange in some manner to take care of the interests of the boys and plan for their interest and development in religious ways, makes an appeal in this issue for all who are concerned to come to Conference and meet with the committee. The letter came too late to accomplish its purpose, but we are giving it space because of the interest it may create and the hope it may give the youth to know that actual effort is being put forth to do something for them. There ought to be a very general participation in this canvass of plans and programs. The ministry ought to be one hundred percent interested in this problem, and if not all have plans to suggest, all might be profited by hearing the discussions and having their vision of the problem enlarged.

Dr. W. S. Bell reports what another group of small Pennsylvania churches did for the Endowment campaign. The churches visited are Aleppo, Quiet Dell, and Sugar Grove, the Green county circuit, being served during the summer by Brother Orville Ullom, graduate of Ashland College; and the Highland church in Washington county, where Brother Thomas F. Howell is pastor. These churches showed their loyalty to the extent of \$841.60. Not every congregation can put the Endowment dial forward by great leaps, but every one can give at least a little lift, and with every one doing its best, whether little or much, the campaign is destined to go over the top with a shout. It speaks for a growing interest in Ashland College to find every group of Brethren, large or small, in every nook and corner of the brotherhood, coming forward with a generous gift for the support of our own church school. The dial now stands at \$59,476.80.

Items of Interest

The Dr. Jekyl and Mr. Hyde type of church member will eventually be detected and brought to task for his duplicity and when that happens, it will ill-become him to assume a defiant attitude toward his accuser.

The Western Christian Advocate notes the recent death of Dan Crawford, a missionary in Africa, was of universal interest. He had been a servant of Jesus Christ in the Congo for a long lifetime. He went there from his native heath in Scotland, following closely in the footsteps of Henry M. Stanley. He located himself in "the long grass," as he was wont to call it, and remained for twenty-seven years without returning to civilization. He made one of the most remarkable records since the days of Livingstone. In 1913 he came out and back to his friends, told his story, wrote a book, "Thinking Black," and went back leaving a trail of light behind him.

Sixty members of the Commission on Interracial Cooperation, besides more than a hundred visitors, representing all parts of the South, met together at Tuskegee Institute for the seventh annual meeting of the commission. The meeting was the most largely attended, and in the opinion of many the best, in the history of the movement. Among the number were many well known ministers, educators, business and professional men, Y. M. C. A. secretaries, and leaders of women's religious and civic organizations. Racial and interracial problems were discussed, and special effort will be made during the coming year looking toward better railroad transportation for Negroes, fairer distribution of school funds, improvement of the environment of Negro children, better housing and sanitary conditions, and the encouragement of home ownership.

GENERAL ARTICLES

The Christian Attitude Toward Science

By Prof. R. R. Haun, Head Dept. of Physics, Ashland College

Modern science is said to have begun with Gallileo, who lived the latter part of the eighteenth century. He was the first to demonstrate and prove his theories by experiments, and consequently to state with authority many of the ideas that the old natural philosophers, as they were called, believed to be true. He proved the laws of the pendulum, upon which our clocks are based; he verified the laws of falling bodies and gave the famous Archimedes principle dealing with the buoyancy of objects immersed in liquids. Many of the other important laws of the universe were first formulated and proved by Gallileo. One of the ideas he had was that the earth revolved around the sun instead of the sun around the earth. Now this was unfortunate for him, because the rest of the people of that day believed that the sun revolved about the earth and when Gallileo continued to teach the opposite and incorporated the idea into his book, then the church took action, placed Gallileo on trial, pointed out to him that such an idea was impossible and contrary to the scriptures, and finally compelled him to recant his teachings and sayings about the matter or else be expelled from the church and sent to purgatory. And yet Gallileo was right and the church was wrong and every boy and girl is taught now in geography just exactly what Gallileo maintained and the church opposed at that time.

The church also opposed the idea that the earth was round because a figurative expression is to be found in the Bible about the four corners of the earth. And so ever since the days of Gallileo it has continually opposed new ideas that have been developed by scientists, always in the end being forced to give in and accept the new idea and adapting herself accordingly.

This has been a very unfortunate condition, which while improving still continues to exist today and proves detrimental to the best interests of the church. In the first place it severs the men of science from the church by unjustly criticizing the work that they are doing. But worst of all it is helping to estrange the young people from the church. In this modern day of education, there is scarcely a child who does not in the public or high schools learn something of science and come to appreciate the exactness and reliability of the scientific method. When a principle is taught them and demonstrated and they justify the idea with their own personal experiments in the laboratory, then they are impressed with the reliability of scientific procedure and the foolishness of questioning the results. Having thus been convicted of the absolute truth of the science they have learned, they question mentally their religious leaders and teachers who slur and ridicule scientists and scientific achievement, when they should be helping their pupils to adjust the differences where they seem to arise. Naturally too they are characteristically passing through a general period of doubt at that time and so they are further alienated by this condition.

Now this idea that science is detrimental to religion is absolutely false and without foundation. It probably has arisen for several reasons. In the first place because of incidents like the one mentioned at first, where discoveries of science have appeared at first to be contradictions to the Bible and were fought instead of investigated and adapted by religious leaders. In the second place, scientific men, because they are continually thinking in terms of ideas that they can demonstrate by experiments with physical exactitude, have a tendency to neglect those truths of the inner life, which can not be so easily demonstrated. And yet it is not true that scientists are atheists, or that they try to explain away God, and numerous quotations can be given

to show the faith of real scientists. Sir William Crookes says, "I cannot imagine the possibility of anyone with ordinary intelligence entertaining the least doubt as to the existence of God—a Law Giver and a Life Giver." Lord Kelvin says, "I cannot imagine anything so absurd as atheism." Sir Oliver Lodge makes this statement, "the tendency of science, whatever it is, certainly is not in an irreligious direction." And just in the last few years a group of the leading scientists of the world have signed a statement expressing their belief and conviction in God.

In the third place people sometimes express the idea that science tries to explain everything without God. On the contrary however a study of science really acquaints one better with all of the detailed laws and principles of the universe and makes one realize more than ever the necessity of an all powerful and all wise Being who can thus create a universe so wonderful in all detail and so marvelous in its perfection. The tremendous size of the universe as revealed in the study of Astronomy showing as it does that some of the stars are so far away that it takes light traveling at the rate of 186,000 miles a second thousands of years to span the space between us and them, testifies to the omnipotence of God. The perfectness of all of the laws of the universe with complete absence of discord, as one observes in any of the sciences is a tribute to his omniscience. The mere fact that water expands on solidifying, which is contrary to the properties of practically every other known substance, is an indication of the care and providence of God. For if water like other substances were to contract on cooling, it would become heavier and sink to the bottom and thus the rivers and seas would freeze from the bottom up and all of the fish life would be frozen out. And so the more one studies the sciences the more clearly he can see the hand of God in and through it all.

In fact it is not only true that science has not been a hindrance to religion, but it has actually been a contributing factor in the development of religion. Most especially is this to be seen in the fact that it has made a great contribution in bringing religion out of superstition and mysticism. Among the primitive peoples, was made up largely of magic and superstition. When one was sick, the sickness was due to the presence of an evil spirit and consequently the evil spirit must be appeased by mystic and religious rites. If rain was needed it was to be obtained by flapping the arms in imitation of falling rain, thus suggesting their need to the divine being. Similar ideas were found among the Hebrew people and as late as the eighteenth century, when bells were first put on churches in Europe, they were placed there for the purpose of keeping the evil spirits away, as is explained on the inscriptions upon some of the church-bells. In the meantime science has shown the meaning of sickness and the cause of rainfall and will in the near future prove the possibility or impossibility of spirits influencing the physical world around us. And thus continually science has helped us to come to a purer and higher religion because it has helped us to throw away a lot of these superstitions with which it was so closely linked in the past. And such work it may continue to do for us in the future if we but give it a chance.

Furthermore science is making its contribution to religion in that through science missionaries are able to make a first approach to foreign peoples. Especially is this true of medical science, since through rendering medical aid to the people, their confidence is obtained and the way opened up for further work. Also the industrial achievements and scientific machinery play an important part in the appeal to the natives of the southern continents.

Finally, science is making a contribution in that like religion it stands for the truth. The truth about the universe is the highest aim and ideal of all science. The truth about God is the highest aim and ideal of religion. And to one who accepts God as the maker of the universe, as not only Christians but even extreme scientists do, the study of one can not but lead to the other. The scientist may have theories of the universe that are wrong and conflict with the true knowledge of God. The theologian may have theories of God that are wrong and will conflict with the truth of the universe. But when the truth is known in each case there can not and will not be any conflict between them. If God made the universe, one can not study his production and learn something that is not true of him. On the contrary one must be led to a closer and better understanding of him.

What then should be the Christian attitude toward science? In terms of the above the answer is easy, and is

that there should be cooperation at every opportunity that presents itself. The Christian institutions ought to be the greatest places of scientific research in the world. The Christian people and the Christian leaders ought to be the most eager people of all to learn of new scientific discovery and be the interpreters of these facts in terms of the God of the universe. When apparent conflict arises, instead of trying to suppress the idea, if it were given time, it would adjust itself. If the scientific interpretation is wrong, no one will find it out quicker than the scientists themselves, who are studying that particular idea. If the theologian's idea is wrong, a theologian will discover it more quickly than anyone. Why should an issue be raised and the faith of a lot of people shaken because they can not understand all of the points involved in the issue? Let all work together for the purpose of knowing the truth about God and his universe and if that ideal is placed first, there need be no disputes and no difficulties. Ashland, Ohio.

The Hope of the World

By Louis S. Bauman, D. D.

A careful study of world conditions today almost forces the conclusion that the problems of humanity have about outgrown the wits of humanity. The problems confronting the nations today have become so immense in their sweep and so complex in their elements that the minds of the boldest optimists verge on despair.

War-torn and bankrupt nations are beginning to feel that the doctrines of economists, the fair speeches of statesmen, and the uncertain "scraps of paper" signed by their rulers are worse than useless. Burdens increase. Masses grow hopeless. Hatreds become more hateful. War-clouds hover threateningly. Men are conscious that there has been a shipwreck, a catastrophe. They scarcely know who or what is to blame. They know that things seem to have gotten beyond the control of the wisest of their seers. Confusion runs rampant everywhere.

A great newspaper writer wrote the other day: "Joseph Sartori, the Los Angeles banker, brings back a bleak and discouraging picture of Europe. No sane person can deny that the whole world is entering upon a period of strain and terrible peril. Every country in Europe feels herself sinking into a hopeless morass of debt and ruin. Yet, every country feels itself strong, as yet, in a military way. If there is anything more dangerous than a nation under arms, feeling the approaching pangs of starvation, I don't know what it is. A hungry soldier is worse than a hungry wolf. It may be a bitter fact, but it is an undeniable fact—Europe's day of glory has passed."

We cannot understand how any man can face the world situation today and fail to see that the world is in need of some masterful, if not miraculous, saving power. Perhaps it is in need of some saving power of which it has long known, but has never seriously tried. It is rescue, not reform, that the nations of the earth sorely need. And, where are we to look for the only power that can rescue? Who is there that can breathe life into the miasmatic atmosphere that seems to be settling like a pall over the whole world, and save the dying?

Beyond question, at the base of the world's woes today lie the old age-long racial hatreds that have been responsible for nearly all the blood that has run in rivulets upon the battlefields. If these foolish, silly, childish hatreds could be driven forth from the hearts of men, what is there to prevent mankind from instantly entering his "Golden Age"? The bosom of earth literally bursts today with life-giving milk,—enough to fill to the full every empty stomach among men, and that three times a day. And the same old Mother Earth stands ready to yield her riches of clothing and housing for all the millions of earth. She is lacking in no material gift whatever. She simply overflows with wealth. And yet, and yet, poverty, misery, and woe,

stalk forth everywhere among her dejected children. Something is radically, radically wrong, somewhere!

The simple truth is, men are not living in proper relations with each other. It has been the same old story throughout the ages past. Four hundred years before Christ, Socrates despaired of his fellows as he watched them needlessly bite and devour each other, instead of devouring the fruits of the earth. In desperation, he cried: "We must wait till some one comes from God to instruct us how to behave toward divinity and toward man!" And so we feel today! But, the great difference is, unlike Socrates, we do not have to "Wait!"

Some One has come from God to instruct us. The one thing needful is for men to take his instruction seriously. The pure Gospel of Christ, known to men for twenty centuries past, awaits first serious trial by the nations of the earth. So long as they rebel against bowing to its authority in all things therein, they will continue to sink from despair to deeper despair. Some day, the Christ-rejecting nations will "touch bottom." They are not far from it now. In their extremity, to keep from perishing in their iniquities, they will turn. Real Christianity awaits that day she knows must come. In that day, men will be set free from all their chains by the dynamic power of God's truth and love as seen in the face of Jesus Christ, and exemplified by his life.

When the dynamic power of God's truth and love really begins to operate,—when mankind shall have come to an end of its own useless inventions,—when the Gospel in its glorious fulness shall be made a really serious practice among men,—then and not till then will there exist that righteous attitude of mind among races now antagonistic, that is absolutely indispensable to human welfare and happiness. When the world of men once comes to realize, as sooner or later it must, that the living God who sits above it and watches over all through the passing centuries, "is no respecter of persons," and that "He hath made of one blood all nations of men for to dwell on all the face of the earth,"—when they come to understand that with all that it implies, then, and not till then will there be the desire and will to peace, the necessary determination to get at and to grasp the view-point of others, and the purpose, to cooperate and build up a happy world order. In that day the nations of earth will at last have learned the truthfulness of the old Siamese proverb: "When in love, even boiled vegetables are sweet; when you hate one another even sugar is bitter."

The processes whereby the world will be brought to end its rebellion against the Christ of God, to bow its proud knees to his authority as "King of Kings and Lord of Lords," to accept his attitude of mind in all its social, po-

litical, commercial, moral, and spiritual affairs,—those processes are known to God and revealed through his Word to those who wish to search and know. God is making no mistakes. He walks this earth exceeding sure though his steps are often centuries apart. His great purposes are ripening fast. If man's civilization is really toppling to its fall, we may be sure that God is making bare his mighty arm to establish the kingdom that shall never pass away, even as he spake through Daniel, his prophet. It is written by another of his mighty prophets: "He will not fail nor be discouraged, till he have set justice in the earth." Omnipotence is not dismayed by the failures of men.

"It seems to me that you missionaries have the most hopeless work in the world," said an English lady to Elizabeth McCauley, missionary at Guntur, Indian; "yet, you never seem depressed. What is it that makes you so happy?" The reply was short and simple: "The work is not ours, but God's!"

In that simple answer lies the secret for overcoming all depression that may come to us as we gaze out upon the seemingly hopeless struggles of the war-like, weary, sin-polluted, fever-tossed nations of men. Faith does not despair. She knows that "The work is not man's, but God's!" Long Beach, California.

Reverence in Worship

By Professor A. T. Robertson

(The following article from the facile pen of Dr. A. T. Robertson, professor of New Testament Interpretation in Southern Baptist Theological Seminary, and popular Bible lecturer, was previously published in "The Christian Index." It impressed us as being advise so universally needed that we are passing it on to the Evangelist readers.—Editor).

It is incongruous to have irreverence in worship. Real worship requires reverence and is impossible without it. But one does not always find it even in Roman Catholic churches which make more of the worship than most Protestants do. In the Antwerp Cathedral in 1890 I saw a lady diligently counting her beads and saying her *Ave Marias* and *Pater Nosters* while she watched me and other visitors in the cathedral.

Protestants, except Episcopalians, have put the sermon to the fore so much that they often overlook the element of worship, especially during the sermon. Then we feel at liberty to take a nap or to let the mind wander and sometimes one sees a supposed listener reading the hymn book for diversion or occupation. The preacher has to bear the burden and the blame for whatever disconcerting interruptions appear while he is preaching. But it is not always his fault. The listener may be wholly to blame for various reasons, though sometimes the sermon may call for too little or too much mental effort to hold the attention of the listener who does not mean to be inattentive and certainly not irreverent. Persons have been known to slip out of church during the course of the sermon, sometimes to the dismay and the confusion of the preacher, though some preachers grow hardened to such experiences and take them as a matter of course.

The social side of church life makes reverence in church more difficult than one could wish. Some city churches have a large vestibule at the front where people may pause after church for exchange of social greetings and where the pastor may hold a sort of reception if he so desires. Certainly this is much better than for the pastor to be expected to greet the departing audience at the church door with the cold wind blowing upon his overheated vocal organs.

In most churches the benediction is the signal for an instant buzz of conversation throughout the auditorium. Many sensitive souls feel that is more or less of an anti-climax to the worship just before and tends to dissipate the spiritual impressions already made. There is something to be said for this view, beyond a doubt, though it is not easy to see how it is to be wholly corrected without a distinct loss to the social atmosphere that seems to count for so much today. Some people call a church cold and chill if they are not warmly greeted by pastor and others after the service. But clearly the services truly should be over before the social phase begins. One can sometimes hear whispering before the benediction is pronounced. While the last hymn is sung, one may see people putting on their overcoats or wraps or overshoes or reaching for umbrellas or hats so as to be able to make a dash for the door the moment the close of the service comes, if indeed they do not depart

during the singing of the last verse of the hymn. I know one pastor who had several times begged the audience to desist from such unseemly behavior without success. So one morning while the last verse was being sung the pastor put on his overcoat and started out without the benediction. It was a drastic procedure, but the story goes that it cured that particular church of that irreverent habit, though it caused a deal of talk meanwhile and not long afterwards the pastor left for pastures new. It is often true that people will not tolerate in the pastor what they do themselves.

It is unseemly for the Sunday school to run over time and to interfere with the opening part of the worship. Sometimes the audience seems pitifully small till the Sunday school comes trooping in quite late. Better late than never, to be sure, but, if we are going to have the morning or the evening worship, we should contribute our share to making it real worship and helpful to all. The spirit of the preacher is often tried by the small audience with which the service starts off. I once knew a deacon who was always late and who always came in just after the collection. People drew their own inferences about this peculiar habit but it did not add anything to the worshipful spirit at church.

The pastor himself may lose sight of small breaches on his part. I recall a pastor who was busily turning the leaves of the hymn-book in search of the next hymn, while another brother was leading in prayer. I was in the pulpit with the pastor and heard the noise of the leaves of the hymn-book as the pastor rustled them. That incident made a very unpleasant impression on me. I could but wonder what the pastor really was thinking about God and our attitude toward him in prayer. To have a good hymn selected was a fine idea, but not at the cost of such a breach of reverence on the part of the real leader in the worship.

It is only too common for members of the choir to pass pieces of music, to turn the leaves of the hymn book, or even to whisper about the music while the preacher is trying to lead in prayer. I have had precisely that experience only too often. I had rather have reverence on the part of the choir than artistic singing without it. Such conduct on the part of choir or preacher overlooks the fundamental thing in worship, the presence of Almighty God. Anything that ignores the fact of approach to God detracts from the worshipful spirit. It is needless to say that such thoughtless conduct on the part of the leaders of the worship sets a horrible example for the audience.

It can not be assumed that all the audience have bowed heads or even closed eyes during prayer. That ought to be true, but it is not always the case as anyone who comes in late to church during prayer can observe for himself. To sit bolt upright with open eyes during public prayer is sheer irreverence. It means that one is not in the spirit of worship and declines to participate in the act of public adoration of God. That is a bold defiance of all the decencies of public worship. It betrays an irreverent spirit and an impenitent heart.

To be sure each individual can worship God in church even if the atmosphere is not conducive to fellowship with

the spirit of God. But people come to church largely because they feel the need of this communion with God and the fellowship of the saints. It is not enough for the sermon to be able and eloquent. The music may be noble and inspiring. The people may be cordial and warm-hearted. But one has missed the main thing if he has not found the merey-seat and humbled himself in adoration before the God and Father of us all.

There are hindrances enough all about us that have to be overcome by those who come to church. All too many do

not come at all. Those who do come should find not only a welcome but real help in the worship of God. It will pay pastor and people alike to put their minds on this subject. Each one contributes his part to the atmosphere of worship. There are churches where one feels at once when he enters that he is in a place where people really find God, a Bethel in fact, the very house of God. At such time one knows that he is in the presence of God and he gains refreshment and strength to go forth again into the conflicts and struggles of life.

THE BRETHREN PULPIT

"A Weeping God"

By R. Paul Miller

TEXT: "And when he was come near he beheld the City and wept over it." Luke 19:41.

The Scriptures never speak of the laughter of Jesus; though he came to bring us joy unspeakable and full of glory, yet he, himself, was a Man of Sorrows and acquainted with grief.

Truly, could our portion have been one of joy had it not been that his path was one of sorrow? I wish you could picture to your mind's eye the Savior with his handful of disciples, wending their weary way along the dusty road leading to Jerusalem. At the foot of the Mount of Olives is Bethpage. As he passes this little village he sends his disciples for a colt upon which he might ride over the mountain into Jerusalem. As they go on their way the multitude of disciples grows. The praise increases. They seem to catch the spirit of heralding the entrance of the Messiah into his own city. They begin to cast their garments in the way, and to herald him as he who had come in the name of the Lord, but suddenly as the city bursts into full view, Jesus stops and breaks out into loud sobbing. What queer conduct is this for one who is being hailed as a king? How contrary to all expectations of one thus extolled. But Jesus knew the shallowness of all this praise and that it would soon turn to condemnation. Now you naturally ask, who weeps? Let us see; it is the Son of God. What a lesson there is here for thousands of men today who have steeled themselves against all emotion, and who feel that to shed tears is not manly, or strong, or proper. It is such an attitude that is making this world cold and heartless and despairing. Tears of sympathy, how beautiful they are, how precious, and yet how increasingly scarce, but here, behold, the Second Person in the Godhead, the very Son of God himself, the Creator of the universe, the King of Kings, Lord of Lords, the Father of Eternity, the Judge of the quick and the dead, and he who sustains all things by the Word of his power, and he is weeping—a weeping God; privileged were the ears that heard the sobs of God that day; sacred is the ground that received the tears of Jesus there as he wept.

Can the world be indifferent when God is weeping? Can they play while God sobs out his heart? Let us draw up close to his side this morning and find out why Jesus wept. What was it that when Jesus looked out over that wonderful city, he broke out in weeping? It was not because there were so many sick and crippled and suffering among them, for he could heal them. It was not because they were ignorant, for he could teach them. It was not because they were poor, for he could feed and clothe them all. O I tell you there is something far worse than being poor. Many a man poor in this world's goods is rich in Glory. Hear me, the greatest need of this city is not for hospitals, it is not for schools and free lunch counters, or parks. But Jesus wept because the people of that city were lost.

Jesus had left the Ivory Palaces of Heaven, with the

love that angels never knew. He left the throne of God and all its glory. He left the Father's side and his blessing. What for? Only that he might love lost men back to God, but now they had spurned his love, and were even then seeking his life. That is why Jesus wept.

THAT IS WHY PAUL WEPT. Hear him in Acts 20: 31 as he speaks to the Ephesian elders: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." That great Apostle who had seen Paradise, and who had heard words unspeakable to human ears, who had brains enough to rule an empire, who had stood before Felix the Governor, and Festus the King, is hereby found weeping over the souls of men. Can you not see this great man weeping as he goes from house to house, way into the night, seeking sinners?

For many years Saul of Tarsus had no tears, he had only terror for the Christian, but one day outside the gates of Damascus he caught one glimpse of Jesus, and from that day on his wonderful life is but one long record of suffering and tears over the souls of men. But behold today, a tearless church, a self-composed church, a church amusing themselves, a powerless church, with heartbroken sinners dropping at her doorstep unnoticed and in despair. God pity the tearless church. Yes, and behold today, the tearless Christian; cold, prayerless, indifferent, selfish, unmoved by the awful and certain fate of lost souls all around them; while his boys and girls are sinking down in sin, his brothers and sisters and friends and neighbors are lost and without a hope. The Christian sheds not a tear as he beholds it all. The greatest tragedy ahead of the tearless Christian is waiting at the Judgment seat of Christ, when standing face to face with the record of a tearless life.

When Jesus was on earth he wept over lost men. When John was converted, he thought only of lost men. When Peter was converted, he began to weep over lost men. When Paul was converted, he began to weep over lost men. We never hear of Caiaphas or Pilate or Herod or Judas weeping over lost men. And now for the sobering thought: **WHICH CROWD ARE YOU STANDING IN THIS MORNING?** Among which ones would your heart feel most at home? Would the present condition of your heart blend more quickly with the cold and hardened soul of Pilate, or the broken heart of Jesus?

O I confess to you that my heart is sick as I think of the days and weeks and years that I have spent with a cold heart. Days when some one was going down and I could have helped but I did not care. I believe that the thing that will cause me to hang my head the lowest when the searching eye of my Lord goes over my ministry, will be the fact that I was too well satisfied to be saved myself, and caring so little about others. Are you going to meet God with a cold heart and empty handed?

T. T. Martin, that mighty winner of souls, tells of a

river tragedy several years ago out in the Middle West, of a city on the banks of the river, with a great falls situated just one mile below the city. This night six vessels, loaded with freight and passengers, tied up about evening at the wharf. The United States Weather Bureau had a signal out for a tornado, but the sailors laughed and ignored it saying that it had often been displayed without being realized. So they left the passengers on the boats and went into the city to carouse. A seventh boat soon tied up to the wharf. The captain saw the signal and ordered the men to stay on board and keep up steam. The men protested, saying that they had had a long trip and they desired to have a night of recreation. The captain said, "Boys, I would like a night of recreation also, but that signal there means danger to this vessel, and all that are on it. Every man, therefore, stays on board to protect the passengers and keep up steam." With a flash the tornado struck the city that night. One hundred people were killed outright. It tore those ships loose from their moorings and sent them drifting in the raging waves, down toward the falls, a mile below. Amid the terror of that black and awful night the passengers on those drifting ships were screaming for help, but the crews had left the boats and there was none to aid but the captain of that seventh vessel, who turned to his men and commanded, "Start ahead for the falls," not for the harbor, as many would have thought, but down stream he headed that vessel, toward the other ships that were swiftly drifting towards certain death at the falls, with their crying, helpless passengers. As he reached the vessel nearest the falls he lashed it to his own. Then turning, he steered for the next vessel, and with grappling hook and rope he lashed that one to his own, and in those black, mountainous waves he lashed vessel after vessel to his own, until the last one was secured to his straining ship. Not until then did he shout, "Now for the harbor," and towing those six other vessels in the teeth of that black and shrieking storm, with every part of his ship straining and creaking from the load with his siren going full blast, he reached the harbor safely with them all. He did not feel that it was enough to be safe himself. He was too much of a man. He was too noble to lie securely in his own safety and let the others go. O my brother and sister, with others drifting helplessly down before the storm of sin and unbelief and deception of this world, are you satisfied to let them go down, feeling that you are safe yourself? God grant each one of us the privilege of towing at least one drifting soul back to the Christ this coming year. And Jesus wept because of men's lost condition. How we need this truth today, that all men outside of Christ are LOST! LOST!! LOST!!! How we need to realize this. How prone many people are to feel that it is different with their loved ones. How the fond mother hastens to tell how good her boy is, even though he has not confessed Christ. How quick the wife will tell you that her husband is good at heart, even though he is trampling under foot the blood of God's Son.

A father came to me one day and asked me to pray for his son. I asked why. The old man choked up and said, Brother Miller, I have tried to make myself believe it is not true, but according to my Bible, my boy is lost, my darling boy," and his voice trailed away in a cry of despair. If people would only realize the truth about the unbelieving loved ones, there would be more praying for them then. There would be more tears for them and there would be fewer of them eternally shut out from God. However many virtues they may have, however religious they may be, if they have not made Christ their Savior, there is no morning for them.

HEAR THE WORD OF GOD; "If ye die in your sins, whither I go ye cannot come. If ye believe not that I am he, ye shall die in your sins." John 8:21-24.

No doubt many of you know of the great ministry of Wayland Hoyt, that great soul winner of Minneapolis. He had a true Christian woman in his church whose husband was not saved. He prepared a sermon especially to reach that man, and asked the man's wife at the morning service

to urge her husband to come to the evening service to hear it. But in the afternoon a big storm arose. Very few came out, and this man and his wife were not there. It is needless to say that Mr. Hoyt went home discouraged, but he could not get this man off his mind. Sitting in his study later in the evening he thought to himself, "What a poor effort I am making to reach that man, why don't I imitate my Master and go and preach to him face to face?" He looked at his watch, it was midnight. Thought he, "It is too late, what would others think of me to go calling at such a time and in such a storm," but the longer he waited the more disturbed he became. He had no rest nor peace until at last in desperation he threw on his storm coat and plunged out into the night. Near the man's house he looked and he saw a light through the window. Looking at his watch he found it was one o'clock. He thought, "That man will think I am crazy to call upon him at such a time," but nevertheless he went up and rang the bell. It was quickly opened and the man recognizing him, at once drew him into the house eagerly. He said: "Thank God you have come, Mr. Hoyt, when my wife told me of your interest in me it stirred me up to my need. I could not rest and I have been trying to read my Bible and pray, but now that you have come, will you show me how to be saved?" In five minutes that man was saved, and a child of God.

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

"THY KINGDOM COME"—Matt. 6:5-10.

"Lord, when we pray, 'thy Kingdom come',
Then fold our hands without a care
For souls whom thou hast died to save,
We do but mock thee with our prayer."

TUESDAY

THE SENT ONES—Matt. 10:5-8.

The only hands he has, he has to borrow from us,
The only feet he can use are ours,
The only lips he can speak with are ours.

—Robert E. Speer.

WEDNESDAY

SAFE IN HIM—Matt. 8:22-26.

The storm may roar without me,
My heart may low be laid;
But God is round about me,
And can I be dismayed?

—Anna Waring.

THURSDAY

GOD'S LOVING GRACE—Luke 15:18-24.

Love ever gives,—forgives,—outlives,—
And ever stands with open hands,
And while it lives, it gives.
For this is Love's prerogative,—to give,
and give, and give.—John Oxenham.

FRIDAY

THE WORD MADE FLESH—John 1:14-18.

The homage that we render thee
Is still our Father's own;
Nor jealous claim nor rivalry
Divide the Cross and Throne.

—Whittier.

SATURDAY

MY BODY AND I—2 Cor. 5:1-4.

This body is my house—it is not I;
Triumphant in this faith I live and die.

—Frederick L. Knowles.

SUNDAY

A TRANSFIGURATION WISH—Luke 9:29-33.

If I covet one high grace,
It is this—upon my face
Just show an inner light
To illumine others' night.

Give me such a look—so high—
That the saddest passer-by,
On a sudden glad, shall say,
Somewhere shines the sun today!

—Anna Burnham Bryant.

(Prepared by G. S. B.)

May God help us. How often have you felt the awful condition and crying need of some poor soul. You were pressed in spirit to go tell them of your Savior, but you said, "I am unfit, I am incompetent," and you turned away, and perhaps that soul is in Eternity now, and without hope because you failed.

You can weep when your loved ones are laid on the operating table. You can weep when disgrace has haled them before the court. God give you holy tears for those who are lost for all Eternity.

Jesus wept not only because men were lost, but because he loved lost men. I almost tremble to mention this point, because it is such sacred ground. Brother, do you love lost men? O yes, of course you would like to see everybody saved, but that is not love for lost men. I tell you I once thought I loved lost men. I had won many men for Christ and felt quite good over it, but one day in a meeting in Oak Hill, West Virginia, a woman came to me with a broken voice. She said, "Brother Miller, my heart is broken. As I came to church this morning with my baby in my arms, I passed my husband on the street and plead with him to come to church with me, but he gruffly refused and turned away. I had to come on alone, and O he is so hard and sinful, and now my children, especially my oldest daughter, are following him into disgrace, but I will pray for him day and night until he goes down in the grave, but O brother, I know you love lost men, will you help me pray for him?"

I confess to you that I felt that day as a pigmy in comparison to her love for that lost man. O my people, do you love lost men? Have you ever wept over a lost soul? Sisters, do you love lost souls, has your heart ever been broken over another's fall? Does your heart go out to the dear girl who has stumbled, or do you criticize her and avoid her? God bless the dear faithful women who in love and tears are turning souls back to God. "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "They that sow in tears shall reap in joy." Have you sown in tears, in love? Then what will your harvest be?

I want to tell you of a little silver-haired, sweet-faced mother whom I met in a certain meeting in Pennsylvania a few years ago. You know there are some women who seem to get more beautiful as their hair turns to silver. Well, she was one of that kind. In that meeting numbers of young people were being saved. She had a son in another city not far away and he was not saved. Naturally her thoughts went out to him, and for his salvation. She sent for him to come home. He came home that he might attend those meetings. But he was a very heady, proud young man and very self sufficient, feeling little need of any powers beyond his own. Each night I would see them sitting together, and on her face would be pictured all the varying expressions of hope and of pleading, of prayer and then of despair, as service after service would close with the boy still unsaved. The last night came, quite a number of young people were down at the cross, giving themselves to God, but her boy was not there. I can never tell you the look upon her face in that hour. Others spoke to him but with arms folded across his breast he remained unmoved and obdurate. The last plea was made, the last prayer was offered and farewell was being said. After all the others had come up and spoken their farewell message, I noticed that this little woman had been standing alone, waiting until none others were around me. Then she slowly came up, hardly lifting her eyes to mine, she held out her hand. I said to her, "Sister, I am sorry for you," and she looked up to me then, but there was not a tear on her face. She was beyond tears, and she said to me, "Brother, I don't want to go home. It seems that I just cannot go home with my boy lost. I cannot stand it. Why, Brother, if I thought I could just lay down right here and die, and that over my dead body my darling boy would come and give his heart to the Savior, how happily I would die this very minute."

O Christian, do you love lost men? Do you have a

heart like that for those who are lost? Would you feel at home in the company with Jesus and Paul this morning with their broken hearts? Could you stand by the side of this little silver-haired mother and weep with her over some of your own?

Let me call you this morning to mingle your tears with the tears of Jesus. Let your sobs unite with his. Let me call you to seek a broken heart for lost men. Let me call you to a love for lost souls, that will win them from their sins to Christ. "AND HE BEHELD THE CITY AND WEPT OVER IT."

Philadelphia, Pennsylvania.

The New Ten Commandments According to Modern Paganism

By Charles Daniel Brodhead

Modern paganism laughs at the old Decalogue as outworn and outgrown, and has substituted these as its own Ten Commandments:

1. Thou shalt have as many gods as thou desirest.
2. Thou shalt not think of God in any traditional way but only according to the latest fad or fashion.
3. Thou shalt not be careful with thy tongue when thou speakest the name of Deity or usest vulgar speech.
4. Remember every Sunday not to keep it holy but to use it wholly as a day of selfish pleasure and religionless vacation.
5. Keep no filial obligations to thy father or thy mother but look to them for food and house and cash. Speak often of them as "old fogies."
6. Thou shalt not destroy war.
7. Thou shalt not maintain any old-fashioned sex distinctions and standards nor the conventional safeguards of morality and self-respect and honor, nor keep as binding the easily-plighted wedding vows.
8. Thou shalt not steal, if the amount is too small, nor if thou canst not get away with it.
9. Thou shalt not withhold thy tongue from poisonous gossip nor clever alibis at the expense of thy neighbor.
10. Thou shalt not be outdone by thy neighbor's house, thou shalt not be outdone by thy neighbor's wife, nor his manservant, nor his maidservant, nor his hobbies, nor his car, nor anything—irrespective of its price or thine own ability—anything that is thy neighbor's.

Jenkintown, Pennsylvania.

—Western Christian Advocate.

Jesus Christ is the Master in the school of life. When we read the Gospels, we say: This Man understands, he knows, he sees into the heart of things, he is Master of life at first-hand; and there is no phase of it that is hidden from his knowledge. He moved through life, carrying burdens, surmounting difficulties, trampling down temptations, soothing sorrows, and illuminating mysteries. The key to the calm and triumphant faith of Jesus is to be found in his words: "Your Heavenly Father knoweth." How can we be certain of that? We have only to put him to the test. If we follow him as our Master, we shall find that we can face life unafraid. He will teach us to wrest from life its hidden meaning, and to discover in some of its darkest experiences buried treasure. Jesus is the Master of life, and we can only learn to live as we sit at the feet of the Master.

—H. Maldwyn Hughes.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for September 5)

The Tent of Meeting

Scripture Lesson—Exod. 33.

Devotional Reading—Psalm 5:1-7.

Golden Text—Jehovah spake unto Moses face to face, as a man speaketh unto his friend. Exod. 33:11.

LESSON LIGHTS

The Circumstances

After the giving of the law, the people ratified the covenant with God. Moses was again called up into Mount Sinai to receive the tablets of stone and further instructions. He remained there for forty days. It was a testing time to both leaders and people. They had just taken the oath of allegiance, but they were inexperienced and weak in faith. It was during this absence that the golden calf was made (Exod. 32:1-35).

Testing of the People

There was real danger which made them restless and fearful. They were alone in the wilderness. Enemies behind them in Egypt; enemies before them filled the land to which they were going; enemies in the desert might arise at any time and cut them off, as they had already been attacked by the Amalekites (Ex. 17:8-13).

These weeks were their time of trial, of growth, of progress, of development. As Phillips Brooks has well said: "There is no danger that comes to the Christian church, as there is no danger that comes to the Christian man, that is not capable also of being considered as a chance, an opportunity of larger work and of developed life." The people felt thrown upon their own resources. Rightly used, this was an opportunity of growing in patience in self-reliance, in strength of character, in obedience.

But Aaron and the people failed to stand the test, and made and worshiped the golden calf as a symbol of Jehovah.

The Testing of Moses

It was no time for Moses to remain apart, even in communion with God; there was work to do below, which his mountain-top experience fitted him to do. To test him, God offered to destroy the nation and make Moses the second Abraham of a new and greater people. Moses stood the test, rejected the tempting offer, and urged upon God three pleas for mercy.

The Tent of Meeting

Some think that the tent was removed from the center of the encampment because of the great sin of the Israelites in the matter of the golden calf; more likely, however, the common custom of Moses is here described, evidently his custom before the more elaborate tabernacle was constructed. That was pitched, at each remove of the Israelites, in the center of the encampment, to typify the presence of God in the midst of his people; but at first, as on Sinai at the giving of the

Law, for the sake of inculcating reverence, the vast distance between the Infinite Majesty and his creatures was emphasized by this separation of the Tent Meeting from the camp.—Illustrated Quarterly.

Our Tent of Meeting

"When I see a youth, to whom religious worship has been the atmosphere of childhood, gradually withdrawing himself from the means of grace I tremble for him. I tremble for him because I have seen what it means. I have seen the light of aspiration dying out of young eyes, as the sunshine dies from a cloud, leaving only gloom. I have watched character and all the finer part of a man deteriorate. I have known rich men whose spiritual decay has been in the ratio of their worldly success, and at this hour I can think of men whom I loved, who once came with me to the house of God to keep Holy Day, who now lie in jail and the penitentiary, who are dying in charity wards of hospitals, who are rotting and starving in the streets, and all their misery began when they forsook the Tabernacle of their God. Consider it! Joshua, strong man as he was, knew where the strength of his life lay. It was in the temper of devoutness. He knew that he must grow a soul before he could live a great life and achieve a great career, and hence he 'went not out of the Tabernacle.'"—Rev. W. J. Dawson, D. D.

God's Presence with his People

"Any man who has before him some great task for the world or for humanity may very naturally feel with Moses the need of the constant presence and guidance of the Almighty. When we think of the apostles going forth in

their weakness to conquer the world with only the gospel for their weapon, we do not wonder they leaned hard on the staff of Christ's promise that his presence should go with them. When we think of Martin Luther standing alone against the power of the Roman Catholic church and of the greatest monarch of the world, we do not wonder that he felt his utter need of the divine presence. When we see Columbus sailing out into the West in his crazy little caravel, across unknown seas, into unknown dangers, seeking a new world that no man had ever seen, and in whose existence no man but himself believed, we do not wonder at what he said to his children on his deathbed, that he ever felt himself the instrument of divine providence, and ever relied on the present help of God. And when we read of the profound conviction of George Washington—all through those seven dark years while the feeble colonies battled with the military power of Great Britain—that only by the guidance and blessing of God could he hope for success, this, too, does not surprise us. Nor again does it seem strange that men like Stanley and Livingstone, exploring the unknown depths of the Dark Continent, should have been deeply impressed with their need of the presence and protection of Almighty God. But I hold up the example of Moses as a model not only for those who have a great task to accomplish for humanity, for civilization, or for the church, but for all men without distinction—for the most obscure, for the humblest of us all. There is not one of us who ought not to feel as Moses felt, that he could not face his life or his work without the assurance of the presence of God."—Rev. Randolph H. McKim, D. D.

SUNDAY SCHOOL SECRETARY ITINERATING IN BRAZIL

A series of ten lectures have recently been given at the Union Theological Seminary, Recife, Pernambuco, Brazil, by Rev. Herbert S. Harris, Secretary of the Brazil Sunday School Union and field representative of the World's Sunday School Association in that country. The course was given in five days to the twenty-two prospective leaders in the Protestant religious life of Brazil. The themes are suggestive and indicate considerable scope. They were: 1, Antecedents, History and Mission of the Sunday School; 2, Fundamental Elements of Sunday School Work; 3, The Scope of Religious Education; 4, Psychology Applied to Religious Education; 5, Pedagogy Applied to Religious Education; 6, The Organization and Equipment of Sunday Schools; 7, Elements of a Christian character and How to Attain Them in the Life of the Pupil; 8, The Church Facing Her Responsibility; 9, The Work Organized for Conquest; 10, The Place of the Pastor in the Work of Religious Education. These themes make a fine outline for addresses in the home land as well as when delivered in Portuguese in Brazil.

The Bible in the Courtroom

Visitor—What are you doing here?

Bible—I wonder.

Visitor—You seem to have been much used.

Bible—They don't use me any more.

Visitor—You are no ornament; you look old and worn.

Bible—They still dust me.

Visitor—Are you unhappy?

Bible—Not as unhappy as I was.

Visitor—Why?

Bible—They used to kiss me and swear, or lay their hands on me and swear.

Visitor—Did that make you unhappy?

Bible—Yes; I was a fetish.

Visitor—What are you now?

Bible—A relic.

Visitor—And you want to be—

Bible—A power.

Visitor—Let me brush those legal papers aside; they are crowding you.

Attendant—Look out there! That's the Holy Bible.—Arthur B. Rhinow, in Christian Century.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Summer-Time Endeavor

By Sandusky Curtis

Christian Endeavor is not a movement of the seasons. Its programmes call for twelve months of activity. It is an organization which observes the complete calendar year.

Never think that summer is the ideal time to close down the society. It is a time when the society should be alive, for the topics discussed and meetings held beneath God's blue will sink deep into young hearts impressed by the wonders which the realm of nature unfolds. As an aid to the devotional life of the society, while the weather is warm inject some recreational features into your work. Recreational activity is not contrary to Christian Endeavor principles, for we can be Christians at play as well as at work, so long as our play does not overshadow our work.

While there are local plans you can originate, there are several we may now consider, which if worked out will add joy and gladness to the boys and girls, men and women, who are seeking to boost summertime endeavor.

A Tennis Tournament. If there are societies near by, have a single and a double team for each. Have the games well supervised, and try to get Christian Endeavor officials. Give the winning team some trophy. A loving-cup would be good. Let the societies furnish the cups, one for singles and one for doubles. It might be a good plan to agree to award a cup to the society whose representative or representatives win for two successive years.

A Swimming Match. Plan a swimming-match if your society is near a body of water. If there are other societies within a short distance, ask them to join. This contest can be worked out in the city swimming pools, but is suggested as an outdoor feature in keeping with the summer idea.

A Golf Tournament. There may be local golfers to compete in a golf match. This would arouse much interest if properly advertised, for there is much interest in golf.

An Outdoor Crossword Match. Get a local crossword enthusiast to make a crossword puzzle on canvas, and place it on a bill-board. Have the key to the white squares plainly written, but do not show them to the representatives of the societies competing. (Have only one from each organization until the match is on.) Get a timekeeper, and allow but a short period for a representative to state to a person who can print neatly what the answer is; if it is wrong, the next society man or woman has a chance. Score one for the society answering the question, and zero if it is not answered.

A Baseball League. The ever-popular baseball game can be used to good advantage. Have a league for the nearby societies, and play a short two-half season with a "world series" if the team at the top in the second half is not the same as in the first.

A Field Meet. Field meets are ever drawing cards. Be sure to have races for the girls. Enter the various societies in your district, and make suitable awards to the winners. The expenses can be met by the sale of tickets, and printed programmes can be made to pay if carefully handled.

Outdoor Meetings. Have some of your summer devotional meetings out-of-doors. The unusual will be attractive. These meetings must be full of vigor and able to hold the attention and to impress the greatness of God in nature.

All of these plans should be advertised well. They should ever reflect the spirit of sportsmanship and reverence which are taught in Christian Endeavor.—C. E. World.

Suffolk, Virginia.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for September 5.)

Dare to Tell the Truth Ephesians 4:25; I Samuel 3:15-18

Once there was a Junior Superintendent who had such a nice group of little boys and girls that she used to take them on little picnics and have just stacks of fun with them. One time they decided to go out on Sunday evening and have their C. E. lesson out on a hill top. At four o'clock sharp everyone was ready to go and they started out. Some of the children carried the lunch baskets. Others skipped along the path without a load. After a short time the superintendent asked if they didn't want to sing. Soon they were having a good time singing their little C. E. songs. When they arrived at the top of the hill they decided that there was time enough to play a game before the picnic, so everyone gathered in a little group and what do you think that they played? They played a Bible game. They took the alphabet. The first little boy gave the name of a person in the Bible which started with the letter A, the next named the same one and gave one that began with B. Have you ever played that game? Each one started out by saying, "I went to Sunday school this morning and I learned about" such and such a person. After the game was over and one of the little girls had won because she remembered all the names that had been given when the others forgot, the teacher said, "Children, why did you all tell so many stories? You know that you did not study about all those different people this morning and I am surprised that you would say that you did." Everyone looked at their leader in a very surprised manner. Then one

little girl said, "We were just playing a game and pretending that we had studied about those people. Isn't that all right?" The teacher smiled and said, "Yes." Then she said, "We are going to eat supper now and while we eat, each of you are to try to think of some story about people who told the truth when they were tempted to tell a story or about people who did not tell the truth when they should have.

Soon supper was over and everyone was seated around their leader. Each one had been thinking very hard. The superintendent started them off. She told the story about Peter. You remember the apostle Peter, who was a very dear friend of Jesus. Do you know about the time that this apostle lied? He was scared that some people that had taken Jesus and were hurting him, would take him too, so he said that he didn't know Jesus. Afterwards, Peter was very, very sorry that he had told that lie and he suffered a great deal because of it. Do you know that you will suffer if you tell lies? It makes you feel bad inside and then you are sorry that you did not tell the truth.

Several of the children told short stories. It was pretty hard for some of them to think of anything to tell. One of the best stories was told by a little girl named Mary. She said that one time her little brother was naughty. This is what he did. He took a whole lot of cookies out of his mother's cookie jar and took them to school and ate them. When he got home his daddy said, "Johnny, did you take some cookies today without asking for them? If you did, I am going to switch you." Johnny thought and thought. He said to himself, "Why should I tell him that I did and get punished when I can say, 'No' just as easily and then not be whipped?" But Johnny had always told the truth, so he looked up at his daddy and said, "Yes, I did." Then Johnny was truly surprised for his daddy smiled and whipped him just as though he were not very angry after all. Then his daddy told him that he had seen him carrying the cookies and that if he had said "No," he would have been whipped much harder than when he said "Yes."

All the children decided that it was always best to tell the truth. So they told their leader that they were going to always try very hard to tell the truth and then she felt happy and so did they. Thus ended the very happy picnic.

Bible References

- M., Aug. 30. Peter's cowardly lie. Matt. 26:69-75.
- T., Aug. 31. The truth at all costs. Prov. 23:23.
- W., Sept. 1. Risking friendship for truth's sake. Gal. 4:16.
- T., Sept. 2. Jesus spoke the truth. John 18:33-37.
- F., Sept. 3. The Christian's duty. Eph. 4:25.
- S., Sept. 4. Punished for telling the truth. John 9:13-17, 34.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Under the Southern Cross

By C. F. Yoder

I have taken the above title again because I must write of several places. In my last letter I told of our evangelistic meetings in Rio Cuarto which closed with baptisms and a splendid love feast. Since then the attendance has continued to increase slowly and there is progress in all departments. We have been able to add several good Sunday school teachers and have begun another normal class to prepare teachers. Six have begun the course, all the other teachers having already won their diplomas. The women now have monthly meetings on Wednesday afternoons and also the girls.

I have also been able to visit our work in Buenos Aires. Our new hall is located within a square of our lot and the work there is meeting with success. The attendance is from thirty-five to forty, which is about all that the hall will seat. The meetings are not disturbed and the people seem to be in earnest. Rents however continue to be high, and it would be possible to erect a hall with living rooms on our lot for what we pay out in rent every three years. When we first came to Buenos Aires this place was on the very edge of the city; now it is in the geographical center, and two miles further out we now have a second work. One of the believers at his own expense has erected a hall and maintains it while giving us the free use of it and helping all he can in the work. There is no other mission within twenty squares of either of these missions. I preached a week

in Buenos Aires and had very good attendance and interest. By the time I can go there will be quite a number ready for baptism. Brother Anton and his wife are working hard and sacrificing all they can to advance the work. The field is very great and they need the prayers of all.

After a few days at home I have again joined the Bible Coach while Brother Yett spends a few days at home looking after his work as treasurer. The coach is now in Moldes, about sixty miles south of Rio Cuarto. This is a prosperous town of about seven or eight thousand inhabitants (although some here say there are 15,000, counting the colonists near by). This is the fifth time that we are canvassing the town with Bibles, either with the coach or with workers sent from Rio Cuarto, and we have a large list of sympathizers to whom we have been sending literature each month. Now we mean to try to get these together and have regular meetings. As there are daily trains both ways it will be easy to come from Rio Cuarto.

However, every time I leave Rio Cuarto I have to neglect work there which seems to be equally important. The laborers are so few for a field so vast. By means of the new autos in Laboulaye and Cabrera we now have meetings in new places but of these I will write in another letter. We pray that the approaching Conference may mark a great advance in all departments of our work.

Moldes Argentina, July 27.

Seedtime in Turkey

By Mr. F. Lyman MacCollum, Constantinople

Behold the colporteur went forth to sow.

"But that trifling book cannot possibly contain the 'true Gospel,'" objected the Turk, a brass worker by trade. "We know that it took seventy camels to carry the parchments on which was inscribed the Gospel which Allah sent down to his Highness, Jesus. After he went off to Afghanistan and died,—is there not his grave to this day?—his disciples took and wrote this Gospel to suit their own purposes. I've been told that the original parchments containing the 'true Gospel' are in the Imperial Museum here in Stamboul."

"If that is true, why has not the Government made copies in a printing press, so that all the world might have the true light?" suggested the colporteur.

"I can't say as to that. I don't mix in politics," answered the mechanic. "But I do know that your book is false, and that I won't read it."

The colporteur moved on; for against such devious superstitions reasonableness is more effective than reasoning.

"Yes, I would like a Bible," said the

wealthy Greek merchant, "the best you have. Something with a lot of gilt on it, for I can afford the best."

The colporteur was at the cashier's window receiving the price of a handsome volume, when the operation was arrested by a bellow from the furious merchant.

"A Protestant Bible! American! Get out of here with your cursed books. Here, you, bring me water,—quick." And there publicly the merchant washed his hands of the taint left by contact with the unorthodox Bible.

The colporteur moved on.

"Go sell your Holy Books to the Westerners," said the government clerk in loud tones. "Your book commands peace and love, but how do they obey, these white Christians? They are like hammer and anvil which, though mined from the same pit, are forever at war. And they do not keep their wars to themselves, but draw us in and devour us. Fighting is no sin for Moslems, but how will the Christians explain their wars and aggressions when they come to judgment before Allah? Their Book will

condemn them. When the Christian nations believe their own Book, it will be time enough to offer it to Mohammedans."

Sadly the colporteur moved on.

It was one of those courts in front of a cafe, where beneath a canopy of grapevines men pass the long days playing backgammon or dominoes and talking the endless talk of idleness. As they understood the nature of the book which the colporteur was offering them, one and another of the Mohammedan habitués rose respectfully to their feet, kissed the volume, touched it reverently to their foreheads—and handed it back.

"When he accepts Christ," thought the colporteur, "what an example the Turk will set to the rest of us in reverence for things sacred."

He moved on.

"I would like a copy of the Holy Book in a good binding, to keep on my desk opposite this Koran," said the Turkish colonel. "Don't be afraid of me," he smiled, "See, I haven't even got my sword this morning." Then he continued more gravely, "I know little about your religion, but I admire some of the Christian customs. I am told that Christian families gather together morning and evening to pray and sing. I wish we had such a custom. But with us, as you know, a man's family is like his stove or any other necessary sort of furniture. We have no such religious intimacy in our homes. And on the third day of our week I see you all, book in hand, going to your places of worship, each man with his family. The sight always fills me with regret that we Mohammedans may not do likewise. I shall read your book often and gladly."

With glowing heart the colporteur moved on.

Turkey is today, perhaps, the most difficult field in the world for the distribution of Scriptures. The government of the republic is engaged in the immensely difficult enterprise of freeing education, law, and even government itself from religious control. The struggle is too critical for gentle methods. It follows naturally (in this country) that, if Mohammedan sensibilities are being roughly dealt with, Christian activities are going to suffer even more.

These trials are but the storms of spring without which there would be scant harvest when the time comes. The whole march of events in Turkey—the dispossession of Islam, the translation of the Koran into Turkish by a government committee, the desperate grasping after the form of Western culture—all such overturnings are breaking up the hard soil of centuries.

Where now are the sowers with faith to follow the plowshare of the Almighty?—Bible Society Record.

To do my daily tasks till done,

And lighten the burden if even but one;

To do what God would have me do,

To do what he would want me to.

—James Lowell Harris.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Our Isolated Churches Back of the Endowment

Green County, Pa. Circuit and Highland Church Report

These churches are somewhat isolated and form a group near each other. They are located in the southwestern part of Pennsylvania and situated in rural communities.

Green County Circuit

There are three churches in Green County, known as Aleppo, Quiet Dell and Sugar Grove. The churches at Aleppo and Quiet Dell belong to our people and the one at Sugar Grove is a Union church, belonging to our people and the Church of God. The Sunday school is maintained in all these places and preaching services part of the time. These churches were for years served by our Brother Murray, who was called to his reward several years ago.

I was impressed with the opportunities of this field and regret that so little is being done in meeting the need. We have here, fairly good church buildings, a thickly settled community, large families and practically an open field to work in. Cameron, West Virginia, is only 7 miles from the farthest church and Waynesburg, Pennsylvania, a college town not far. There is no aggressive work being carried on and no resident pastor. Brother Orville Ullom who is attending school, is serving the churches this summer. The three churches here are near enough to each other that one man could serve them and the combined membership are financially able to support a man. Unless there is a resident pastor here on the field, it will be only a matter of time when the work here will be greatly weakened, as some of the members that are moving to Cameron and Waynesburg are already uniting with other churches. Some of the young people of this community have in the past attended Ashland College and I found the people sympathetic and interested. The gifts to the endowment were as follows: Aleppo, \$370.00; Quiet Dell, \$188.75; Sugar Grove, \$75.85; a total of \$624.60 for the Aleppo circuit.

The Highland Church

This is a country church located about thirty miles north of Waynesburg and about 12 miles from Washington, Pennsylvania, and Brother Howell is the pastor. They have here a small membership, that are doing their best to keep up the church. My work here was broken into by the sickness in my home, but through the aid given by Brethren Moore and Phillips, who greatly assisted, the church was canvased. The people here are not rich in this world's goods, but are anxious to see the church go forward and gladly cooperated and did their part. The total gift

was \$217.00, making a grand total for these small churches of \$841.60.

W. S. BELL.

BRYAN, OHIO

A few words from this place may be in order, since for lack of time only, we have not given any report for six months or more.

We are glad to report a good steady, healthy activity in the many departments of the church. Nothing so startling has been done, but many things for which we are glad call forth a satisfactory expression from the church. The church has taken care of her obligations for every special day in a fine way.

Two very fine gifts were presented to the church during the spring, one a combination library case and desk by the Senior S. M. M. The other is a Copper Bulletin case mounted on a steel frame, by the Ever Ready class. On this appears the name of the church, and all announcements, especially the pastor's subjects for the coming Sunday.

A successful Vacation Bible School was conducted in July by the pastor and a number of the teachers and workers of the

church. The service was all voluntary and was a distinctly Brethren school. There were however, a few from other churches who attended. There were 64 enrolled and the attendance was exceptionally good.

At the last regular business meeting, the pastor was recalled for the fifth year, with some extra consideration. Our ministry here has been pleasant and we hope that the fifth year may be the most prosperous of all for the Kingdom.

During July and August the churches represented in the ministerial association have union evening services. The young people's meeting are also union and are held in the same church on each Sunday evening where the regular worship is conducted. There has been a very excellent attendance at these union services during the summer.

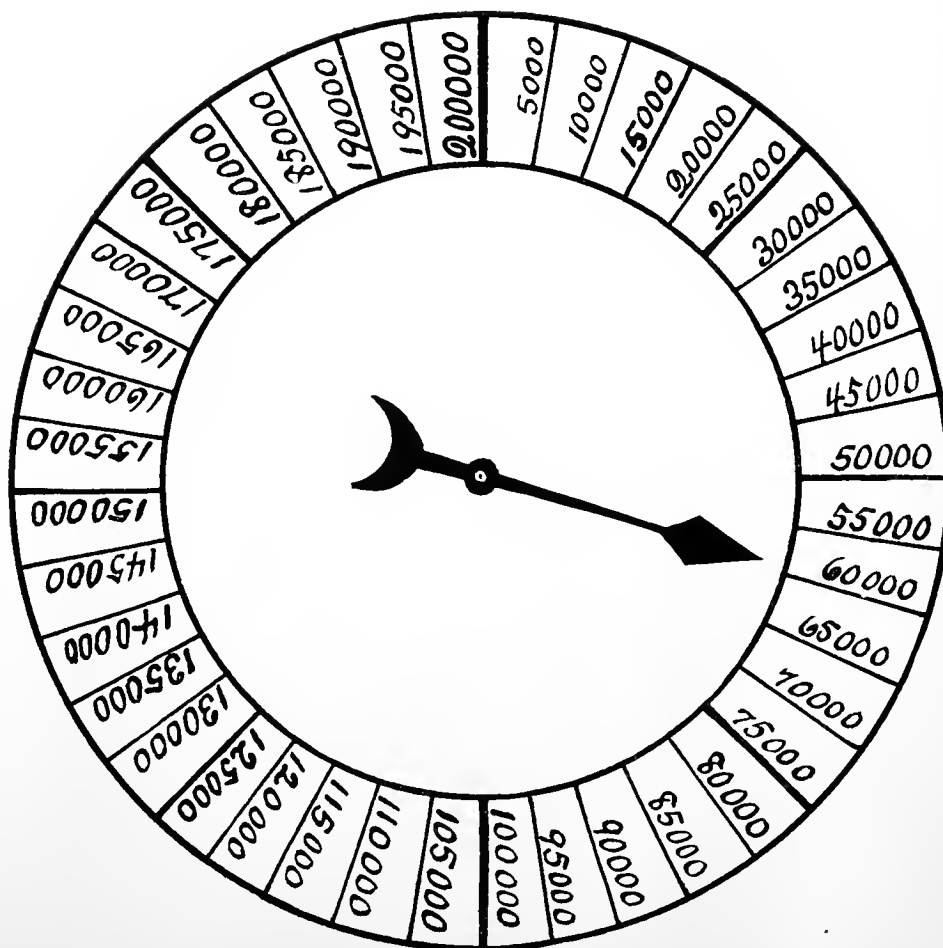
We are talking now of Winona and the conference soon to convene, so in goodly numbers, we will meet you there.

Pastor, E. M. RIDDLE.

MILLEDGEVILLE, ILLINOIS

From June 23 to July 2 was our Vacation Bible School. It was a Community school, fostered by the Wysox Township Sunday School Association. The enrollment was near 115, with an average attendance between 90 and 100.

The special part of the writer was to superintend the Intermediate Department, teach the Bible lessons on the subject, "The Tab-



ernacle of the Wilderness" and construct a model of the Tabernacle.

The construction was made on the basis of an inch to the cubit throughout. It was an enlightening study and an interesting task to build the model. The writer feels sure that he knows more about the Tabernacle than he ever knew before. The textbook used was "Suggestive Lessons on the Tabernacle" by Mrs. A. L. Dennis. Any one willing to work and ready to learn would do well to take up such a study and construction with your Intermediates in D. V. B. S.

On July 14 we had the privilege of baptizing four and receiving them into membership in the church.

We are busy all the time and quite happy in the work. Progress may not be as rapid as in other places, yet we are moving in the right direction.

Just now church and parsonage are receiving a fresh covering of paint and one can notice a wonderful improvement in the looks of the buildings. Other plans are working out gradually.

We hope progress for the Lord will be realized in all our churches. "Forward" certainly is and should be the watchword throughout the brotherhood.

GEO. E. CONE.

COMMITTEE ON BOYS' WORK

I am writing in view of a very important fact. Among the outstanding phenomena of modern times is the so-called "Revolt of Youth." Eminent men like Luther Weigle, Walter Athearn, and Judge Lindsey feel that we are facing a tremendous alternative—youth will lead us into worse conditions, or we will capture them for Christ. What will the answer be?

Our National Conference executive committee was impressed with the need, so, after making provision for our girls in the Sisterhood camp, where they have their own organization and program, they made room for a tentative effort to solve the Boy Problem, rather the Youth Problem, the problem of relating boys of intermediate age (12-14), senior age (15-17), and young men (18-24) to the church in some vital way.

Half of the youth problem, as it relates to our girls and the church, has been taken care of fairly well. But the other half, and it looks like the big half, is to relate the boys in an effective way, to the church program. In a conference at Evanston, Illinois, at Northwestern University, as you may have noticed, there was a great survey, with this fact in mind. The meeting had for its theme "Youth Looks at the Church." Some very practical and unexpected answers grew out of it. It will pay to read the report.

A whole library of books has grown out of the condition. In addition to the Evanston report and Judge Ben Lindsey's book, one or two others are outstanding: "Character Building in a Democracy" by Walter Athearn, "Youth in Conflict" by Miriam Van Waters and others, but these are typical. We all see there is a big problem. Perhaps you know how it can be solved, perhaps not, but the problem is too big to be solved off-hand. It is too big to be solved at one session of a leadership conference. It is a problem for

prayer, for thought and for experiment. Educators are all concerned and none ought to be more concerned than the religious educator. Great churches have been wrestling, and are wrestling now with the problem. Great reformers are experimenting and tabulating the results of their experience. We will have some program after awhile.

We want several meetings to discuss and consider these things. We are concerned. We are planning for such a meeting during Conference week. We would like to have you look over your Conference program and put an "X" at 1:00 P. M., Tuesday, at the Chapel of the Inn. This will be the first. We want you in on it. We are exclusive, only those who are deeply interested are invited. Bring a written report of your experiment, and its success. If you have had none, don't try to write some other person's. It isn't practical. We will have time and room only for practical things. You may bring the written report of another who is unable to be present, but boil it down.

Out of these conferences we will make some kind of a report, which our National Conference of 1924 requested, when they created a committee and authorized it to study and bring in a report of what could be done with the Youth Problem. This committee needs your help as a leader of youth. We need your help as a lover of youth: as a thinker and minister to youth: as one, like the prophet of old, who feared for the future, unless youth is led to consecrated character. We are at the parting of the way for our youth; may we lead them to Christ.

Committee,

GEORGE H. JONES, Chairman,
Byron Bowman,
W. I. Duker,
Donald Bane,
Edwin Boardman,
W. O. NISH, Secretary.

P. S.—Bring to Conference all kinds of game materials, baseballs, bats, volley balls, swimming suits, tennis raquets, etc.

LOST CREEK, KENTUCKY

We have just passed through the experience of having the largest attendance at the Sunday services ever seen here at a regular service, the attendance being one hundred and fifty-four. This seemed good without any special effort. This was on the eighth. On the fifteenth there were one hundred and twenty-eight out.

The boarding pupils are allowed to go home once a month, and the Sunday of the fifteenth was the time when the most of them were at home. This was a very good attendance for that Sunday.

Brother Early preached at Riverside Sunday the eighth. He preached a very good sermon, which was well received by the people. On the fifteenth he preached at Beattyville, where one of our former graduates holds a pastorate.

Last week a number of our pupils were attending for the whole week, the Agricultural Club Camp, held near Lost Creek. The whole school was dismissed for one day, and teachers and pupils attended the camp for the day.

On Saturday the seventh, Riverside's baseball team was defeated by the Chavies team. The Riverside boys played well considering it was their first game of the summer or early fall season. The score was seven to nine in favor of Chavies.

Brother and Sister Early have made the Library at Riverside an important gift of two sets of books. One set, A History of the World, the other, World Classics. Both these sets were needed very much, and all concerned are very grateful to Brother and Sister Early for the gift.

We are anxiously waiting for the new light plant. While writing these notes, we had to stop and wait twice because the lights went out. If ever there was a place which needed a good lighting system Riverside now needs it. Most of last year, it was repairing, repairing, and spending money on this old plant, which is about all gone now. We do trust that we will not need to wait long for this much needed light.

One of Riverside's former students, a young man who had been in school here about twelve years ago, recently spoke at the morning chapel services. Among other things he said that Riverside Institute had contributed fifty per cent of the educational uplift of Breathitt County in recent years. Then add to this the moral uplift, and then ask ourselves the question, Has it been worth while?

Our freshman class in high school is now so large that our school rooms for the same are hardly large enough. That class taxes our room equipment to the limit, in fact it must recite in Bible in the Chapel that all may be seated.

Some of Riverside's teachers are now thinking of getting ready for Winona Lake, and the Conference. Our prayer is that the Holy Spirit may be the real leader there, and that all may follow as he leads.

G. E. DRUSHAL.

RELIGIOUS RULES FOR VACATIONERS

Doctor S. Edward Young of Brooklyn suggests these regulations for vacation observance:

Eschew the idea that you can lay up religion enough through the winter to last through the summer. Piety, like the ancient manna, will not keep sweet of itself from one day to another.

Do not assume that it takes less grace to keep you on vacation than when you are at your regular tasks. It probably takes ten times as much.

Never by act or word or example make it harder for some one else to be religious. You are your brother's keeper, whether you choose to be or not.

Avoid the notion that recreation consists in giving the flesh its fling. None of us has so overdone the spiritual as to require the opposite as a respite.

Beware lest you load your mind with trash and regale your eyes with the degrading and your ears with the vain in an effort to be gay. It is not a sprinkle of powdered sugar that your tired nature needs; but wholesome, different occupation and beneficial, different experiences.

Join the Six Minutes Summer Club. It started only the other day. Those who belong to it mark off at least six minutes to the very beginning of the day and give the first part to reading the Scriptures and the second to prayer and the third to listening to God. Become good listeners to the Almighty, out in the open or shut in wherever you are. The majority of us try to talk to God more than we try to hear what he is saying to us.

Review mentally every day the main points you really believe in your heart of hearts concerning the Deity and your duty to him and fellow-mankind and then try to practise them. We likely have already learned enough or all we will learn till we do a little more what we now know.

Remember how many others have it worse than you and how much worse your condition might be and thank God for your blessings. —Homiletic Review.

DECORATING THE EDITOR

Our friend, Editor N. R. Melhorn, of "The Lutheran," who is well known for his wit and humor, as well as for his editorial ability and brotherliness, writes thus humorously concerning the new title recently bestowed upon him, a distinction for which we herewith issue our sincere felicitations:

"On June 14, Carthage College of Carthage, Illinois, conferred upon the junior editor the degree of Doctor of Literature. We hereby acknowledge the honor with sincere gratitude. As a matter of safety first, we did not inquire of the college authorities their reason for this mark of esteem, preferring to use our own interpretation of its meaning. Though quite aware that originally the term doctor meant teacher, like most people we first associated the title with men of medicine and surgery. With absolutely no authorization on the part of Carthage College, we therefore lay claim to a diploma which empowers us to meditate and to operate on manuscripts and other copy that become a visible, readable and active entity in "The Lutheran."

"In the resemblance of our fellow physicians, we demand the privilege of burying our mistakes, where they will molder into dust. We also declare that we are entirely satisfied when the contributions to our columns become energetic agents in stimulating thought and action, courage and wisdom throughout the United Lutheran Church. The occasion seems ours, when we may disclose phases of the editor's work. One of them is to fit copy and space. You can no more put a 1600 word article on a 1500 word page, than you can pour five quarts into a gallon bucket. But an issue of a paper is a more difficult problem than a bucket, because the latter may be only partly filled or if too much is given it, gravity automatically takes care of the surplus. We have to operate on too extensive or too scant manuscripts. We hereby observe that such operations generally wound the writer of the copy. He considers that we have crippled his production. Sometimes we learn it has been badly mangled.

"But our second and greatest trouble may be termed our acting as dietitian. What to select for the continuing health and growing

vigor of our readers is a great task, as you can imagine. As a Doctor of Literature, the editor of a religious journal feels that his reader's commonest disease is "lack of appetite." We do not accuse our reader's of being anaemic, but rather of being overfed. Most people lack healthy hunger for church and religious news. A good many folk esteem a church paper in about the same class as the average man likes a pill. We disguise, camouflage and sugar-coat as well as we know how, but we often desire to get our constituency by the nose and dose them with what we think they really need. We presume this confession will keep the United Lutheran Church on guard against facism so far as empowering its editors to become Mussolinis is concerned. At any rate, Carthage College has duly terminated our period as undergraduate. We can now cut and slash, etherize and stimulate, diet and prescribe with the satisfying consciousness that we are entitled to do so. Of course the church can change doctors." —Reformed Church Messenger.

"THANK YOU"

Everybody likes little Carl Rosenblum, he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words; but it sounds so funny to hear him say "Thank you!" to whatever is said to him, that no one can help smiling. And I think this is the reason that he gets cookies and slices of gingerbread at every house where he is sent on an errand.

One day Carl was trudging along with a basket of clothes which his mother had washed and which he had to deliver to a near-

by neighbor. He was a droll little figure, with his chubby legs and round, fat arms.

Some boys playing marbles on the pavement were quite amused at this comical sight; and they began to laugh and shout, "Sausage-bags!"

Now, Carl did not understand a word; but he saw they were speaking to him, so he turned his little face to them with the sweetest of smiles, and said, "Thank you!"

You should have seen how ashamed the boys looked then! One of them smiled and nodded at little Carl, another gave him a nice red apple, while another took his big basket and carried it for him. So the good-natured little fellow trotted off, thinking what kind boys they were, and what a pleasant world this is to live in. And perhaps we should all think so, too, if our tempers were as sweet as his and our hearts as warm and true as Carl's.—Unidentified.

He Has No Enemies

"He has no enemies you say?

My friend, your boast is poor;
He who hath mingled in the fray

Of duty, that the brave endure,
Must have made foes. If he has none
Small is the work that he has done.
He has hit no traitor on the hip;
He has cast no cup from tempted lip; ;
He has never turned the wrong to right;
He has been a coward in the fight!"

A dentist's drill of excellent workmanship was discovered in England during excavations on the site of an ancient Roman camp.

A STORY FOR OUR LITTLE FOLKS

Teddy's First Voyage

Our Teddy laughed as he sailed away

While he could see the shore,
And when the land was out of sight
He only laughed the more.

And when they stowed him safe away

Within the upper berth,
He filled the tiny cabin full
With shouts of boyish mirth.

He laughed and laughed; "I don't call this

A sleeping-room at all—
A pantry cupboard, don't you think?
And very, very small."

And when the sun came shining in,

He caught its earliest beam
And woke his father with a shout
To tell a funny dream.

"I thought the cupboard rocked and rocked.

I wasn't me myself,
But just a big, big frosted cake
Upon the highest shelf

"While I was rocking there I thought

A freckled boy about
As big as me came climbing up

And picked a raisin out."

—Florence Mellish, in The Congregationalist.

Polly's Letter

By Hilda Richmond

"Do you know, mamma, sometimes I'd rather not have a birthday and presents than to write all the letters thanking people?" said Polly, frowning at her box of note paper.

"Why Polly Walton!" said her mamma, in surprise. "Aren't you glad you can write and thank grandma for her nice book?"

"Of course, I like the book, mamma," said the little girl, quickly, "but it's such hard work to write. Won't you do it for me this time? If I get the leastest mistake, you make me do it over again."

"No, Polly, you must do it yourself. Grandma would know my writing at once, and she would think you did not care for the book. If you are careful, you will not have to do it over. Miss Katherin says it is a pleasure to grade your papers at school because you write so nicely."

Polly loved Miss Katherine, but even this bit of praise did not make her happy today.

She had a heavy frown on her chubby face when she carried the paper to her mamma, and was glad to know there were no mistakes in it.

"I won't have another birthday for a year, and Christmas is a long way off," she said, as she put the red stamp in place. "Maybe by that time I'll like to write letters."

Just a week later a letter came for Miss Polly Walton from Uncle Jack and in it he said: "Your letter to grandma was so neat and nice that I would like to have one too. The day I get a letter from my Polly as clean and correct as the one grandma shows to all her visitors, I shall hurry to the store for a certain ring with a blue stone to send to the little girl who can write beautiful letters." There was another page to the letter, but Polly did not wait to hear it. She buried her head in her mamma's lap and wept.

"I'll have to tell him all about it," said Polly, when the tears were wiped away. "I think that would be honest; don't you, mamma?"

"Yes, I think it will be the best thing to do," said mamma. So Polly took out her note paper once more.

"Dear Uncle Jack," she wrote, "it isn't fair for you to send me a ring, for I was naughty about grandma's letter. I coaxed mamma to write it, and only had everything right because I was afraid I would have to do it over. I am sorry, but you must not buy me the ring. Your loving Polly."

But Uncle Jack said a girl who could confess her faults like that deserved a great deal nicer present than a ring with a blue stone, so he sent a long chain with a pretty locket on it. In the locket, Polly found a little note from her uncle that said: "I think you will remember."

And Polly does remember. She writes a great many letters now, and takes pains to have them as nearly perfect as possible. "I couldn't be happy with my locket if I didn't do my best," she always says when any one praises her letters. "It reminds me all the time."—The Methodist Protestant.

The Little Carpenter

"O dear, I can't bore this hole straight! I never can do any carpenter work anyway!" grumbled Edgar with a frown. "Uncle John, please give me something else to do around the farm. I am too small to do this kind of work."

Uncle John laughed. "Come here, Edward," he said, "and I will show you some one smaller than you are who can do better work than that."

Edgar came to the fence where his uncle was at work, and Uncle John pointed to some holes on the underside of the fence. "Feel how smooth these holes are," he said. "Now put your ear close to the fence and listen. Do you hear anything?"

"Yes," said Edgar excitedly. "I hear a buzzing."

"I thought you would," said Uncle John. Now watch."

Very soon a large black-and-yellow bee flew out.

"O, isn't it a beauty?" cried Edgar.

"Yes, and she is as smart as she is beau-

tiful," answered his uncle. "This little hole goes back about an inch and then makes a sharp turn and runs at right angles for about a foot. It takes this busy little carpenter several weeks to do that. When it is finished she flies back and forth to the fields and gardens to get honey and pollen from the blossoms. With this she makes a paste and fills the ends of her new home. Here she places an egg and then seals the tiny part of the house with a wall made of small chips from the hole mixed with a secretion from her mouth. Against this wall she packs more honey paste, places another egg in it, and seals it as before. She does this until the tunnel is filled. The egg which is placed first is the first to hatch out a tiny white grub which eats the paste. Mother Carpenter Bee has put there. Then it sleeps, and while it is sleeping its skin grows hard and rough, then it opens and a perfect bee comes out. Baby Bee tears down the tiny wall its mother built, only to find its way to the outside world checked by another little bee in the next cell. When that one comes out of its grub shell, they break down the next wall and so on and on until the last bee is hatched and the whole brood flies out into the golden sunshine. Then Mother Bee patiently bores out another home."

Edgar picked up the gimlet. "If a little bee can be as patient as that, I can too," he said.—Emma Florence Bush, in Christian Advocate.

THE TIE THAT BINDS

BLOUGH-BARKHYMER—Miss Mary Barkhymer, daughter of James and Emma Barkhymer, and Robert Nelson Blough, both of Johnstown, were united in wedlock June 22 at the parsonage of the Third Brethren church by the Rev. Joseph I. Gingrich. Miss Nellie Barkhymer was the bridesmaid and Edward Eppley was best man. The impressive ring ceremony was used. Mr. and Mrs. Blough will be at home to their many friends in Coopersdale. J. L. GINGRICH.

MACK-STUTZMAN—Miss Viola Belle Stutzman, daughter of Mr. and Mrs. L. G. Stutzman, and D. Raymond Mack, both of Indiana County, Pennsylvania, were united in marriage May 5, at the parsonage of the Third Brethren church by the Rev. J. L. Gingrich. Mr. Mack is a teacher in the local high school. The ceremony was witnessed by the parents of both the bride and bridegroom. The beautiful ring ceremony was used. Mr. and Mrs. Mack left for an auto tour of the Mid-West, after which they will be at home to their many friends at Armagh, Pennsylvania. J. L. GINGRICH.

IN THE SHADOW

GOODSON—Sarah Jane Goodson, born at Washington, C. D., Ohio, November 13, 1861, answered the last call on earth June 9th. She was the wife of David J. Goodson, and for the past year had lived at Hicksville, Ohio. She formerly lived in Bryan and was a member of the First Brethren church since 1920. Her funeral services were conducted by her pastor, the undersigned, in Hicksville, assisted by the pastor of the Radical U. B. church. E. M. RIDDLE, Pastor.

FIRESTONE—Elmira Mercer Firestone, a devoted member of the Bryan Brethren church for a number of years was compelled to lay down her earthly armor after several months of illness. She quietly passed to her Eternal Home June 25th. Funeral services were conducted in the church just as she had directed, by her pastor. E. M. RIDDLE.

BROWN—Gintherella Brown was born in Wayne County, Ohio, in the year 1850. She was the wife of Isaac J. Brown. She was stricken with paralysis more than a year before her death. The writer was called and in her home she accepted her Savior and his beautiful promises. She was never able, however, to be baptized. Funeral at the First Brethren church in Bryan, June 26th. Services were in charge of the undersigned, assisted by Rev. Martin of the M. E. church. E. M. RIDDLE.

ASHLAND COLLEGE

Ashland, Ohio

ASHLAND COLLEGE will open its Forty-ninth Year, Tuesday, September 14, 1926. The following departments offer the customary courses:

ARTS AND SCIENCES, leading to the usual bachelor's degrees.

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Student life and activity are largely under the close and sympathetic supervision of two Deans, one for men and one for women.

Parents and young people are both alike asked to consider this College when contemplating further study.

For catalogue and further information, write to the president,
EDWIN ELMORE JACOBS, M. Sc., Ph. D.

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1926

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

Conference is Over

And we are back at our work

Now let us cooperate to make this the best
year in the history of the Brethren Church

For Christ's Sake

A Prayer for Christian Unity

*O Master of the Galilean Way,
Forgive us for the vows we fail to keep:
Forgive us that we so neglect Thy sheep,
So idly waste this shining harvest day!
Forgive us for the stumbling blocks we lay
Along the paths by which men seek Thee! Sweep
From our small minds the strife that holds Thee cheap!
Break Thou the Bread of Life to us, we pray!*

*What matter if we cannot understand
The mystery of Love that is Divine,
Nor pierce the veil! Dear Lord, our faith increase
To know that, since our hands may reach Thy hand,
Our lives are made all-powerful, through Thine,
To heal a wounded world and bring it peace!
—Molly Anderson Haley, in "Heritage, and Other Poems"
(Dorrance & Co.)*

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EDITORIAL

The 38th General Conference is History

We have been to Winona, have transacted our business and have returned to our homes, and with us we have brought back much from conference discussion and personal fellowship that will linger with us to inspire our hearts and encourage us in our tasks during the coming year. We will not deal in superlatives concerning this conference, as delegates are inclined to do concerning any conference or convention. It is quite customary to say unthinkingly out of our enthusiasm, "This is the best conference we have ever had." It is always good to feel that way, for it is a sure indication of a genuine enjoyment of the conference. But if one is inclined to measure his words, he must know that memory is short concerning the multitude of splendid things enjoyed in the past and that it is next to impossible to say truthfully of each succeeding conference, that it is better than the last.

The Spirit of Fellowship

But the Thirty-eighth General Conference was a good conference. Any one must say that who was there and had the spirit of fellowship and the work of the church at heart. It was not a conference beyond criticism, one seldom finds such, but it had many things to commend it. It was good in the spirit of fellowship that prevailed. One of the fine things we get in coming together on these occasions from the various parts of the brotherhood is that spiritual and social refreshment that comes from souls having much in common meeting and holding lofty communion one with the other. It means much for Brethren to come together and share their joys in the Lord, talking over their accomplishments of the past, the blessings of the present and the hopes and plans for the future. This good spirit and rejoicing together was noticeable on every hand, on the conference ground, in the meeting places and in the hotels. This is a good thing to seek and to encourage at our conferences. Just at this point, however, we might sound a warning, that we do not allow our desire for fellowship to lead us into the habit of loafing and gossiping during conference sessions.

The Attendance

The conference was good in attendance. The official delegates numbered a few less than last year, but the number of people in attendance seemed to be about as large as in the previous conference. Some people came long distances and many came from nearby churches without credentials, came not as delegates but just to enjoy the conference. The attendance kept increasing until Sunday morning, when, in spite of strong counter attractions, the Sunday school was the largest we have had for several years, the number being 1038. The attendance at the morning preaching hour when Brother A. V.

Kimmell brought his inspiring message was very good, there being fully 600 in the auditorium notwithstanding the fact that Billy Sunday was holding forth in the big Tabernacle a short distance away. In the afternoon, when "The Messiah" was being presented in the Tabernacle, the main floor of the Auditorium was practically full and many were in the gallery to hear Prof. J. Raymond Schutz deliver a lecture on "Peace." And while many went home before the Sunday evening session as usual (not a very good habit however), it was heartening to Brother W. I. Duker, who brought the message, to see that a goodly number had stayed to the very last. Another instance when the loyalty of the Conference delegates was manifest, and which made for good attendance was Thursday evening when, as a special feature of Rodeheaver's Music Week Program, Marian Talley sang to a packed house in the Tabernacle, and our crowd was lessened scarcely at all.

A Good Spirit Prevailed

It was a good conference judged by the spirit that prevailed in the conference sessions. There were no bickerings, quarrellings or unkind remarks on the conference floor. Business was transacted expeditiously and with harmony. Discussions were carried on in a proper spirit and manner, and there seemed manifest a spirit of cooperation and of interest in the largest welfare of the church. Not every one was fully satisfied with all that was done, possibly, and some would liked to have had steps taken that were not taken. But no one was insistent upon his own way or ideas to the extent of marring the good spirit of the conference. It adds much to the worth and influence of a conference when leaders can always possess their souls in the midst of transactions and discussions that do not meet their approval or do not satisfy them, and can show a fine Christian consideration of others' rights and feelings. The extent to which some of our leaders have learned this has added much to the spirit of harmony in our conferences. And the more we can yet grow in this grace, the more we will add not merely to outward harmony, but to genuine good will and love among the Brethren.

Emphasis of the Program

It was a good conference from the standpoint of the program. It was well executed and those who gave addresses, sermons and lectures were well prepared; we heard no one who impressed us otherwise. The high spiritual tone running through the entire program was inspiring. It seemed that the program had been planned with a view to making an appeal to the devotional life and to imparting strength to the faith and aspiration of the individual soul. And if the social responsibilities of the church were passed over in some of their important phases, yet from that deeply devotional attitude of mind and zealous spirit of loyalty to the Word developed to a remarkable degree ought to flow during the coming year obedience in effort and sacrifice in behalf of the great and worthy programs and undertakings calculated to make the spirit and teachings of Jesus regnant in the world. In our close adherence to the Word of God we rightly emphasize as the first and outstanding note of the Gospel the call of the Lord Jesus to the acceptance of His saving grace and the importance of possessing a hungering and thirsting attitude after righteousness on the part of the individual. But as soon as we have found our way to the foot of the cross and have been cleansed and renewed by the blood of the Lamb, we hear the admonition, Go, preach, teach, make disciples, bear one another's burdens, be peace makers, be loving and helpful to all, especially to those who are down, visit the sick, clothe the naked, feed the hungry, minister to the prisoners, and in a multitude of ways we are to let the light of our good works shine before men to the glory of God the Father. And that, please God, we will do, if the true spirit of loving devotion and loyal allegiance to all the words of the Master takes possession of us, as we were repeatedly and rightly urged to do during this conference.

The General Interests

The general interests of the church were given a respectful hearing and Conference bespoke the loyalty of the brotherhood in their behalf. Foreign Missions was prominent on the program, as is right, and also Home Missions, which should not be allowed to lag behind. Our educational interests, as centered especially in the college endowment campaign, were emphasized. The Benevolence work of the church, including both the Superannuated Ministers' Fund and the Brethren Home, was properly stressed. The Publishing Interests received attention, as also the departmental organizations, including the department of the Layman's Organization. It was encouraging

to see a larger interest taken in some of these departments of our church's activity, and practically all of them were able to report a commendable support on the part of the brotherhood during the year, a thing which speaks well for their management. It was good that our program committee gave such proper time and place to these activities; it points to their vision of the importance of keeping such things before the people. We are sometimes inclined to grow weary of emphasizing "the same things over year after year" and to wish to push them off in a corner, where the briefer the notice and the sooner over the better. We have confidence in the good judgment of a majority of any Executive Committee that may be elected, that such an unwise move will not be attempted. These are the things we have in common, the work we must do together, the problems we must unite in solving; and the bigger they grow the more difficult are the problems, the more necessary is cooperation and the more important that we have time for propaganda and reports concerning them. These are the things that really bring us together, and we should not grow restless at the repetition of emphasis they receive, nor seek to crowd them into the most inconspicuous hour of the day, where they will serve as fillers for a transition period between two popular hours. The propagation of these interests should not be allowed to become monotonous. If they have been so, it is the fault of those in charge of them, and the way to make them bristle with interest is to put some gray matter into the working out of novel and attractive ways of presenting them. In the main, however, those charged with the direction of these interests have been alert and aggressive in presenting them before General Conference and they deserve our commendation and support. Some of these interests do not, by their very nature, lend themselves readily to an inspirational program, but they are vital to the welfare of our church and we should not fail to give them our time and interested attention.

And it was a good conference because the weather was auspicious. We had rain on Monday and on Sunday, but through the week between the weather was ideal for a conference. And the weather has much to do with the success and enjoyment of such a gathering. We have reason to thank Almighty God for his blessing upon us in this manner. (More about the Conference next week.)

EDITORIAL REVIEW

Next year's conference is to be held at the same place and during the same week in August—22 to 28.

Sister Emma Aboud informs us that the mission work she has been promoting in New York City has been disbanded for lack of "funds and the right kind of cooperation." She is now engaged in open air mission work at Coney Island.

Members of the Pennsylvania and Illiokota districts will be interested in their district conference programs which appear in this issue. Both are to be held the first week in October, the Pennsylvania conference meeting at Berlin and the Illiokota conference at Des Moines, Iowa.

The matron of the Brethren Home at Flora, Indiana, reports the gifts made to that institution during recent months. These indicate a very general and practical interest being taken in the Home. This is commendable as pointing to the fact that Brethren people are not unmindful of their obligation to the aged and infirm.

We rejoice to learn of the improvement of the health of Mrs. W. S. Bell, whose condition was so critical during Conference that Dr. Bell was unable to attend until the latter part of the conference, when a change was made for the better. Public prayers were offered during Conference for her recovery.

Brother H. E. Eppley, who recently announced through these columns his intention of taking up the work of an evangelistic song leader, appeared before the National Ministerial Association at Winona Lake and offered his assistance to pastors in their evangelistic campaigns on the basis of a free will offering taken at the close of the meeting. He may be addressed at Winona Lake, Indiana.

The sad news reached us at General Conference of the death of the wife of Brother E. M. Cobb, pastor of the Second church of Los Angeles. We did not learn the details, or the exact date. The National Ministerial Association wired a message of sympathy and con-

solation to Dr. Cobb. And we extend in behalf of the Evangelist family our heartfelt sympathy.

At the first business session of General Conference the new officers were elected in a very expeditious manner and are as follows: Moderator, C. H. Ashman; Vice Moderator, R. P. Miller; Secretary, O. C. Starn; Assistant Secretary, Herman Koontz; Treasurer, N. G. Kimmel; Statistician, George Cone. Members of the important Committee on Committees were elected and are as follows: G. W. Rench, J. A. Garber and G. T. Rouk.

The dedication of the new mission church at Fort Wayne, Indiana, which was postponed from a previous date on account of rain, was carried through as planned on August 22, with Dr. W. H. Beachler as the dedicator in charge. Brother J. L. Kimmel, the efficient pastor, who has accomplished a remarkable piece of work in the few months he has been on the field, stated that over \$2,500 was raised on that day and most of it was from members and friends of the community.

Brother R. D. Barnard, pastor of the church at Mansfield, Ohio, came very near not getting to General Conference, but he did get there late, and when he did come, he brought with him a very broad and happy smile. And we knew what had happened, for the following announcement had preceded him: "Rev. and Mrs. R. D. Barnard announce the birth of Doreas Maurife on August 24, 1926." We extend congratulations on behalf of the Evangelist family to Brother and Sister Barnard on this happy occasion.

NEXT WEEK MORE REPORTS AND IMPRESSIONS OF GENERAL CONFERENCE. We are giving our readers an opportunity this week of reading the two very able opening addresses of Conference, the Retiring Moderator's Address given by Prof. J. A. Garber on Tuesday morning at the first business session, and the sermon by the Retiring Vice-moderator, Rev. Charles H. Ashman at the first session on Monday evening. You will also enjoy the report of the outstanding features of the Foreign Mission interests and developments of General Conference by Rev. Marcus A. Witter, member of the Foreign Board.

Dr. Charles A. Bame, pastor of the Ashland Brethren church, gives us some "travel flashes" which record an extended vacation trip, taking in the Niagara Falls, the Sesqui-Centennial Exposition, Gettysburg and ending up in a revival at Mathias, West Virginia. He found a splendid people in the fertile little valley between the mountains where Mathias is situated. Brother Arthur Snider is pastor of this church and leader of the community, and is supported by a very capable lay leadership. Brother Bame reports a large and enthusiastic attendance at his meetings, but heavy rains interfered considerably with the results.

Dr. C. F. Yoder writes an interesting letter from South America, telling of progress and of need in that large and difficult mission field. He recently spent a week with the Bible Coach, relieving Brother Percy Yett, who had been absent from his family more than six weeks. Miss Nielsen is teaching and leading in the various auxiliaries of the church at Rio Cuarto. Everywhere there is much to be done, many calls for the establishment of new missions and too few workers to seize all the opportunities that offer themselves. Surely no one has a right to waste time in these days when in every nook and corner of the world's vast harvest field, people are seeking the light of God and many are destined to grope in darkness for the want of teachers of the Gospel.

General Conference set aside a day on which the Layman's organization might receive an offering from the churches of the brotherhood. That day is the second Sunday in September, and the offering is to be added to the fund which they are collecting from which to make loans to worthy young men seeking to prepare themselves for the ministry or missionary work of the church. It is a worthy project and deserves the loyal cooperation of every pastor and church. It is not a plan designed to pauperize any student, but to loan them money to help them through school with the expectation that they shall pay it back promptly when they have gotten out into the work. This will meet a long felt need and if the churches will give it their support, they will in a few years find it bearing splendid fruit in the ministry of noble young men. Read Brother Earl Huette's article on another page. He does not tell us to whom the money should be sent, but that information will likely appear in a later issue.

GENERAL ARTICLES

Retiring Moderator's Address

By Prof. J. A. Garber

Dear Brethren in the Lord:

Once more we are privileged to meet together in General Conference to take stock of our present situation in the Christian economy. We have met to express sincere and hearty gratitude to the God and Father of our Lord Jesus Christ for his leading and blessing during the year, to share in and to hearten one another with the free fellowship of many brethren under one Master, to receive and consider reports that will occasion rejoicing and searching of heart, to be instructed concerning and empowered for the unfinished tasks immediately ahead.

Since the secretarial and statistical officers of the conference and the several auxiliary organizations are required to present an accounting of our stewardship in the various activities of the church this is not the time nor place to detail the fruitage of our labors of love. Suffice it to say here and now that the required reports will disclose no effort extraordinary nor any phenomenal success. Judged by the newsletters in the Brethren Evangelist our evangelistic efforts have turned many to the Lord and added a certain number to the membership of the church. The gain will be offset in part by the usual losses. Some new church buildings have been erected, the most noteworthy being at Berlin, Pennsylvania and Ashland, Ohio, by reason of their history and centrality. Faithful and fruitful work has been done by our missionaries at home and abroad. Ashland College and Seminary are coming afresh to the focus of our attention because of their growth and growing needs. The Brethren Evangelist under the skillful direction of the able Editor has been a generating medium of information and enthusiasm for the whole church.

More detailed references at this point might smack of numbers and statistics, machinery and money, promotion and publicity. Undue consideration of these matters may hinder rather than help to accomplish the real mission of the church. To borrow from a great Bishop's diagnosis of a big church: the kingdom of heaven suffers from the violence of excessive organization, of too high expectation in managerial offices, of too frequent flaunting of statistical tables, of too much confidence in publicity, of extravagant and wasteful living to the point of vulgarity by many professing Christians. People are asking, What place is Christ to have in the scheme of things?

That pointed question accounts for the strangeness of the foregoing observation from one who has been engaged in promotional work. Mechanics may be mistaken for dynamics. Church organization and conference decisions may be exalted to the exclusion of Christ's spirit. He must ever be revered as the great Head of the church and the supreme desire of all nations. Both the church and the nation will find in his sufficiency the grace and power, truth and way of life. He alone has the words of eternal life and, also, the plan for our temporal life. For us men in time and through eternity it is the Christ of God or—nothing.

As he pathetically sorrowed over Jerusalem so he is seriously yearning for the mind and heart of the world. Like then, so now, men are still divided over him. Yet there is an impressive turning toward him all over the world. In non-Christian lands the leaders of thought as well as the masses are acknowledging his supremacy and seeking a better understanding of him. Him whom they ignorantly seek we must make known unto them. A simi-



PROF. J. A. GARBES
Retiring Moderator and Head
of Dept. of Religious Education,
in Ashland College

lar attitude obtains in our own country. There is a limited number of persons who profess unbelief and who are bold enough to announce their plans for the propagation of atheism. There is a larger group of persons who, some consciously, others unwittingly, accept and teach subtle science, materialistic philosophy and Behavioristic psychology, each of which is subversive to Christian belief. Then there is another group more definitely connected with the household of faith whose philosophy of life is practical materialism; these persons put things first rather than the kingdom of God.

Making due allowance for these opposing or hindering attitudes on the part of certain people, the heart of humanity is hungry for God. Man continues to be incurably religious. His religious hungers never can be wholly satisfied with the substitutes of religion. And, serious-minded men are evidencing a growing distrust with the so-called substitutes of religion. They are unwilling to trust science and philosophy, education and culture, economics with the solution of the baffling problems of today. They have discovered, or are discovering, that no one of these substitutes, nor all of them combined, gets at the root of human problems. The tap-root of all human ills is sin. "Missing the mark" is a good definition, if you mean failure to live in right relations with God and man. Righteousness exalteth a nation, but sin is a reproach to (and destroys) any people. Righteous people are dependent upon a savior that can save them from their sin. That Savior is Christ for whom men hunger secretly or openly in their better moods.

In this summary analysis of human life we may find the real cause for and deeper meaning of the reassuring utterances of outstanding men. They oftentimes make us feel that the thinking leaders of all walks of life have turned preacher. At any rate they do not hesitate to place God to the fore of their thought and to claim Christianity as the essential need of the hour. "I have never known," says Robert Millikan, "a thinking man who did not believe in God. Every one who reflects at all believes in one way or another in God." And he further holds that the influences flowing from Jesus of Nazareth and the growth of modern science have made goodness characteristic in the conception of God. Not long since Mr. Filene, a Jewish merchant of Boston said: "It is Christ or anarchy within the next fifteen years." In announcing a new world order in Parliament Lloyd George said: "It is Christ or chaos."

Our late Presidents and the present incumbent in the White House have sensed the human need and declared that the only hope of humanity is in Christ and his way of life: Lest we forget let Wilson speak anew out of the silence:

"Our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices that spring out of that spirit."

Let Harding speak in a similar way and vein:

"I tell you, my countrymen, the world needs more of Christ; the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity the brotherhood that was taught by Christ we would have a restored world."

Let Coolidge unveil the secrets of safety, past, present

and future, while drawing some lessons from the fathers of the country:

"We must think the thoughts which they thought. Their intellectual life centered around the meeting house. They were intent upon religious worship. * * * While scantily provided with other literature there was a wide acquaintance with the Scriptures. * * * If we are to maintain the great heritage which has been bequeathed to us we must be likeminded as the fathers who created it. We must not sink into pagan materialism. We must cultivate the reverence which they had for the things that are holy. We must follow the spiritual and moral leadership which they showed. We must keep replenished, so that they may glow with a more compelling flame, the altar fires before which they worshipped."

These memorable words are redolent with religious devotion and appeal. They read like fresh paragraphs from the history of the church and of the Bible itself. They frankly tell us that "our dangers today are not economic or foreign; they lie in the possible submergence of the moral and spiritual by our great material resources." (Quotation from Herbert Hoover). They restate for us the age-old standing challenge of providing the ministry of the spirit for a materialistic age, which is the inescapable and majestic mission of the church.

Materialism tends to measure and evaluate everything in the terms of matter, and this materialistic tendency runs the whole gamut of our modern life from thought to conduct. Certain philosophers and scientists are markedly impatient with knowledge that does not rest wholly upon observable, tangible facts. That distrustful attitude is due their method of studying that which can be seen, heard and handled. Many moderns prefer that strange-like literature, art and music which appeals subtly to the senses, and which are sought in the easier way, through cheaper journals, the movie, victrola and radio. Supplied thus such persons say, "Let us eat, drink and be merry, for tomorrow we die." To secure the needed wherewithal to avail themselves of commercialized pleasure such persons chase the almighty dollar and value all labor in the terms of the cash it will yield. Well may such say of themselves:

The world is too much with us; late and soon
Getting and spending we lay waste our powers.

Flippant indifference or blank pessimism rather than

freedom and joy and righteousness in the spirit follow in the wake of materialism.

Needless to say, this is only one side of our modern life. The persons described above represent only a cross section of life both in and out of the church. There are many others who are trying, and yet many more who would try, if properly guided, to live the Jesus way of life. It most certainly runs counter with the materialistic way. His mind has been clearly made known to us: Seek ye first the kingdom of God and its righteousness and all else shall be added unto you. This recognizes the infinite worth and spiritual content of human life, emphasizes the consequent sacredness of all human relations and proclaims the inherent possibility of all men living together as a family of brothers with one Father. Motivated by brotherly love they are to bear one another's burdens in sacrificial service and so both fulfil the law of Christ and co-operate with him in securing the abundant life for all in the kingdom of peace, joy and righteousness.

From these basic Christian principles would naturally flow such avowed convictions and purposes as: The inviolate sanctity of every human life irrespective of race or color, including its right to a good birth and a normal childhood with ample opportunity for play, school and appropriate work and the further right of useful labor and fruitful living under wholesome social conditions. If conditions within the family hinder or cripple they must be seriously considered. If recreational facilities are inadequate or improper they must be provided and supervised. If industry menaces or impoverishes life in any form it must be regulated; men take precedence over money. If an institution like the saloon destroys physical vigor and moral manhood it must be outlawed; and the law is to be obeyed and enforced. If war is inhuman and endangers civilization it must be repudiated as a method of settling differences between nations; international good-will supersedes international hatred from which wars come. Christians must be against all inhuman activities that injure or destroy human life. Christians must be for every human endeavor that conserves and enriches human life. Persons so minded and so disposed are the fruits of Christianity.

Fruits always appear on trees with roots. Knowing what was in man Jesus, as previously pointed out, went directly to the root of human difficulty. He showed and told us how to get rid of sin and to change human nature. As a man thinketh so is he. Then let him change his way

Layman's Day, Sunday, September 12th.

By Earl Huette

The second Sunday in September is to be observed in all Brethren churches as Layman's Day, according to decision of the recent General Conference. It is desired that the laymen shall have charge of the morning service on that day, when they will explain fully the **Student's Aid Fund**. This will be a splendid opportunity for the laymen to take charge of the service and show what they can do, and at the same time relieve the pastor somewhat, if he is willing. There will be an offering taken, all of which offerings taken throughout the brotherhood on that day will be turned into the treasury of the Student's Aid Fund.

The money in this Fund is available as loans to young men who aspire to the Brethren ministry, but have not sufficient money to put themselves through Ashland College. The loans that will be made possible by this Fund may be the means of supplying your church with a good pastor in a few years. Certainly if you can help in building up a fund that will perpetuate itself and grow in size and usefulness with the years, and be the

means of aiding worthy young men in their preparation for fields of Christian service in the Brethren church, you will be willing to do your bit.

Remember the day, September 12th. And if that day should prove inconvenient, set aside the next Sunday, September 19th, to this purpose. And it is for that reason that we are sending this notice through the Evangelist at this time. It could not be otherwise than late, coming out as it does in this the first issue since General Conference and during the week just preceding the Sunday set aside for this observance. But if the personal communications have not reached you in time to enable you to make proper plans for this day, we ask you to use the first Sunday convenient.

Remember also the purpose. Help to make it possible for some possible future pastor of your church to get the education you will demand that he shall have. Let every church observe Layman's Day.

Dayton, Ohio.

of thinking (repent) and turn from the evil to the right way of life (become converted) and receive Christ and he will be given the right (adoption) to become a child of God (to be a Christian). Forgiven and justified through faith in Christ (forgiveness and justification) he observes the ordinances (baptism and communion) and grows in the grace and knowledge of the Lord (Christian growth) toward the stature of manhood in Christ (Christian character). As a fruit bearing branch in the kingdom he becomes known by the fruit of the Spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control. Therein we have the subjectivity and objectivity of the New Testament methodology of changing human nature, which is a valid method for the church.

The crux of the present problem is: are we prepared and inclined to employ this method in doing the work of the church? Are we able and ready to bear testimony to this New Testament experience? That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled the Word of Life. * * * That which we have seen and heard declare we unto you that you may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. The writer, mark you, is speaking as a witness to an experience in fellowship. So witnessed the other of the apostles in Asia Minor and the Roman Empire. So witnessed our early church fathers in Germany when the state churches, having lost the testimony which their founders bore, sought to coerce their members to submit to creedal beliefs and church practices. So witnessed our later fathers at Berlin, Arnold's Grove, Ashland, Dayton and elsewhere when the so-called German Baptist Brethren, having lost again the testimony of church founders, resorted to coercion with the weapons of decisions handed down from Annual Meeting. So will we witness today, unless we have missed the experience and lost the path thereto, by holding forth this faithful word of life (the New Testament) and saying this is our only rule of faith; anything more is too much; anything less is too little; just the same we do not need for we have this.

Like the Brethren of the early 80s, of 1723 and of 1708, we will call upon all seekers of the way to join with us in the study of the Scriptures, according such persons the right of private interpretation under the leading of the Holy Spirit who is to lead us into all truth. Alexander Mack's study classes, similar to those conducted by the Pietists, were places of inquiry and discussion. Pioneers believe that more light will break forth from the Word, and pathfinders are not afraid to follow the light.

Like those who have led the way we will challenge all sincere disciples who are willing to obey the truth to share life with us in the church as a co-operative enterprise in Christian living. The lives of many of our fathers were so interlinked with their brethren that each lived for all and all for each. They not only helped one another with their hands and beasts of burden, but loaned money to a brother without interest. Loyalty to Christ and love of their fellows impelled our forbears to co-operate in industry, to print Bibles and various literature, to establish schools general and religious, to declare against the use of intoxicating liquor and to refuse to become a party to war.

Like those who have preceded us in this challenging way of faith and conduct we will bear witness to our free fellowship with Christ and with our fellowmen and to the practical outcomes of that fellowship in everyday living. We will accentuate the Christian ethic along side of Christian theology. For the patent and urgent need of our day is an ethical demonstration as well as a theological presentation of Christianity. "However great be our rightful emphasis on orthodoxy of thought the deepest necessity is for orthodoxy of life" (Robert E. Speer.) "The great common heresy of men lies in the fact that they do not really and truly believe in the things in which Jesus Christ believed and for which he gave his life" (Alva M. Kerr)

That is (These church leaders are speaking to church-

men), too many doubt if the life which Jesus lived and incarnated in his disciples can be reproduced and demonstrated in twentieth century disciples. Otherwise we would face the perplexing problems of the hour with less timidity and uncertainty. Unafraid and confident Paul and others attacked infanticide, sexual lust and divorce, unspeakable orgies of pleasure, the greed of industry, economic and social slavery, class discrimination, racial hatred, brutal murder, war between nations and pagan philosophy with the dynamic of the gospel. Witness the result in changed lives that gave us the present civilization which no one of us would want to exchange for life in the old Roman Empire. A like attack with the whole gospel upon race prejudice, class conflicts, paganistic pleasure, unjust industrial conditions, lawlessness and crime, tendencies toward war will enable us to change the life of our day with the introduction of the spirit of Christ. But he must be taken in all seriousness and with complete confidence in every phase of our modern life.

To take him seriously and to follow him confidently we must set our house in order. Not that the day of departure is dawning; but the hour of opportunity is here. We are not only to wait and to watch but to witness and to serve. Complete and thorough preparation is required for both ministries in the church.

1. In the New Testament order evangelism is made the first form of witnessing. There appear to have been special evangelists, pastoral evangelists, teaching evangelists and personal evangelists. The first named class seems to have been unduly magnified in later years, giving rise to professional and mass evangelism with their attendant evils. There certainly is an imperative need for the revival of personal, pastoral and educational evangelism both at home and abroad. **A commission of representative leaders would help to give direction and effectiveness to our evangelistic efforts.**

2. Missions are an extended form of evangelism. The purpose of missionary work is to present the gospel to those who might otherwise be neglected, both at home and abroad. Fortunately we have come to see something of the relation that rightly prevails between so-called home and foreign missions. Too often less glory seems to attach to the faithful workers who stay by the stuff at home. To determine the distribution, the discovery and training of workers for both fields, to plan their support in the light of possible resources and to allocate the funds, to work out a sound policy for beginning a new work anywhere a commission of representative leaders to generate confidence in and enthusiasm for our missionary program would prove useful.

3. The extensive program of the church must be co-ordinated with its intensive program of spiritual development. If evangelism yields disciples the "teaching of them all things" contributes to Christian character and fidelity and effectual testimony to the reality of the Christian experience. Education is as much a function of the church as is evangelism. The educator is as essential as the evangelist. Since the state has largely taken over general education the church has been relieved of large but not entire responsibility. Religious education must be provided by the church. It must also provide collegiate training for the older young people, and care for others in the state universities. Several hundred Brethren young men and women attend these institutions of higher learning every year and with scarcely any attention from their church. These must be shepherded as well as those who attend our only church college. Ashland College and Seminary must have the larger support which they need, deserve and are asking for. Failure in the present endowment campaign will curtail the future work of the church. **A commission of representative leaders would assist us in visualizing our total educational task and in working out a co-ordinated program which would include home training, church schools, public school, college and university, seminary and missionary.**

4. Another need is training in Christian living. It is one thing to teach folks what to do; it is another thing to

(Continued on page 16)

Some Outstanding Features of Our Foreign Mission Work

By M. A. Witter, Member Foreign Board

In no part of our General Conference work is there a more manifest interest than in the work of our Foreign Missions. The announcement that our missionaries were to speak always brought the attendance at the sessions up to the highest point. Not only with our own Brethren people is this interest shown but Dr. Gribble tells us of how the French and Belgian religious magazines for the children are using the story of the wonders of our Lord's work in the M. O. C. at Bassai and Yalouki to kindle the zeal of the children and young people.

Well may we thank God for the manifestation of his good pleasure upon the work in the last year. At Yalouki 239 were added to the church by baptism, after having accepted Christ. At Bassai 417 were led to Christ and added to the church by baptism. In the Argentine 64 were baptized and added to the churches of our missions there. About 720 souls in all made the surrender to Christ in this one conference year in our foreign mission churches.

Another cause for rejoicing and thanksgiving is the opening of the way for schools for the children in Africa. After long delay on account of the French requirements that only those holding the "Superior Certificate" be permitted to open schools in the French Equatorial Africa prayer was at last doubly answered at one time. Brother Johnson who has been studying in France was given the "Superior Certificate" and at the same time Miss Florence Bickel was recognized for her faithful work on the field with the permission to open a school. She has already enrolled 35 of the curly headed little African boys and girls and they now are meeting daily to study the mysteries of a written and printed language. May God grant that this knowledge may enable them to become acquainted with God's word and that these little ones may develop into mighty men and women of God, winning hosts of their own people to Christ.

Our hearts are also cheered by the news that five native African evangelists are faithfully preaching the gospel and are winning many souls as they go from village to village with the wonderful story of Jesus' love and his power to save.

Those who had the privilege of hearing Brother Clarence Leroy Sickel, missionary to Argentina, and of seeing the stereopticon views of the work in Argentina cannot be in doubt about the wonderful progress that has been made

in our South American missions. The splendid properties now owned, the fine groups of Sunday school children and the intelligent young men and young women who are being won to Christ, all bear striking evidence of the rich blessing of God upon the faithful witnessing of our noble band of missionaries in this land of perverted religious teachings. How can we ever appreciate the true value of the dividends that the Lord has granted to the investors in this great missionary work?

When we consider these splendid returns upon the investment already made both in South America and in Africa our hearts cannot fail to experience a keen pang of regret that we cannot, because of lack of funds, greatly expand the work in both of these highly responsive fields. However we must keep the expenses within the income provided for the work by the gifts of the church for this purpose. Last year about \$38,000 were expended for the work and a like sum will be needed this year without expansion. With success like God has granted in this work who could think of retrenchment? The funds on hand however are about \$12,000 short of what will be needed for the year to maintain the work at its present level. A very good balance of \$25,577 shows in the treasurer's report of July 1 but we must remember that that report is the showing just after the Easter Offering (the largest ever made by our church) is in and before the year's expenses are taken out. A whole year's expenses must be carried before another Easter offering. Will you join in prayer to the Lord of harvest that means be supplied to meet all of the needs of the faithful reapers that have been thrust forth into the harvest? And will you pray that the work may ever continue to expand and that for every life that the Lord shall call to this work funds may be supplied to support that life on the field?

The splendid support of the W. M. S. is a great encouragement in this work. These noble women are planning the support of the entire Bassai station. A number of churches are learning the joy of supporting their own missionary on the field. This is as it should be and the same plan should appeal to individuals and Sunday school classes as well.

We look confidently to the Lord and ask that still greater progress be made in this year. And shall we not permit his Holy Spirit to dictate our gifts of money and of effort to that end? Kittanning, Pennsylvania.

THE BRETHREN PULPIT

The Greatest Wonder of the Ages

By C. H. Ashman

(Opening Sermon of General Conference at Winona Lake, Indiana, August 23, 1926)

TEXT: "His name shall be called Wonderful." Isaiah 9:6.

Centuries ago the Greeks selected the "Seven Wonders of the World." They were, "The Pharaohs of Alexandria, the Hanging Gardens of Babylon, the Temple of Diana at Ephesus, the Statue of Jupiter by Phidias, the Mausoleum of Artemisia, the Pyramids of Egypt, and the Colossus of Rhodes." But what were they? One was a garden artificially built for a heathen Queen. Two were tombs for the dead. One was a temple dedicated to a heathen Goddess. One was a freakish metal cast. One was a statue representing physical charm. They were largely a testimony to muscle, brute strength, and superstition.

Not long ago the Editor of the Popular Mechanics magazine invited 1000 Scientists to choose the "Seven Wonders of Today." Their ballot selected these.—Wireless Telegraphy, the Telephone, the Aeroplane, Radium, Antiseptics

and anti-toxins, the Spectrum Analysis, and the X-ray. These all give testimony to the keenness of man's intellect. They represent the marvels of modern inventions and discoveries. They bear witness to the "rule of ideas."

Someone has made this selection of the "Seven Great Natural Wonders." The Natural Bridge in Virginia, Mammoth Cave in Kentucky, the Giant's Causeway in Ireland, Niagara Falls, the Grand Canyon, the Alps Mountains, and the Northern Lights. Four of these seven great natural wonders are in our own beloved United States.

Now, centuries before these selections had been made, Isaiah selected the Greatest Wonder of the Ages. Leveling the telescope of prophetic vision down through the centuries, he foretold the coming of this greatest Wonder. He said, "Unto us a child is born, unto us a Son is given: the

government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, the Prince of Peace." This is the text of the entire Bible. To it agrees the entire Old Testament. From the first promise of the Redeemer in Genesis until the Angel's announced to the Shepherds on Judea's hillsides that Christ was born, there runs through the Old Testament a stream of prophecy of Christ's coming. Everything of the Old Testament focuses around this promise in Isaiah. The New Testament is a unit in focusing upon Christ. Matthew describes him as the Counsellor, the one who fulfills prophecy, proving himself to be the Messiah. Mark describes him as the Mighty God who wrought miracles of healing. Luke describes him as the Prince of Peace. The remainder of the New Testament is just an expansion upon these Gospels. Christ is the center of the Bible. Study the Bible in the light of Christ's person and work and it becomes a consistent unit. Ignore the person and work of Christ and the Bible becomes a puzzle.

How is Christ the Greatest Wonder of the Ages? Not in his external appearance. Some are prone to envy those who saw Christ in the flesh. It was a great privilege! How did Christ look? The greatest artists of the ages have attempted to paint pictures of him. Some have tried to express his tenderness and their pictures make him look weak and effeminate. Others have tried to portray his virility and their pictures make the Master to look despotic and stern. It has been said that Caesar commanded that the likeness of Christ be cut in the face of an emerald. If this command was ever carried out, the emerald has been lost, for no genuine likeness of Christ has ever been found. All pictures of him are inventions and failures. God wisely saw to it that no picture of Christ was handed down. He desires that we worship CHRIST, not an image or picture of him. We look forward to seeing him. When he appears again in the clouds, then we shall see him as "The Wonderful." He will appear as the Lily of the Valley, the Rose of Sharon, the Bright and Morning Star, the Fairest of Ten Thousand to our soul." But, today, his greatness is not to be found in the external appearance he assumed when he was on the earth.

Jesus Christ is the Greatest Wonder of the Ages as to who he was and is, in his person. He was and is and always has been the Son of God, Deity, the Very God of very God. He became Immanuel, God manifest in human form, but although veiled in the flesh, he was no less Deity. We do not speak of his divinity, but Deity. Some today who speak so glowingly of his "divinity", speak almost equally of "our divinity." Some speak of him as, "The Divine Idea." Between the "Divine Man" and the "Divine Idea", there is very little choice. We speak of his DEITY!

We present the following proofs of his Deity. Christ is proven to be Deity by his Eternal Existence. He is "the same, today, yesterday, and forever." He always has been, always is, and always will be. The Trinity of the Godhead is taught in Genesis when God said, "Come, let US make man in OUR image." The name used for God in the Genesis account is the Uni-plural name, teaching the trinity. Christ claimed to have glory with the Father, "before the earth became." John declares, "In the beginning was the Word and the Word was God." Christ declared to the Jews, "Before Abraham was, I AM." Not, "I was", but, "I am." He used the same name for himself as God used to Moses when he said, "The great I Am has sent you." Jesus Christ is the eternal, self-existent one. He was never created! The expression, "the only begotten of the Father", refers to Christ's position in the Godhead, not to origin of existence.

Christ's Deity is proven by his Virgin Birth. Isaiah foretold that this would be the "Sign" of his Messiahship. To be a Sign, a thing must be different from all else. Christ's entrance into the flesh was the only one of its kind. Isaiah foretold that he was to spring forth as "a plant out of a dry ground", contrary to natural law that would demand moisture to produce the plant. Daniel beheld him as

a "stone cut out of the mountains without hands", that is produced without the operation of human generation. Christ himself was never born of Mary, his body and humanity was given birth by her, but not Christ himself. In Hebrews 10:5, Christ himself declares, "a body hast thou prepared me." All that was born of Mary was the body of Christ and that was supernaturally conceived through the power of the Holy Spirit. The Virgin Birth of Christ is an unchallengeable proof of his Deity. That is the reason the devil is attacking it so today.

Christ's perfect Being proves his Deity. We do not speak of his perfect character, but being. Being is what we essentially are, character is what we are made to become. Character is produced. Christ was never produced. He was. The word Character first referred to the tool used in chiseling marble. Then it was applied to the product of the chiseling. Then it was applied to human character. Before human character is produced, there must be a chiseling process. But, the character of Christ was never chiseled, produced through evolution or education. He was essentially perfect in being. He could say, "Which of you convicteth me of sin", not because he had not sinned, but because he was a perfect being. You cannot explain Christ by any law of development, heredity, or environment. He always was and always is and always will be a perfect being, because he is God!

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

SYMPATHY'S WIDER RANGE—Gen. 47:1-6.

There is a destiny that makes us brothers,

None goes his way alone;

All that we send into the lives of others

Comes back into our own.—Edwin Markham.

TUESDAY

HAVING EYES THAT SEE—Exod. 3:1-6.

"Earth's crammed with heaven,

And every common bush afire with God;

But only he who sees, takes off his shoes—

The rest sit round it and pluck blackberries.

—Mrs. Browning.

WEDNESDAY

POSSESSING HIS LEADERSHIP—Exod. 3:9-17.

Move to the fore!

Say not another is fitter than thou—

Shame to the manhood that sits on thy brow!

Owne thyself equal to all that man may:—

Cease thine evading; God needs thee today,

Move to the fore!—James Buckham.

THURSDAY

GOD'S PROTECTING PRESENCE—Exod. 14:21-25.

The Lord thy God!

He it is that goes before thee,

His the banner waving o'er thee,

Bright and broad!

When the fiercest foes assail thee,

He it is that will not fail thee,

The Lord thy god!—Havergal.

FRIDAY

MANUFACTURED GODS—Judges 2:16-18.

"The dearest idol I have known,

Whatev'r that idol be,

Help me to tear it from thy throne

And worship only thee."

SATURDAY

A CALL TO PRAYER—1 Sam. 7:5-11.

Pray therefore when thy heart is light,

And he hath made thee glad;

Pray in the dark and stormy night,

When life hath made thee sad.

—Marianne Farmingham.

SUNDAY

A LESSON IN OBEDIENCE—1 Sam. 15:17-23.

Teach me, O Jehovah, the way of thy statutes,

And I shall keep it unto the end.

Give me understanding, and I shall keep thy law;

Yea, I shall observe it with my whole heart.

—Psalm 119:33, 34.

(Prepared by G. S. B.)

Christ's perfect teaching proves his Deity. "Never man spake as he", was the verdict of his enemies. We are hearing much these days about the reputed failure of Christianity. The question is asked, "Has Christianity Failed?" The answer is, "No, it has never seriously been tried." In every individual case in which the teachings of Christ have been obeyed, they have produced results. Politically, socially, industrially, morally, the teachings of Christ have never been applied in the world. Whenever they are, they will produce the perfect order. Today they are being individually accepted, but the day is coming when they will be universally accepted. In the Millennium when Christ reigns in person on the earth, they shall be obeyed and then shall come that reign of universal peace, justice, and righteousness among men. Centuries have rolled upon the scroll of time since Christ taught, yet his teachings have never been equaled, nor will they ever be, for they are perfect. They prove his essential Deity.

Christ's mighty miracles prove his Deity. He said one day, "believe me for the very work's sake." All the forces of nature were obedient to him. All forms of disease recognized him as Master. Even death yielded to his command. But, one day he made a strange statement. He said, "Greater works than these shall ye do." What could be greater than the miracles he performed? What did he mean? We believe he referred to the transformation of lives through the influence of his gospel down through the centuries. The changed lives today are a greatest testimony to Christ than the miracles of nature or healing he wrought. Why? Because each transformed life is a miracle! Each changed life through the saving power of the Gospel is a greater testimony to his power than the stilling of the storm or healing of the sick. All about us are millions of miracles of saved people proving Christ's Deity.

Time does not permit the dealing with his death and resurrection as unchallengeable proofs of his Deity. Now let us turn to another part of his being.

Jesus Christ is the Greatest Wonder of all Ages, not only in his essential Deity as the Son of God, but also in his essential Humanity as the Son of Man. Oh, the depths of humility and humiliation in his condescension to be found in our likeness! He laid aside the "glory of God, the appearance, manifestation of the Godhead and took upon himself the "form of man" and was found "in fashion as a man." What an exchange! From the throne to the manger, what depths of humility! Could you live in the form of a dog? That would be no greater humiliation than Christ endured when he took upon himself our humanity.

Behold the humility of his walk in life! He walks the paths of old Judea, weary and footsore, yet he could be riding in the chariots of fire such as took Elijah to glory. He asks a drink of water of the despised woman at the brink of Jacob's well, yet Angels would bring him water from the River of Life that flows from beneath the throne of God. He sleeps upon the mountain side, the dew of a tropical clime sparkling upon his brow as kissed by the morning sun, yet, he is the one who owns the palaces of heaven. He says, "the foxes have holes and the birds of the air have nests, yet the Son of Man hath no place to lay his head", yet he is the Creator of the universe. He never owned a foot of real estate, yet he created the earth and the fullness thereof. He was led as a lamb to the slaughter, yet he was the Lion of the Tribe of Judah and could crush empires beneath his heel. He goes forth bearing his cross as a sheep dumb before her shearers; in his humiliation his speech is taken away, yet he had only to whisper the wish and legions of angels would have come to his side. Why this humility of his humanity? He who was rich became poor that we through his poverty might be exalted. He came down from heaven to earth that he might lift us up from earth to heaven.

Why this assuming our humanity? He identified himself with us as the Son of Man that we might realize his sympathy for us. He was tempted in all points as we are tempted that we might know he can succor us in tempta-

tion. He taught us that he is a High Priest that can be touched with the feelings of our infirmities. He was baptized to set before us an example of fulfilling all righteousness. He identified himself with our humanity to become the Second Adam, the Head of the race. He is the Greatest Wonder of the Ages in his Humanity.

Behold the Wonder! Deity and Humanity united in the Person of Christ! The Son of God and the Son of Man in our Lord blended. The Very God of Very God becoming the Son of Man, born of the Virgin, assuming, not our carnality, but our humanity.

We dare not stop here! Christ's Person is worthless without his Work. Why did he become flesh and dwell among us? For one supreme purpose, to make Atonement for sin. You may have the Virgin Birth, the Perfect Being, and the Matchless Teachings of Christ, but if you stop on the other side of the cross, you rob Christ of his greatest wonderfulness. The church today is being divided into just two classes of persons. Some magnify the life and teachings of Christ WITHOUT THE BLOOD and the others equally magnify the life and teachings of Christ WITH THE BLOOD. The difference in church members today is a DIFFERENCE OF BLOOD!

Jesus Christ is the only Savior from sin, and Christianity is the only saving religion in the world. Some years ago a Parliament of Religions was held in Chicago. Joseph Cook of Boston was chosen to present the supreme claims of Christianity as a world religion. He used the scene from Shakespeare of Lady Macbeth. He said, "Here are Lady Macbeth's hands. There are blood stains upon them, the blood of the murdered King Duncan. She rushes to and fro, rubbing at the blood stains, crying out, "Out, damned spots!" But they remain. She cries out, "Can all the perfumes of Arabia sweeten these red hands?" Then Joseph Cook asked that Parliament of Religious Representatives, "Is there a religion present that can wash away these stains of sin?" None answered. Then he said, "The blood of Jesus Christ cleanseth us from all sin." Christ is the only Savior and Christianity is the only saving religion.

We have read that in the East Indies there grows the Manchanceel Tree. It has beautiful foliage. The fruit appears like a golden apple and emits a pleasing aroma. But the juice of it is deadly poison. If one, being received by the beauty of the foliage or the aroma of the fruit or the enticing appearance of the fruit, should sink the teeth into the fruit and become poisoned, what is to be done? By a providential arrangement of nature, there grows near the Manchanceel Tree a White Fir Tree. It has been discovered that the juice of the White Fir Tree is an antidote for the poison of the Manchanceel Tree. We have all tasted of the Manchanceel Tree of sin. Christ is the only remedy for the poison of Sin. He is the White Fir Tree of Salvation.

Johnstown, Pennsylvania.

FROM DAWN TO EVENTIDE

The East is reddening with the rose of dawn;
The moon is waning in the growing day;
The mist is lifting from the dewy awn,
And all things wake!
I wake in faith.

The South is glowing in the golden noon;
The earth is teeming with exultant life;
The heart is straining for a richer boon,
And all things work!
I work in faith,
In faith, my God, in thee.

The West is robing at decline of day;
The cloud is homing on the friendly hill;
The bird is trilling forth its vesper lay,
And all things rest!
I rest in faith,
In faith, my God, in thee.

—J. H. Jowett, The Christian World.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for September 19)

Scripture Lesson—Lev. 26.

Reference Material—Jer. 35:1-10.

Devotional Reading—Prov. 23:29-35.

Golden Text—Drink no wine nor strong drink, thou nor thy sons with thee. Lev. 10:9.

LESSON LIGHTS

The Law Breakers

Swarms of smugglers slip with noiseless motors or under sail into the inlets and bayous. Their scouts ply back and forth between offices of government agents, offering bribes, and furnishing official honor at every touch. Regiments of political malecontents preach misleading doctrines of personal liberty to excuse violation of law. Thousands of bootleggers are robbing honest business to pile up illegitimate fortunes of fabulous size. And under them all are battalions of hirelings, thugs, stick-up men, "con" artists, and "hy-jackers," skulking beneath the foundations of society, attacking it from below. But the aristocrat and ranking officer of the whole nefarious gang is the bootlegger. He has lately risen in power and fortune beyond the wildest dreams of avarice. From him there is most to fear; from his wealth, his organizing ability, and his social standing, if you please, for there are many communities where he is hardly regarded as a criminal.

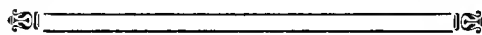
In the past twenty-seven months 78,000 cases arising in Federal courts for violation of the National Prohibition Act have passed in review before me. Turning the spotlight at random on some of them, such a picture as this stands out:

An importer, dapper man about town, adventurer, vastly prosperous. He owns four schooners, and many small boats and launches which land liquor in burlap bags on the shores of inlets where it is stored in cemented caves in the swamps. Darkies take it by truck to box cars in which it is crated as fruit or potatoes. County sheriffs along its routes, and at landing points, are paid from four to six hundred dollars a month—"not to see things." This king of bootleggers maintains his own detective force, headed by an experienced confidence man wanted in several districts of the United States for murder, forgery, and swindling! He has such an army of employees and henchmen that last summer some of them congregated at his roadhouse every afternoon to play baseball. They call it the "bootleggers' team," and this modern pirate claimed to be practicing to challenge the "revenuers"! His income mounted into many millions of dollars a year. And all his tangible property the Government could locate is now tied up to secure the payment of the fabulous income tax he dodged. When faced with exposure, he started bribing the jury, and chose, all unsuspectingly, agents of the Government, who were consorting as bootleggers in his gang, to do the bribing. Although the community generally knew the character of his business, this man was so

rich that he was almost accepted in respectable society, until a jury found him and his henchmen guilty of a revolting network of conspiracies.

In a recent round-up, investigations of the Federal Government revealed that in the past three years one of these ring leaders of lawlessness had derived such stupendous revenues from the illicit importation of liquor and other contraband that the income tax he should have paid the Government was \$1,243,254; another one owed \$301,816. Lesser fry in the organization had dodged taxes ranging from \$53,000 to \$245,000.

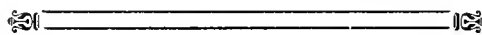
Just for a moment consider that an immense amount of money had to be made for them to owe so much income tax. Do you think it is fair for the business of your family to be taxed to the breaking point to maintain the forces of law and order, while these denizens of the underworld flourish and pay not tax? If good people were not eagerly buying the wares of these men, no such illegal profits



'Tis better to hope, though the clouds
hang low,
And to keep the eyes still lifted.
For the sweet blue sky will soon peep
through

When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb
goes,
Is the hour before the dawning.

—Exchange



could be made. Marketing to their own lawless kind would furnish "lean pickin's."—Condensed from an Article in Good Housekeeping, by Assistant Attorney-General Mabel Walker Willebrandt.

Who Shall Enforce the Prohibition Law?

The roots of all good government lie in the community, and prohibition will never be satisfactorily enforced by the Federal Government alone. Its judicial equipment for punishing violations is too meager, and the laws which United States judges must enforce in addition to the Prohibition Act are too many. During the past fiscal year one hundred and twenty-eight judges handled a total of 78,189 cases in which the United States was a party. Fifty-eight percent of this number arose out of statutes relating to intoxicating liquor.

The Eighteenth Amendment places concurrent responsibility on state and nation to carry out its purpose. The State should prosecute the local violators, and the Federal Courts should be left with uncongested dockets so as to bring to speedy justice the criminal whose widespread operations present a national menace, in that he furnishes to the illicit liquor trade the wholesale sources of supply. The crux of legitimate criticism

against prohibition enforcement is that Uncle Sam does not spend his time on bigger cases.

Every agency at the command of the United States Government must be mobilized and coordinated to the apprehension and conviction of the smuggler who is slipping in immense quantities of liquor over our borders, and the dealer in so-called "non-beverage" liquors who diverts his alcohol into beverage channels; these are the two sources of wholesale supply. Instead, however, the Federal Government is carrying the burden of thousands of cases of local importance only.

You have no right to say that prohibition is a failure if your own police wink at its disregard. You have no right to complain that the Federal Government does not punish offenders quickly enough, nor have you a right to indulge in the complaint that it cannot be enforced, if your police courts are failing to jail the offenders in your own community. Because that duty is theirs, and there are enough decent people in every county and city, if they will get together, to make officials do their duty—Condensed from Good Housekeeping, by Mabel Walker Willebrandt.

Your Part in Law Enforcement

You are a citizen of the United States as well as of your State. Your citizenship is dual; your responsibilities also are two-fold. But:

Do you know whether your city has an ordinance against the use of intoxicating liquor and the maintenance of saloons?

Do you know whether your police department is honestly enforcing such ordinance?

Do you know whether your State has an adequate prohibition law as vigorous as the National Prohibition Act?

Do you know whether your State police, your sheriff, your county district attorneys, and your State and county courts are doing their share to enforce that law?

Do you know who your State, county, and Federal prohibition agents are?

When you hear of a violation of the prohibition law do you report it to your local agent? Then do you follow it up to see whether the evidence you have submitted is used?

Are you willing to testify as a citizen to facts that may be within your knowledge to prove the existence of a blind pig or other rendezvous of lawlessness?

Do you do your jury duty—even if it means inconvenience?

Do you vote at every election?

Do you honestly study the character and fitness of the men who seek public office?

Do you study the legislative and administrative measures that are submitted on your ballots?

Do you protest against clubs to which you belong serving liquor surreptitiously?

Do you allow to be served in your home liquor that you did not acquire prior to January, 1920?

Do you indulge in the popular pastime of talking about "my bootlegger" and by such chatter increase his illicit patronage?—Mabel Walker Willebrandt.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Publicity

By Louis P. Clapper, Publicity Superintendent

(Address at Christian Endeavor Session of General Conference, August 27, 1926)

Members and Friends of Christian Endeavor: It seems to me that we are entirely too conservative when it comes to giving our Christian Endeavor activities publicity.

First, we might ask ourselves the question: Is publicity worth while, or, does advertising pay? Have you ever stopped to think what advertising has done in the past and is doing today?

Advertising has put Castoria down your throat before you ever heard the words "Christian Endeavor." Advertising put Arrow collars around your neck, it has slipped your feet in Holeproof hosiery, it has given you Grapenuts and Shredded Wheat for breakfast and has placed Heinz's "57" varieties upon your dinner table. Through advertising you are using Old Dutch Cleanser in your kitchen and bath room, your wife is the proud owner of a Hoover sweeper. Advertising has put Congoleum rugs in your floors, Kelley-Springfield tires on your automobile, and, last—but not least—we men have the pleasure of a clean shave daily with the famous Gillette razor.

I believe by this time you all agree with me that "It Pays to Advertise."

Now then—Brethren—if it pays to advertise these material things, why won't it pay to advertise the GREATEST thing in the world—THE LOVE OF JESUS CHRIST?

Don't be afraid to use **Printers' Ink**. If your church is fortunate enough to have a parish paper, use its columns to bring before the church members and friends what you are really doing as a society. Another very good method of giving your society publicity is to have a bulletin board in the main auditorium or vestibule of the church and keep this board covered with typewritten programs emphasizing the special features of the regular Sunday night prayer meetings, also posters (hand-made) announcing socials, pageants, hikes, picnics, etc.

You well know that the average American youth is not wild about attending funerals, but if you can show to them through publicity that your society is really alive and doing big things for Christ and the church, you will have no trouble whatever in reaching the young folks of the community.

Another kind of publicity that pays is using the columns of your local newspaper. If the publisher is approached in the proper way he will gladly give you space. Don't ask him to publish sermonettes, but just the high spots, the extraordinary features put on by your society.

There are three essentials to the success of any salesman. First—he must have an article that has been nationally advertised. Second—he must go into a field where this particular article is needed. Third—with his training in salesmanship it is up to him to

deliver the goods or the firm he is traveling for will want to know the reason why.

Now folks—spiritually speaking—we Christian Endeavorers have the very remedy this sin-sick world needs. Our field is the entire world—and if we fail to deliver the goods we cannot return to our Master and say: "The remedy was not needed, the field was overworked"—but we can feel assured it was because WE did not present the remedy in the proper way—through the use of sufficient publicity and the living of clean, upright Christian lives.

WHAT ARE WE, FELLOW ENDEAVORERS, GOING TO DO ABOUT IT?

Louisville, Ohio.

JUNIOR ENDEAVOR

By Virginia Haun

Elijah, Whose Torch Reminded People of God. I Kings 18:30-38

(NOTE—This is not the lesson subject for September 19th, which you are expecting, but is a lesson story written for a Sunday in June and reached our office too late for publication and which we are giving you now because it is interesting and worth reading, and also because the regular Junior Notes failed to arrive in time, which was due to the fact that we had to go to press a day earlier on account of Labor Day.—Editor.)

The time for another lesson in Torch Bearing is here. Our lesson this time is from the life of a great prophet. Do you know what a prophet is? A prophet is one who prophesies or tells what is going to happen in the future. Elijah was God's prophet to men and gave men messages from God. This took a lot of courage because at that time the people did not believe in God as they should.

Do you know about the qualities of Elijah that made his torch shine for God? We have been having so many lessons about torches and the kind of qualities that make them

bright. I wish that I could talk to each one of you, Juniors, who may read this and see if you could think of Elijah's good traits and tell me this time. You think it over. Maybe you can add some more ideas after you have read these which I consider important. Read the Bible References and they will help you to learn a great deal about Elijah.

Faith is a very wonderful trait to have. Several of the torches that we have talked about in the past months have shone with the light of faith. Again we have this ray among the other rays of light that come from this torch. Elijah showed his faith and his courage at different times. He used to go before the king of the land with messages that displeased the king. He had to give the king these messages and it took a lot of bravery to be able to do it. One time when all the people were worshiping idols instead of the true God, Elijah called them all together. Elijah wanted to show them that our God was the true God. A very interesting thing happened. Elijah built an altar to God and the rest of the people built an altar to their idol Baal. An altar is a sort of table built of stones. The people in those days built these altars and then put an offering such as some animal on the altar and burnt it. This was their way of worshiping their God. This time that I am telling you about, all the people built their altar and Elijah built one all by himself. The people were to test their God. The test was to be this: after everything was ready and the animal was on the altar, the people prayed to Baal to send fire to make the offering burn. They prayed and prayed for a long time but nothing happened. No fire came down and their offering was not burned. Then all the people stood to one side. Do you remember what Elijah did? He dug a trench about his altar and then he poured a whole lot of water over his offering. Just think how hard that would make it for the offering to burn! There was some wood under the animal to make it burn but when the water was poured over it not only the animal got soaked but the wood, too. Think how much faith it took for Elijah to be willing to make such a test as this!

When everything was prepared, the altar had water over it and around it. Elijah talked to his God and God sent fire and burnt the offering and lapped up all the water. Thus Elijah by his faith and courage showed the people that our God has power and not Baal.

Don't you wish that you could do something heroic like Elijah did to prove that our God is the living and real God? Would it not be nice if all of us could do big things to show that our torches are shining with love for our Maker? Yet we can do things. Every one of us can do things that will make our torches shine. We, too, can show our faith and courage. We can do the things that we know are right in spite of difficulty. The next time that you are tempted to do something else instead of being helpful or

(Continued on page 15)

THE GLORY TRAIL

By J. C. McBride

TUNE—"A Long, Long Trail"
'Twas a long, long trail to Glory,
I traveled all alone,
Until Jesus came to lead me,
And I saw his Throne—
Nevermore will I grow weary,
For he will lead the way,
To the mansions in that City,
And the Land of an endless day.
Los Angeles, California.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Under the Southern Cross

Since writing last month I have had the pleasure of spending about a week with the Bible Coach. This is inspiring work. It brings us into the very front of missionary work where we deal with people who have no knowledge of the Bible and no opportunity to hear preaching. We found in the town of Moldes a great many with the Bible, for the town has been repeatedly canvassed, and there is much interest in the Gospel. I could not remain over Sunday but Brother Yett wrote me the following concerning the Sunday work: "Sunday we held two cottage meetings. I believe twelve were present at our evening meeting. One man at the close said, 'This certainly beats the mass.' It is too bad we haven't a worker to continue our work there. I am satisfied it would not take long to build up a large Sunday school."

While I was with the coach Brother Yett visited his family from which he had been absent six weeks or more. In his absence Adolfo Zeehe cares for the work. He wrote recently concerning the work as follows:

"The work of the Lord here goes forward very well. Sunday we had a fair attendance in spite of the bad weather. Tuesday we had a social meeting of the Endeavor society with about fifty present. We are preparing for the special campaign when you come. Pray for us. We are delighted with the prospect of having a wind mill soon as it is badly needed."

I will share with you also part of a letter from Brother Reina, pastor in Alejandro.

"This coming Monday when I go to Carlotita I will also go on to Olmos on Tuesday. I enclose a letter from the believers there urging me to come. I am sorry I cannot go oftener as the isolated members need visits. I also enclose a letter from M. Gallini urging me to hold meetings there, and I also have an invitation from Las Acequias. The work here progresses as usual. Some families are still working in the corn harvest. Some new people have begun to attend."

Brother Reina also goes every Monday to Carlotita to preach and Brother Pintos cares for the Sunday school and prayer meeting. He writes that there were 25 in Sunday school last Sunday and a few had learned all the texts of the quarter. Mrs. Ross, wife of the ex-mayor, a North American, has promised to contribute five pesos (\$2.00 a month toward the rent there.

In Cabrera the new auto is being used to hold meetings in the country and visit the surrounding towns. We will probably soon have regular meetings in Hernandez, where a group of believers has for a long time been urging us to come.

Here is an extract also from a letter from Brother Istueta, pastor in Laboulaye: "We are now in the time of Laodicea, and the work of the Spirit is in individuals rather than in masses, and it is necessary to keep

going and seeking. If we bear the good seed it will not return void. We will come rejoicing bringing our precious sheaves. Monday and Tuesday we had meetings in Villa Rosa. Monday we had 35 in the meeting and Tuesday 50. Last night we also had 50 in the home of Brother Perez. The Lord willing, we will hold meetings next week in Buchardo. So far all the expenses of our trips, both for the auto and ourselves, have been borne by Brother Perez. Pray for our work."

Here in Rio Cuarto we are almost always losing some and gaining others. One young

man made the good confession a week ago. It grieves me not to be able to do the immense amount of visiting that needs to be done in this city. The Ford is a great boon to us. Sister Nielsen has an increasing amount of teaching to do, but is also doing an increasing amount of church work, in Sunday school, Junior Endeavor and the women's meetings. We are pleased that our daughter Eleanor was recently married at Ashland and hopes to return to help us sooner than we had expected. The time is short and there remains so much to be done.

C. F. YODER.

Rio Cuarto, August 11, 1926.

An Amazing Social Movement in Bolivia

One of the backward republics of South America, where the Roman Catholic church has been long in power, is Bolivia. Here all the weaknesses of the system and the consequent social evils are evident. Recently there seems to have come an awakening of the social conscience and church leaders and Protestant missionaries report what they call "an amazing social movement." A correspondent in La Paz writes:

"About the middle of March a meeting of the clergy of the La Paz Diocese was held to consider the problem of education of the Indians of Bolivia who constitute about 75 per cent of the population of the country. A letter from the Pope to the Bishops of Bolivia had recently made suggestions regarding the social activities of the church, especially in connection with the Indian Problem."

The meeting of the clergy was called by the Bishop of La Paz and the Papal Nuncio was the principal speaker. He said: "The Indian Problem is one of the most urgent that Bolivia has to consider. If it is not solved soon within the church, it will be solved outside the church, because of the constant and insidious labor of the enemy, which we all know about," (referring of course, to Protestant Missions).

It was suggested that a "Gran Cruzada Nacional Pro-Indio" be undertaken, with the support of the church, the Government, high society and the newspapers. Professional organizers were brought from foreign countries to push the drive according to "el sistema norte americano."

The adobe walls of the houses here are smooth finished, affording a good surface for pasting posters. Lithographed posters, a yard square, of a typical Indian head were put up by hundreds throughout the city, along with an appeal for support of the drive.

Bolivia is anxious to raise its standard among neighboring countries. Thus an ingenious appeal was made to patriotism—the idea of making the present inert mass of Indians into intelligent and useful citizens. The drive was evidently spending considerable money for posters, entire pages of newspapers, get-together dinners, etc.

About the first of April two events occurred

that produced the first discordant note. It was announced that the office of the drive would be consecrated to the "Sacred Heart of Jesus"—a tendency to fanaticism. A similar attempt to consecrate the nation of Peru some three years ago caused strikes and riots in Callao and Lima. Then the adversaries of the Adventist work obtained a government order limiting their activities. This appeared to be a restriction of religious liberty.

The suspicions that were developing that the drive was neither patriotic nor altruistic but religious (fanatical) were confirmed by these two events. At first the newspapers were loath to publish criticisms of the drive, so that a series of posters and handbills appeared calling attention to the real nature of the "Cruzada." Funds were to be for advertising and to bring in priests expelled from Mexico. It was very interesting to go out on the streets every day and see the new posters pro and con.

The newspapers finally broke their silence and a surprising number of articles appeared telling about the good work being done by the Protestant educational missionaries. One night at the conclusion of the band concert at the Plaza somebody shouted *Abajo los frailes, abajo la cruzada*. Soon a great crowd gathered forming an impromptu anti-clerical demonstration. The procession passed by the President's palace. He appeared on the balcony and assured them that as long as they committed no disorders, they had the right to express their opinions.

Thus a tremendous anti-campaign and anti-clerical movement began.

An important social function in favor of the drive that was to be held in the Municipal Theatre, presided over by the Bishop and with the President of the Republic as principal speaker, had to be suspended.

A few days later it was announced that the drive had been definitely abandoned and the same day the newspapers announced that the government had provided means for a great school for Indians near La Paz, thus eliminating the church from the solution of the Indian problem.

Another big news item the same day was the passing of a law recognizing the right of

the Protestant missionaries to preach and to teach among the Indians.

In the evening, a great celebration of the success of the anti-drive movement was held. Five thousand men marched. Banners with letters two feet high bore the following inscriptions:

"LET US EDUCATE THE INDIANS WITH THE SALARIES OF THE BISHOPS."

"WE ASK FOR THE SEPARATION OF THE CHURCH AND THE STATE."

"WE ASK FOR LIBERTY OF CONSCIENCE."

"WE ASK FOR A GOVERNMENT BUREAU OF INDIAN AFFAIRS."

"THE STATE SHOULD EDUCATE THE INDIAN."

"WE DO NOT WANT FANATICISM."

Along the route of the parade the air reverberated with shouts in unison like college yells:

"LET THE BISHOPS GET OUT."

"DOWN WITH THE 'SOTANAS'" (figurative for priests).

"LONG LIVE FREEDOM OF WORSHIP," etc.

At the Plaza several speakers addressed the gathering from the balcony of a fashionable club. The speaker, who was apparently the best known and most popular, was the

President of the Federation of University Students. He reminded the people that the victory they were celebrating was due largely to the students and the labor organizations working together. He made a statement imported from Russia, that evoked much applause and that expressed the intellectual's estimation of the value of religion: "Religion is an opiate for the people."

The next day the newspapers that at first supported the "cruzada" commented on the large number of participants in the anti-clerical demonstration and the orderly way in which it was conducted.—Missionary Review of the World.

NEWS FROM THE FIELD

PROGRAM

OF THE ANNUAL CONFERENCE OF THE ILLIOKOTA DISTRICT, TO BE HELD AT DES MOINES, IOWA, OCTOBER 5, 6, 7, 1926

Tuesday Evening, October 5

7:00- 7:15 Song Service. M. P. Garber.
Devotions.
7:15- 7:45 Words of Welcome. W. E. Kemp.
Response by Delegates.
7:45 Sermon. Edwin Boardman, Jr.
Appointment of various committees of conference and adjournment.

Wednesday Morning, October 6

8:00- 9:00 W. M. S. Session.
9:00- 9:30 Song Service. M. P. Garber.
Devotions. Ernest Myers.
9:30-10:00 Moderator's Address.
Claud Studebaker.
10:00-11:00 Business Session.
Election of Mission Board member.
Election of Executive Committee Nominee.
Election of College Trustee Nominee.
Devotions. Horace Yoder.

11:00-11:45 Sermon. Claude Landis, Pastor at Garwin, Iowa.
Luncheon.

Wednesday Afternoon

1:45- 3:00 Sunday School Session.
Program to be provided by the Supervisor, Z. T. Livengood.

3:00- 4:00 W. M. S. Session.

Wednesday Evening

7:00- 8:00 Christian Endeavor Session.
E. B. Studebaker in charge.
8:00- 9:00 Home Missions Interests.

Wm. A. Gearhart.

Thursday Morning, October 7

9:00- 9:15 Praise Service. M. P. Garber.
Devotions. John F. Garber.
9:15-10:00 Business Session.
Organization—Location of Conference.
Committee Reports — Closing Business.
10:00-11:00 Church Conservation and Extension. G. T. Ronk.
11:00 Closing Sermon. Chas. W. Mayes.

PROGRAM OF THE PENNSYLVANIA DISTRICT CONFERENCE TO BE HELD AT BERLIN, PENNSYLVANIA, OCTOBER 4, 5, 6, AND 7, 1926

Monday Evening

7:30- 8:00 Devotions. W. C. Benshoff.
8:00- 8:30 Sermon. Vice-Moderator M. A. Witter.

8:30 Stereopticon Views of South America. C. L. Sickel.

Tuesday Morning

8:45- 9:00 United Devotions. W. S. Baker.
9:00- 9:45 Simultaneous Meetings.
Ministerial.

W. M. S.

S. M. M.

9:45 Praise. H. W. Nowag.

Address of Welcome.

A. B. Cober.

Response by Districts.

10:30-11:00 Moderator's Address.
Charles H. Ashman.

11:00-12:00 Business. Reports.
Statistician,
District Evangelists,
District Missions,
Committee on Committees.

Tuesday Afternoon

1:30- 2:30 Ministerial Session.
"Evangelism". R. Paul Miller.
Round Table.

2:30- 4:00 Sunday School Session.

Address. Quinter Lyon.

Round Table.

Tuesday Evening

7:30- 7:50 Devotions. A. R. Staley.

7:50- 8:15 Benevolence Interests.

A. L. Lynn.

8:15 Bible Lecture.

Prof. Alva J. McClain.

Wednesday Morning

8:45- 9:00 United Devotions. W. S. Creek.

9:00- 9:45 Simultaneous Meetings.

Ministerial,

W. M. S.,

S. M. M.

9:45-10:30 Bible Lecture. Alva J. McClain.

10:30-11:00 Brethren Literature.

Quinter Lyon.

11:00-12:00 Business. Organization.

Wednesday Afternoon

1:30- 2:30 District Missions Session.

Address. Charles H. Ashman.

2:30- 4:00 Christian Endeavor Session.

2:30- 2:50 Reports of State Convention at Hershey. Norman Uphouse, Robert Ashman.

2:50- 3:15 Presentation of Quiet Hour Movement.

Dyoll Belote, State Supt. of Quiet Hour.

3:15- 3:45 Address. C. E. Kolb, Gen. Sec. of State C. E. Union.

3:45 Round Table, conducted by J. L. Gingrich, President of Brethren Christian Endeavor.

Wednesday Evening

7:30- 7:50 Devotions. J. P. Horlacher.

7:50- 8:15 Ashland College Endowment.
W. S. Bell.

8:15 Bible Lecture. Alva J. McClain.

Thursday Morning

8:45- 9:00 United Devotions. Forest Byers.

9:00- 9:45 Simultaneous Meetings.

9:45-10:30 Bible Lecture. Alva J. McClain.

10:30-11:00 Home Missions Session.

W. C. Benshoff.

11:00-12:00 Business.

Thursday Afternoon

1:30- 2:30 Foreign Missions Session.

M. A. Witter.

Address. Clarence Leroy Sickel, Missionary.

2:30- 4:00 W. M. S. Session.

Thursday Evening

7:30- 7:50 Devotions. James Cook.

7:50- 8:15 Pageant. S. M. M.

8:15 Sermon. Herman Koontz.

Note—Ministers coming into the Pennsylvania district are required to give recommendation from District last served, also from membership of church served.

Note—Subjects omitted in this program EVANGELIST ikdr y jakbh-oia e 5 will be printed in the District Conference Program.

BRETHREN HOME

Dear Evangelist Readers:

Just a brief report from the Brethren Home. We always like to report the gifts sent directly, twice a year.

We have beautiful rugs for our sitting rooms and recently Brother Rinehart pur-

chased two more large congoleums rugs for the dining room which add to the quietness and beauty of both rooms. Other gifts are as follows: One quilt and one comforter from W. M. S., Smithville, Ohio; ten dollars from W. M. S. for rug fund, Washington, D. C.; Two rag rugs, W. M. S., North Manchester, Indiana; two pair ruffled curtains, Sisterhood girls, North Manchester, Indiana; Ten dollars for silverware fund from W. M. S., Allentown, Pennsylvania; two table cloths and two dresser scarfs, Lydia Craig; flower basket, Mrs. J. A. Livengood, Lanark, Illinois; ten pairs for silverware fund, Lydia Craig; Four pair curtains for dining room, W. M. S., Milledgeville, Illinois; One set of dessert spoons, G. V. Brown, Flora, Indiana.

We thank you all for these gifts; they are appreciated.
Yours in his Service,

MRS. J. W. MYERS, Matron.

TRAVEL FLASHES

Traveling to Niagara

In my last missive to this page, I promised some real "flashes" for the next, and so, let me tell you that this is to recount a fine and wonderful vacation trip of more than 2,000 miles. Leaving Ashland on August 2nd, myself, wife and daughter started for Niagara Falls; the distance being much greater than we had been advised, we traveled 319 miles the first day out and much of it in the rain and through some big cities and so, we arrived quite tired; but the cool, exhilarating breezes of Niagara quickly refreshed us and we found ourselves reveling in the wonders, thunders and beauties of this most famous work of nature. Amended by the invention of man and so arranged that it can be seen to its best advantage, it is a wonder that charms and enthalls one. Space will not allow me to elaborate.

Watkin's Glen

Leaving before noon of the next day, we made another hard drive toward Philadelphia, our next destination, via the Finger Lakes with Watkin's Glen as our next objective. This wonder is the exact opposite of the Falls. While there are Falls here, the smallness of the stream of water makes the crags and walls a thing of wonder. How so small a stream of water could have performed the vast work of cutting its way down through solid rock as this small creek has doubtless done, argued that the earth must be very old, indeed. It is a beautiful spot worth a long drive to see—the best of its kind I have seen this side of the Grand Canyon of Arizona.

The Sesqui-Centennial

After another hard day's drive, we found ourselves in the city of Philadelphia, birthplace of the Declaration of Independence and celebrities, and our own daughter Dorcas. We gave one day to the Exposition, not yet completed and yet, some of the Foreign exhibitors were leaving or had gone. Opened before it was nearly ready, kept open on Sunday against all promises and the charter to the contrary, with many Philadelphians and Pennsylvanians staying at home in protest, it was quite a disappointment to many. The purpose of this celebration was noble and it ought to command a wonderful patronage,

if carried out in the spirit of that purpose, but when it has to be bolstered up by the desecration of the Lord's Day against the protest of the governor of the great state and then desecrated by the admission of a prize fight, it deserves condemnation rather than commendation, perhaps. After a day of this, we had to hurry on to reach our final destination for which the trip had, after all, been planned.

Many of us remember the time when our roads were made and our trips planned to pass through the cities; now, we plan to miss them. Because of limited time and also of the congestion of our cities, we planned to miss both Washington and Baltimore en route to our meeting. But we did not miss the great battlefield of Gettysburg. In days like ours when statesmen and governors glibly talk about the impossibility to enforce existing laws, it does one good to walk where men died for the dignity of law and order. Maybe a few bootleggers and law-defyers should have a chance to fight for the things they are trying to defy and deny, awhile, and see if they could not get a different slant on the right of governments. I wish all of them could listen to one of the old guides who went through the conflict, tell of the terrible battle and then, hear it over again and again, till they got a new idea of what a real American is. Last night, in Ohio, the law cut off the lives of three men who confessed that they killed another "because he knew too much" about their bootlegging operations. How terrible for them, for the state and for us all; but the law must be obeyed and only "fools make a mock at sin."

In the evening we were with G. Harry Haun's, hospitably entertained in the home that has given our College every one of its children for study, and one, Prof. R. R., for the faculty. It is a fine place to be and we were quite at home, only 50 miles across the mountain from the place for our meeting which was to begin the Sunday following, at Mathias, West Virginia

One brother had said to us enroute, "I'd like to know how they got you to go back there for a meeting?" Well, we had been there before; that says it. To one from an even country, it did seem that we were going to a hiding place; but when one has spent some time there, and found some of God's noblemen there, he does not at all hesitate. Now, I am more ready to go again, than one could expect; indeed, I invited myself back next summer. In a country older in its settlement than much of ours west of the Alleghenies, where wild bears are still caught and where one of the first bridges was finished during our stay there; where they tell of during our stay there; where they tell of Dunker bootleggers, hidden in the coves among the hills; there, we found also, folks with college degrees and people of more common education as good as any, anywhere. From this neighborhood came Dr. F. B. Fitzwater, personal friend of the writer, Dean now, of Moody Bible Institute of Chicago, and our own Landis Bradfield, graduate of Ashland College and Wisconsin University, beginning work in Cleveland Y. M. C. A. College this fall. Here Mrs. Dr. Moyer is superintendent of our Sunday school. Her husband, the village doctor,

her son graduate of College and student in three universities. Here Arthur Snider is pastor, merchant, ex-teacher, ex-sheriff, ex-tax-collector, patriarch and friend of all in the community. Each of his five daughters have had College training; his brother in business with him, is the lawyer and political adviser of the community. Of course, they are different; but to be different like them in many ways, would be to have a better community in many places. Brother Snider promised to report the meeting later. The first week was the hottest of our experience, so far as we can remember, but that did not prevent them from coming in truck-loads, over mountains and hills a distance of ten and fifteen miles, till they filled the church and the church yard so full of autos that it took a half-hour for them to untangle themselves and get away. The second week it rained. Rained as I never saw it rain (as I remember) all the time, day and night for more than a solid week. But we had a fine time and a good meeting. With nearly four hundred members and better organization, this church will abide and do a fine work. Snider has the good-will of the community and will report continued progress, as I predict. May the Lord preserve him for many years of service in this place of his birth among a people whom he understands as no new man could in months of study. Snider's home is a palace and his hospitality knows no bounds and his family know how to please him and his guests. More next summer.

CHARLES A. BAME.

WHEN WE TAKE VACATIONS

(We Don't Always Need a Change of Scene!)

By Margaret E. Sangster

To some folk summer stands for vacation time. For a trip to the seashore, where white waves creep up, endlessly, upon a silver shore. Where gulls circle, in ever widening flight, against the blue of a quiet sky. For a visit to the mountains, where God has thrown up his green bulwarks—and where his trees crown the top of the world. For a return, over a well-known road, to the quiet of the country—to the peace of rolling fields, and the wonder of a calm landscape.

Oh, to some people, the summer stands for vacation time! For a closed desk, and a locked office door. For a splendid, singing idleness. For a folding of busy hands, and a resting of weary brains. For a period of blessed, and often needed, let-down!

Swimming, tramping picnicking. They all go with the romance of vacationing. A canoe, under the stars, upon the silent waters of some lake. A horse galloping through the golden grass of a seemingly endless plain. A motor car purring along the broad highway, leaving men and cities and cozy towns in its wake. A steamer plowing through the foam of an ocean. All of these stand, in the hearts of many, for the meaning of vacation.

And yet—to some of us—the days that mean vacation come with no change of scene. With no widening of the familiar landscape. With no crossing of the horizon line. To some of us the vacation days pass, and we never

close our desks. Never shut our office doors. Never leave the hurry and bustle and fret of things behind us. Never turn from the round of household duties that go on, unceasingly, as hour follows hour. To some of us the actual physical joy of vacationing is denied. And yet—if we want—we may take vacations, after all. Without a change of scene. Without a divergence from the usual plan of living. To some of us vacation days come, and pass, and we never stir from the old familiar places. And yet we may know the joys of vacationing, after all!

There are ways of taking vacations without going down to the sea in ships. Without challenging the green of the mountains. Without studying time-tables, and making hotel reservations. There are ever so many ways—and some of us are forced, by circumstance, to take those ways. And, often, we are not sorry that we have found it necessary to use our imaginations, rather than our bodies, in the seeking of change and rest.

I know one woman—the mother of a large family. She is never able to take a vacation, for the home must be kept up in the splendid, efficient way that her children demand. She has always given them comfort and prettiness by her ways of housekeeping—and, perhaps, they are spoiled!

Her children have vacations. But these vacations occur at different times. So that there is always some of the family at home to be cooked for, and mended for, and cleaned up after. But this mother goes about her tasks gallantly, with never a word of complaint. And she takes a vacation willy-nilly. And none of her family have the vision to realize the splendor of the vacation that she takes.

Last year, she tells me, she went to Europe. She sent for ever so many circulars and guide books and maps. She bought travel books about France and England and Switzerland and Germany and Italy. Perhaps the literature she purchased cost her five dollars—not much to spend for a trip to the Old World, is it? Carefully—while a pie was in the oven, and a cake was baking and a basket of darning had been finished, she made schedules of her trip. Planning the clothes she would take, and the number of days that she would stay in each foreign city, and the sights that she would see during each stay. She learned more—during her make-believe trip—than many a real tourist learns during a real trip.

And I know another woman who is tied down, by some routine work, to a desk in an office building. Her vacations consist of flying week-ends spent in the suburbs of a large city. But she takes trips vicariously by sending other people away. Many a little tot has gone to Mont-Lawn, as her guest. Many a fragile shop girl has spent a week in the fresh air at her expense. And she tells me that she enjoys these vicarious vacations more than she has ever enjoyed a real one.

"I used to have all my pleasures in one parcel," she told me, laughingly, "Now they are divided into so many bundles that every summer day is like a Santa Clause surprise! It's much nicer to give pleasure—especially

when it's vacation pleasure—than to just own it selfishly!"

Oh, friends of mine—making the best of circumstance is the bravest thing in the world, almost! And having a pretend vacation—when you want, and maybe need, a real one—is certainly making the best of things. And if you are a big enough person to get real joy out of the pretending, then—then it isn't necessary for me to say anything more! It isn't even necessary to tell you that the fun of life and the pleasure of life and the thrill of life can be carried, forever, in the soul!—Christian Herald.

SPIRIT AND FLESH

When Jesus separated from his three disciples in the Garden of Gethsemane, to go deeper into its shades, that he might be alone with his Father, he prayed, then returned. He found the three asleep, and asked Peter if they could not watch with him one hour. Then he added, as recorded in Matthew 26: 41: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

The flesh is connected with the spirit, and must be. There are only two relations that flesh and spirit can sustain to each other. They can work in harmony, or they can work in discord. In this instance, the flesh was working against the spirit. It is possible for both spirit and flesh to be weak. All have seen it so. The body is tired, listless, and needs to be urged to activity. The spirit sometimes is reluctant to go forward in spiritual life, and needs the urge of the Lord to overcome its inertia. So, spirit and flesh may harmonize in weakness—a serious situation.

But can spirit and flesh harmonize in strength? Is there a possibility that the flesh may become so strong as to support the spirit in its strength? Jesus meant the body, composed of members, such as hands, feet, and eyes. The eyes often are vigilant, watching for things to do to honor the Lord. The hands oft are busy about the Kingdom. The feet are walking in the Lord's highway. This may continue indefinitely. Weakness may come from physical exhaustion, from sin, from moral indifference. Wherever there is sin or moral indifference, there can be no strong supporting flesh to back up the spirit. Where weakness comes from physical exhaustion, support of the spirit is laid aside temporarily, but it may come back in the morning.

In the Lord's words, the flesh was weak in the Garden of Gethsemane. The spirit prompted the three disciples to do certain things, but the flesh vetoed the good intentions of the spirit. So there was disharmony here. Perhaps the flesh did not lust against the spirit, but the flesh, in its weakness, hindered the spirit. It is not possible to combine weak spirit with strong flesh—it doesn't work that way. If there is lack of concord, it is owing to the weakness of the flesh.

It would be a fine thing if the flesh were as obedient to the spirit as it is to the mind. One can start down the street, and walk a mile without even thinking of taking a step—the flesh is so obedient to the mind through habit, which sometimes we call second nature. While walking that mile, one heart beats, obedient to physical law. And so one

breathes all this time, and does not know it for a moment. At the same time, one may be reading a book or a newspaper, the eyes rendering unconscious obedience to the mind. If these members of the body can be obedient to the mind, and unconsciously, it should be altogether possible for the same members to be obedient to the spirit, and that unconsciously. But it took a long while to learn to walk, and a long while to learn to read; and it takes a long time to learn to walk on the spiritual highway, and to read the messages of the Almighty. In the case of Jesus, the flesh became a partner with the spirit in doing the will of God.—Religious Telescope.

JESUS

I know of a world that is sunk in shame,

Where hearts oft faint and tire;

But I know a name, a precious name,

That can set the world on fire;

Its sound is sweet, its letters flame;

I know a name, a precious name—

'Tis Jesus.

I know of a Book, a marvelous Book,

With a message for all who hear;

And the same dear name, his wonderful name,

Illumines its pages clear;

The Book is his word, its messages I've heard:

I know of a name, a precious name—

'Tis Jesus.

I know of a home in Immanuel's land

Where hearts ne'er faint nor tire;

And his marvelous name, his own dear name,

Inspires the heavenly choir;

Hear the melody ringing, my own heart singing;

I know of a name, a precious name—

'Tis Jesus.

—J. Wilbur Chapman.

"The testimony of teachers is that it is often the ordinary pupils who afterwards become extraordinary and are heard from as doing things of note. Here is encouragement for the faithful plodder."

Junior Notes

(Continued from page 11)

kind, let us remember that we have an opportunity to use our courage. When you see a chance to help your mother get through with her work earlier just by sacrificing a short amount of playtime, why not show your courage, and make your torch burn more brightly? When other boys and girls seem to doubt God and to think that it is not worth while to go to church and worship him, then again you can show your faith and courage by believing in him and going to his house.

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T., June 15. Elijah fed by ravens.

1 Kings 17:5, 6.

W., June 16. Elijah provided for.

1 Kings 17:8-16.

T., June 17. Elijah's challenge.

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F., June 18. Elijah's despair. 1 Kings 19:4.

S., June 19. Elijah's chariot. 2 Kings 2:11.

Le Raysville, Pennsylvania.

A STORY FOR OUR LITTLE FOLKS

Wonder Dogs of the Movies

"Rin-Tin-Tin," said Lee Duncan from his place behind the camera, "I want you to leap into the back seat of that car and sit up straight."

With his eyes fixed soulfully on his master and without so much as a wag of his tail, the big German shepherd dog bounded into the omnibus as directed.

"Now then," continued Mr. Duncan in his quiet, gentle voice, "reach down and try to open the car door; you can't do it; so leap into the front seat and put your paws on the steering-wheel as though you were driving the car."

Again without a moment's hesitation the dog obeyed directions to the letter.

"Now come back here and do it all over again from the beginning, just as I told you. Mind you do it gracefully now, for this time it is for the picture."

And with neither a pause nor a false movement Rin-Tin-Tin goes through his stunt while the camera grinds relentlessly on.

So that bit of the film is completed. The camera man snips it off; the continuity-man writes a brief caption and numbers it; some

one else files it away—and they are ready for the next scene. Orders for that may run like this, in a monologue from master to dog:

"See that man over there to your left? You are not to let him out of your sight. Don't seize him roughly or hurt him in any way, but don't let him get out of that corner."

And do you think I stood a chance of escaping that dog?" asked the man whose role in the picture made him for the moment Rin-Tin-Tin's prisoner. "Say, if Lee Duncan had been struck dumb there on the lot before he had called off his dog, that hound would be guarding me still—until we both died of starvation."

For Rin-Tin-Tin, like all German shepherds, is a one-man dog. The orders his master gives him are law, to be carried out to the death; what anyone else may say he probably understands, but the words fall without authority on his canine consciousness. Rin-Tin-Tin obeys only Lee Duncan.

Strongheart, the first canine hero ever to be starred on the screen, was brought to this country immediately after the war by Bruno

Hoffman, a famous breeder of police dogs, and bought for motion-picture purposes by Larry Trimble and Miss Jean Murfin.

"Strongheart was perfectly trained before I ever laid eyes on him," said Larry Trimble, "probably the most finely trained dog in the world. He had won his star from the German police and his Red Cross diploma for war service before he was one year old—a record held by only one other dog alive. The fact that he had been able to undergo this severe training without breaking under it convinced me that he was the dog I was looking for. But I had to teach him English before I could teach him to act."

The German shepherd dog was little known in America before the war, but it attained international fame on the battlefields. There it did Red Cross duty, sentry-go and dispatch work with an intelligence at times uncanny, remaining through it all insensible to fire, as callous as a front-line soldier. Its fine aristocratic appearance, its amazing strength and intelligence, have attracted much curiosity of recent years and made it one of the most popular and desired breeds in the country.—From Everybody's Magazine.

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—Henry Ward Beecher.

Retiring Moderator's Address

(Continued from page 6)

train them in the doing. Failure in the latter may explain the difficulties encountered in problems of personal conduct. Unchristian behavior is the result. The more thoughtful pastors try to help their people in this regard, but many pastors need assistance. A commission of representative leaders on the Christian Way of Life would aid us in detailing Christian attitudes toward family life, recreational life, industrial life, economic life, social life, political life, church life. The commission would also outline methods of training in practical Christian living.

5. All of these church activities head up, normally, in the stewardship of life. Training in stewardship would inevitably be touched upon in Christian life training. But it is of sufficient importance to be committed to a particular commission of representative leaders who would help to get upon the conscience of the church the stewardship ideal not as an emergency expedient to raise a budget but as an abiding life principle, including the whole of personality in relation to every possession—talent, time, money and all. No value would be placed upon anything in one's possession except in relation to the kingdom of God.

These five commissions, it may be noted, would supersede certain similar committees that exist only in name from year to year. The commissions would be policy forming rather than promotional agencies. Each commission would make a detailed study of its particular problems, and base its recommendations upon factual data rather than sentimental interest. The commission should consist of persons capable of such study and counsel. They might well represent differences in temperament and variety of opinion. They should number from three to seven in each case. Their tenure of office should be arranged on a graduated scale of years so there would not be a complete turn over every year. Their work could be carried on by correspondence and conference. Their findings and conclusions could be made known directly to the several promotional agencies involved. General information could be shared through the Brethren Evangelist, other publications and the various con-

ferences. Grants from funds collected by General Conference should be made to cover the necessary expense. This procedure would give greater unity and continuity to our labors in a perennial forward movement.

Reference to conference leads to a final consideration and suggestion. Some reorganization in form and method may be advisable and profitable. There appears to be less reason for a General Conference at Winona each recurring year. The oft-repeated argument is becoming threadbare. Brethren from remoter points can attend just as good Bible conferences nearer home. If those nearby want to come here; they may. Winona with whatever lure it may have will be here. If much larger bodies than ours can be happily entertained elsewhere, certainly we can. Moreover it is doubtful if we should meet more often than biennially. The off-year respite would afford the needed opportunity to concentrate upon our district conferences, some of which are disappointing in attendance and enthusiasm. Spared the time and expense incident to attending General Conference brethren would feel freer to attend the district conference. Planned properly it could be made a large and worthwhile meeting.

Some of our districts appear too large geographically. When the conference is at a remote end of the district we have a scant, or no representation from the churches of the opposite end. Examples could easily be cited. It looks as if we were attempting the impracticable by trying to pull people too great distance. Consider on the other side one of our younger conferences, all of whose churches are within less than an hour's drive of the other. No wonder those churches are represented by dozens, scores, fifties and hundreds. By redistricting we could bring the churches of smaller districts into closer proximity, and thus make easier larger representation at the conference. Or if it is preferred to maintain the status quo two meetings could be held for instruction and inspiration, one in each end of the large district in the year we have no general conference. In this way we will reach more people with the message and program of the church.

Concluded with the reading of Ephesians 3:14-21.
Ashland, Ohio.

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

The Joy of Soul-Winning

By Charles H. Spurgeon

EVEN if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory. I am afraid there are some ministers who hardly think that the gospel is intended to come personally home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company; but preaching sermons before people is not God's way; we must preach sermons at the people, directly to them, to show that it is not the waving of the sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart. This, I take it, is the true mission of every minister of Christ.

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EDITORIAL

Notes of Emphasis from General Conference

One of the outstanding and most vital notes that was sounded at General Conference was that of the necessity of a deepening of the spiritual life. It came from sermons on the Conference platform and from addresses in the Ministerial sessions, from the morning prayer meetings and from departmental sessions. Nothing is more important to our denominational life and growth than just that, and it cannot be too greatly emphasized. If the work of the Kingdom is to go forward it must be at the inspiration, with the guidance and by the power of almighty God; it is a divine work and must be divinely prosecuted. We are humanly inclined to make religion too much a matter of profession and to look upon Christian work too much as professional undertakings. This is true both of the ministry and the laity. We do not purposely make it so, but we too widely yield to the tendency to become superficial in religion. We must make our Christianity very vital, a life and not a profession, a spiritual existence and not a mere cloak of respectability, a divinely renewed and ennobled type of life that bears fruit in godliness and service and not a mere system of thought or philosophy of life to be defended. We need to realize more the necessity of being Spirit-filled and directed, of maintaining those vital and divine connections without which the Christian life is impossible. We need to stress more in the pulpit the importance of family worship, of Christian instruction and life in the home, of devotional reading of the Word and of prayer, of the ennobling of our life and relations with men, of the enrichment of our thought and the growing appreciation of the deep and spiritual things of life. If we do not succeed in building up in the lives of our people a genuine vital godliness such as shall be a real savoring influence on the sordid, selfish life of the world, then we have failed miserably even though we make a thousand professions of loyalty to the whole Gospel of Christ. But if our outward professions of allegiance are but the manifestations of an inner spiritual reality, ever aspiring and ever attaining, then will our church be indeed as a light set on a hill and cannot be hid.

Another note received repeated emphasis was that of denominational loyalty, a note which needs more of the right sort of emphasis than it receives. Several speakers stressed this truth in varied degrees and ways and we wish to sound it out to the brotherhood. Granted the right spiritual attitude, the denominational em-

phasis cannot but be a wholesome contribution to the Kingdom of God. If we permit our Gospel-founded convictions to be neutralized, we thereby prepare the way for a lessening of zeal and effort for the extension of the Gospel into all the world. That is not to say that the old type of narrow denominational selfishness and egotism is contributory to world-wide evangelization, and that such should be revived. The narrowness of "the good old days" was not missionary in the highest sense but primarily proselyting in character, and it was not uncommon for the various regiments of the Gospel army to waste more energy in fighting one another than they spent in fighting the cohorts of evil. But to swing to the other extreme where there are no denomination convictions worth maintaining and no consciousness of a mission to be prosecuted is to place ourselves in a dilemma that is neither necessary nor wise. We can be fraternal and inter-denominationally cooperative and at the same time stand firm for our historic ideals and tenets as a church, and that is what we need to do. Those distinctive features that have given us reason for a separate existence as a denomination must be maintained, and they must be made living and vital with meaning.

Another important echo of General Conference that we would make is the intensive effort that should be given to evangelism, which term is used to include not merely the commonly designated evangelistic campaigns, but all effort at the extension of the Kingdom at home and abroad, and also wisely planned effort to save and conserve the children and young people for Christ and the church. There was frequently expressed a need of greater zeal for the spread of the Gospel in the many and varied ways divinely ordained to that end. We need more of the evangelistic fervor, that outgoing, inward, witness-bearing, yearning spirit of the Gospel, such as characterized the church of the first century, and of every age when it has been marked by aggressiveness and growth. We need more of that spirit of dissatisfaction with present attainments in the saving of souls and of constant seeking the spiritual welfare of those not yet in the fold of Christ. That spirit will make us more zealous soul-winners in the local church, it will make us more earnest and persistent in the saving of youth from lives of sin and for Christian service, and it will send us with more sacrifice to the unevangelized districts in the home and foreign lands with the saving message of the Gospel. Evangelism in its broad and true sense is essential to the very nature of the Gospel. A church that is not evangelistic is not Christian, and that church that neglects or becomes apathetic regarding the spread of Gospel is on the toboggan and is destined to land in extinction, unless it is able to revive the spirit of evangelism. Let us keep the fire burning.

The Pacifist Churches in Conference

A most significant conference was recently held at Carlock, Illinois of representatives of the Pacifist churches. Delegates from the Church of the Brethren, Mennonites, Friends, and Schwenkfelders were gathered from Kansas, Oklahoma, South Dakota, Ohio, Indiana and Pennsylvania in the Mennonite church at Carlock from August 30th to September 1st, inclusive.

The burden of this conference was not merely to discuss the Christian attitude toward war, but to arrive at a program for action with a view to making the Christian attitude more widely prevalent. We are informed that a useful educational program was hammered out of the discussions which were engaged in freely. This program is included among the "Findings" which we hope to publish in a succeeding issue, and which we hope will not merely be informing but suggestive as well to the churches and individuals of our communion. This program contains four principal features, namely, "a re-affirmation of the faith of the Brethren, Friends and Mennonites that the followers of Jesus Christ can have no part in war, and must bear their testimony against it and do what they can to prevent it; a definite protest against compulsory military training; the recommendation that means be considered of forming a joint commission to work out Christian solutions of some of the definite problems of foreign policy as they arise, and to give our members better information on these questions; and fourth, an educational program that, if carried out, would mobilize the individual and collective resources of our churches in a systematic effort to create the will to peace."

These Findings were drawn up by a committee headed by W.

B. Stover and Merlin G. Miller, both of Mount Morris, Illinois. They were summaries of the results of two discussions continued throughout the entire conference. The first dealt with the subject, "The Part of the Individual Christian in World Peace," and was led by Elmer E. S. Johnson of Hereford, Pennsylvania, and the second with the subject, "A Peace Program for the Churches," presided over by Elder H. Mills of Indianapolis, Indiana.

The three evening meetings were of a popular nature and were said to have been very fruitful. The first evening the Mennonite church was filled when Thomas Q. Harrison gave the keynote address on the subject, "The Individual Christian and World Peace." After having served in the American army in France, Mr. Harrison became convinced of the terrible denial of Christianity that war involves, and has dedicated his life to working for world peace. He pointed out the terrible harm wrought by the poisoning of the minds, especially of the young, of all countries by war's false propaganda. In talking to young Germans who had served in the war, he found that they had gone in with the same fine idealism, and the same belief in "the war to end war", that the American boys had. They now know that you cannot end war that way. He declared that a genuine love and patriotism for America should make us face frankly the facts that our national self-righteous belief that this country has never done anything unjust to other nations and that our unconsciously growing materialism coupled with our tremendous economic power, is becoming a menace to world peace. Americans, he said, do not realize how this country looks to others; we do not realize how much we are feared. Young people all over the world are beginning to realize that it is blasphemous to preach Christ unless you practice brotherhood. What is needed is a new dedication to Christ and a willingness to make sacrifices for peace. You cannot serve God and mammon.

Under the topic, "A Working Peace Program", by interesting historical analogy, Elmer E. S. Johnson on the second evening compared the present with the period four centuries ago, the period of the Reformation. "There were discouraging conditions then; nationalism was rampant, the carnival spirit was abroad, the world was full of war and suffering. Yet out of that period came a great religious movement and a great peace movement. To inaugurate an effective peace movement today we need first the will to peace, a passion for peace. We must talk about peace to our children and give them our passion. We must take Jesus seriously, we must go the second mile and smother evil with good. We must carry this peace program in to the schools, the Sunday schools and the churches. We must help in establishing a law for the enforcement of peace and must use such available machinery as we have to this end. We must face the menace of military training in our schools and colleges, and we must seize every opportunity that offers. This is the most tremendous business that confronts the churches today."

The use of superlatives is always dangerous and in this connection it may be an exaggeration, yet the painful lethargy on the part of the church toward the war problem would naturally induce one keenly aware of the church's tremendous responsibility to put it in strong terms. Surely it is time the church was facing its responsibility in this particular as well as in its supreme task of evangelizing the world. The church must not forget, as the speaker on the third evening brought out, that it has in Christ the basis and way to peace and that it is to be the generator of the all-conquering passion of love and good will. We must demonstrate a genuine love for all men, regardless of race or color or nationality. We must not merely express our love for men and display a spirit of fellowship in our Christian assemblies, but in hostile environments as well. The selfish instincts of our lives must be subdued or kept in control. It is unreasonable that they should be left uncontrolled; it would be suicidal in our complicated modern life, if the instinct of self-reservation, for example, should be allowed free rein. The teachings of Jesus must be made the standard and his spirit the motive in all our conduct and relations. Christianity has not been given a fair trial; it has only been used in emergencies. It must be made the "regular thing" and not the "last resort." If in such a manner we undertake our task and use God's mathematics, "One shall chase a thousand, and two shall put ten thousand to flight", and maintain a complete devotion to our Lord and Master, who can say what might be done by our pacifist denominations?

EDITORIAL REVIEW

As we were going to press the following announcement was received from the Ohio Conference Secretary, Brother M. L. Sands: "A change in date of Ohio Conference from last week in October to October 19, 20, 21, 22. We begin Tuesday evening, October 19 and continue to Friday evening, October 22, at Fremont, Ohio. The program is about ready and will be sent in next week for publication."

Dr. W. S. Bell, the Endowment Campaign Secretary, makes a most encouraging report this week. The largest individual cash gift of the campaign comes from Brother and Sister Nininger of Roanoke, Virginia, a gift which came in such a spontaneous way and with such genuine interest that it serves as an example. If many should follow it, it would make Dr. Bell's task an easy and enjoyable one. This splendid gift of \$5,000 added to the former total, brings the Endowment Fund up to \$64,476.80, which certainly is encouraging, considering that so small a part of the brotherhood has been canvassed.

We are in receipt of a program of "Cornerstone Day" at the First Brethren church of Canton, Ohio, where Brother F. C. Vanator and his enthusiastic coworkers are pressing the task of building a new and more commodious church plant. Dr. R. R. Teeter, a former pastor of that church, gave the address at the special corner stone laying service on the afternoon of September 12th. The progress realized by this congregation during the past few years is commendable and dare say that this building program is the beginning of a very much bigger and brighter day for the Canton church.

The Secretary of General Conference, Brother O. C. Starn, supplies for our readers a report of the business sessions of the late Conference, which should be of interest to the entire brotherhood. Every one should want to know what took place in a business way at Winona Lake, and we are indebted to Brother Starn for his good report. Others write in this issue of other phases of the late Conference, so that we hope those who were not privileged to attend will imbibe something of the spirit, and not only catch something of the spirit of loyalty that characterizes Conference delegates in general, but will be impressed with a feeling that it would have been good to be there and will make plans to attend another year.

The Ashland church observed Layman's Day in a very fitting manner on September 12th. The pastor, Dr. Bame, gave the morning service over to the laymen, who supplied a very interesting and inspiring program and lifted an offering which, we are told, will be an encouragement to the promoters of the movement. We are promised a report from some member of the Ashland church for an early issue, and we invite others. Special offerings lifted on Layman's Day are to be added to a fund for the making of loans to needy ministerial and missionary students and should be sent to George F. Kem, 2224 Harvard Boulevard, Dayton, Ohio.

The following item, we agree with the editor of the "Religious Telescope" who clipped it from a parish paper published at Portsmouth, Ohio, is "most sensible" and would work to the mutual good of pastor and people in any congregation, but especially the large congregations where it is difficult, if not impossible for the pastor to call every member by name. It says:

"It is impossible for the minister, when walking along the street, to recognize the twelve to fifteen hundred members of our constituency, but is possible for each of these to recognize the minister. Do not wait for the minister to speak first. When you recognize him, speak to him. Don't just look at him as though you would speak if he were to speak to you first. Ministers do not think anyone 'fresh' for speaking to them, but some might think even ministers 'fresh' if they should happen to speak to the wrong party."

Of course, there is another side to it. This suggestion is not to excuse pastors for going about the streets so absorbed that they see and recognize no one. And pastors, along with college professors, physicians and lawyers, are accused of being rather absent-minded. The pastor especially should guard against being too subjective in his attitude.

IMPRESSIONS OF GENERAL CONFERENCE

Victories of the National Conference

By Moderator Charles H. Ashman

In a number of ways, the National Conference of 1926 was a success. Much was accomplished which will contribute large things to the continuity of our beloved church. The Editor has requested that we point out some of these accomplishments from the viewpoint of Moderator.

The Conference was a success in the harmonious, efficient, and rapid manner in which it dispatched the regular routine of its business. Some seem to have the idea that unless there are great issues before us which demand prolonged and heated discussion we are getting nothing done. But, the life and progress of the church are dependent upon the regular routine of affairs more than on the exceptional. The real test of loyalty is not whether one is present at a business session of the conference because there are questions to be debated upon which there is division of convictions, but to be on hand to patiently and carefully discharge the ordinary, annual business of the church. The Conference of 1926 was a success in this particular. The so called, "monotonous red tape" was efficiently taken care of and that with rapidity.

The Conference was a success in that a splendid spirit of fellowship and harmony prevailed. As usual and as it will always be, doubtless there were a few whose delight consisted in getting their heads together and knocking. But, we are persuaded that these few were the exception. They were so much in the minority that we ask the forgiveness of the readers for even referring to them. A spirit and atmosphere of splendid fellowship and cooperation prevailed throughout the entire conference. It was manifested in the business sessions where each one tried to work harmoniously with all others. This made the Conference one easy to preside over.

But, this splendid unity was not the result of compromise. The Conference was a success in its unquestioned loyalty to "the Faith once for all delivered unto the Saints." In the rendition of the program during which speakers from all the districts of the church gave voice to their convictions, almost without exception every word rang true to the fundamental doctrines of Christianity. Perhaps some of those that seemed to be otherwise were misunderstood. At least, they were so few and weak that we can truthfully say that the Conference of 1926 revealed the fact that the Brethren church is being kept steadfast in the midst of the apostasy of the day. The Bible lectures and sermons, which drew the largest crowds of any part of the program, were without exception profound messages on fundamental doctrines of Christianity. They proclaimed them, unquestioningly, fearlessly!

Moreover, the Conference was a success in that it deepened the conviction that God has a great mission for the Brethren church in this day. We are not a "Disappearing Brotherhood." Our ministers are not "wasting their time and talents." We have a vital message and ministry for this day and hour! If the Lord tarries, we have a bright future ahead of us! If we remain true to our message and ministry, we shall be crowned with prosperity. Let those who because of inefficiency, failure, greed for gold, ambition for popularity, or an overdose of conceit and personal vanity, seek other and larger fields if they wish, but "as for me and my house", we shall serve the Lord! That was the spirit of determination and optimism that predominated in the hearts of practically all at the Conference.

Finally, this Conference emphasized the fact that our church can grow only as each individual congregation remains true and faithful. Each District Conference is urged to give special attention this year to its weak and pastorless churches. The Manual of Procedure gives instructions as to how to do this. This is vital. I will form either our

increase or decrease for this year and determine in no small measure our progress or decline for the year. We believe that a great year is ahead of the Brethren church. Let us "go up and possess the land."

Home Mission Interests

By A. B. Cover, Member Home Board

The Home Mission Board met Friday, August twentieth, for the first meeting. A splendid representation of the members were present to grapple with the yearly problems that were presented for solution. A tabulation of the past year's work indicated some gratifying achievement. Two new churches were built and dedicated to the Lord's service: one at Fort Wayne, Indiana, and the other at Winchester, Virginia. These were in part the result of last year's policy to centralize our efforts in promising fields. In most of the churches under the care of the board progress has been made. This is gratifying for we must continually strengthen the home base. We rejoice in the splendid work that has been accomplished in the Foreign Field and we want to keep the Home Base advancing so that we can meet the obligations of a growing foreign program. The coming year calls for a still larger program which means an enlarged budget. This is as it should be and we trust that the church may rally to this support in that Christian spirit that will enable us to launch out into the deep. A fine Christian spirit dominated throughout our sessions and indicated the earnestness of the personnel of the Board. With Conference now history, we look forward to a year of blessing and well we may if the entire church constituency seeks that deeper consecration in a united purpose of determination to do the Master's will.

Falls City, Nebraska.

The Evening Sessions of the Conference

By C. D. Whitmer

The thirty-eighth session of General Conference is now history. It was a conference of all conferences for several reasons. One element of its greatness is found in its splendid evening programs.

Monday evening was given over to sermon by Brother Charles H. Ashman, Vice Moderator of Conference. The speaker spoke on the theme: "The Greatest Wonder of the Ages," taking as his text, Isaiah 9:6: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. The sermon was a masterpiece, such as the speaker is noted for giving. His message rang true to the old Book and was a suitable opening for the conference that was to follow.

Tuesday evening was given over to an address by Brother George Jones of Muncie, Indiana, on "Boys' Work." Brother Jones gave the conference some valuable suggestions as to the training of the boys under our care. The fact was continually stressed that the boy is not a bad boy, but he must be given a chance to develop himself into a man of much worth in the world.

The evening sermon was delivered by Brother Claud Studebaker of Leon, Iowa, on the subject, "Cleansing, Fellowship, and Communion." The basis of the sermon was found in Philippians 2:3-8. "He humbled, or (emptied) himself and took upon himself the form of a servant and became obedient unto death even the death of the cross." The speaker emphasized the fact of the importance of the cleansing process in the life of every Christian. When the soul is cleansed as Christ would have it be, then we are fit

subjects to associate or come in contact with our fellow-man, and this leads to the second great division of the theme of the evening, "Fellowship."

Cleansing and fellowship prepare us for communion with God. The speaker brought very forcibly and beautifully before the conference, our own beloved ordinance, "The Holy Communion."

Wednesday evening program was occupied by addresses by Brother M. A. Stuckey and Brother Charles Mayes who substituted for Brethren M. Puterbaugh and Homer Kent, who could not be present. Brother Stuckey gave a masterful address on "Sunday School and the Young People." Brother Mayes then read a paper on "Christian Endeavor and the Young People," written by Brother Homer Kent. The sermon of the evening was delivered by Brother A. R. Staley of Conemaugh, Pennsylvania, on the subject, "The Spirit-filled Life." Brother Staley took as the basis of his sermon, Ephesians 5:18, the last clause, "but be filled with the spirit." This was a thrilling message and the speaker did splendidly.

Thursday evening was Home Missionary evening. Addresses were given by different workers of the Mission fields. The sermon which followed was delivered by Brother L. G. Wood of Fort Scott, Kansas, on the subject, "Home: The Foundation of Christian Missions." The speaker dwelt on the fact that the training in the home was essential for Christian missions. As is the home, so is the church.

Friday evening was College Night, and every reader can imagine the thrill, when College is mentioned. President Jacobs gave another of his enthusiastic addresses, stressing the needs of Ashland College. Then when we mention that the address of the evening was delivered by Brother Bell, you will understand that we cannot say but that it was excellent. The imperative need of the Brethren church is that the College needs the church for her support in a financial way as well as men and women, and the church must needs look to the College for her future workers.

Saturday evening was the evening for the Foreign Missionary Interests. Brother Siekel of South America and Dr. Gribble of Africa inspired the audience with their encouraging words, "that it was a pleasure to witness for Christ to the people in foreign lands who have not heard of the Christ that we are permitted to know."

Then the Woman's Missionary Pageant, "The Light of the World" pleased the audience.

We did not remain for the Sunday evening session, and so cannot comment on it.

May God bless the efforts of this Conference to the furtherance of his work and the encouragement of his workers in the respective fields of labor, that his cause might prosper.

South Bend, Indiana.

Thankful for Conference Messages

By C. R. Koontz

Upon my return home, I said to my congregation, I am profoundly thankful for at least three things: (1) My vacation and all that accompanied it. (2) The privilege of attending our National Conference. (3) To be home again.

My reason for being thankful for the privilege of attending our National Conference is because of the inspiration and encouragement received from the lectures, addresses, and sermons.

These messages were based upon and made large use of the Word of God, exalted the Name of Jesus Christ, as our Lord and Savior, and invoked the guidance and blessing of the Holy Spirit.

While some of them rang out clearly and in no uncertain tones the distinctive notes so precious to us as Brethren, others presented a clarion call for us to arise and pos-

sess the missionary fields, both at home and abroad, that are white unto the harvest, and in which the laborers are so few.

My prayer is that the inspiration and encouragement received may be the means of bringing in more fruit for the Master during the coming year.

Carleton, Nebraska.

Impressions of Conference

By Dr. Florence N. Gribble

For the missionary returning once in four years from Africa there are changing vistas and panoramas at National Conference.

One misses familiar faces, one feels the lack of certain friends—loved ones gone on before, with whom, and in our Lord's own perfect time there shall be a grand reunion in his very presence.

One misses too, those whom one had hoped to see, but whose presence has been hindered by health or other circumstances.

Offsetting this, however, one meets many precious former friends, grown more mature in the Lord's service, and giving forth in a new way the sweetness and fragrance of the Lord's presence. One sees also such a vast difference in the young people. Little girls of twelve, now are blossomed into sweet debutantes of sixteen. Tiny children of four years ago are now of a sweet companionable age.

Charming faces come before you for recognition. There are some whose names are even in one's memory, but oft-times one looks into dear faces perfectly familiar, perfectly natural, and one can even see the delightful home where hospitality has oft been extended, yet for one or more minutes, so full is one's mind of other and duskier countenances, Kare, Bano, Banda, Baya, that one hesitates and fails perhaps to recall the familiar name.

Love, kindness, cordiality, welcome, invitations, plans, hopes, undefined or half-expressed—how these blessings are showered upon the returning missionary, how these experiences are shared.

Bereaved, how sympathetic one finds every friend, and how oft, alas, one is called to enter into sympathy with dear ones who have passed through a like sorrow, a similar suffering.

What a spiritual uplift were the addresses, the sermons, the Bible lectures! How it made one long to be able to delve more deeply into the wonderful mysteries of the Word!

The meetings with various committees with the Foreign Board, the attendance at the business sessions of the Conference, the pleasure of being in the meetings of the Sisterhood and the Woman's Missionary Society made one realize the problems that are so patiently and prayerfully faced by each and made one realize also the great emphasis that should be placed on prayer for each dear one serving in any of these capacities, that they may be continually like Stephen, full of faith and of the Holy Ghost.

And then there were the partings. Hard indeed is it to part from dear ones whom we soon expect to meet again, but from those whom we hardly dare hope to meet again on earth, and from all in fact because the element of uncertainty is universally applied,—we found it difficult indeed to separate, and more than ever before, we found ourselves actually dreading the end of the Conference, fraught with blessing and answered prayer. The presence of the other foreign missionaries, Mr. Siekel from South America, Miss Deeter from Africa, the two precious children of our Brother and Sister Jobson, made the fellowship sweeter. As we turn our faces westward, we hope to see many dear ones en route and some happy day in the not far distant future to renew our acquaintanceship with Marguerite and with dear Brother and Sister Weed who have so nobly and self-effacingly rendered to the Lord during these more than

four and one-half years the hidden service of caring for a missionary's child.

The Foreign Board has graciously approved the plan to spend the time from November to August in France in postgraduate work in medicine. Marguerite may accompany me and take now a year in French when that study will be most beneficial to her because of her tender years.

It being our plan to sail from San Pedro via Panama, we shall hardly hope to see friends east of Chicago again on this brief furlough—scarcely three months in the States. The new address in France will be published as soon as definitely ascertained.

Meanwhile the following are addresses through which mail will reach me:

939 Wesley Ave., Evanston, Ill., c/o D. J. C. Gardner.

September 22 1421 S. Grant St., Denver, Colorado.
c/o Alice C. Newberry.

October 1 R. F. D. No. 2, Sunnyside, Washington.
c/o John S. F. Weed.

October 20 1330 E. Third St., Long Beach, California.
c/o L. S. Bauman.

Mail sent to any one of these addresses will eventually reach us, although I have tried to attach approximate dates.

The Ministerium

By R. F. Porte

The ministers of the Brethren church displayed a heroic determination to grapple with the problems facing the whole Protestant church. Our pastors feel that we are passing through troublous times. The unsettled conditions in the world are felt in the ranks of the ministry. Our ministers need the prayers of the faithful laity to help them hold fast and to possess the fullness of the Holy Spirit.

Dr. Shively sounded the depths in his address, "Are We a Disappearing Brotherhood?" He noted changed conditions and jazzy living which today affect the church. The address reached its climax when the author reminded us of the foundations of faith in the Brethren Church, namely, baptism, washing of Saints' feet and communion, as essential. A positive, unshaking faith in these doctrines is the secret of the power and success of the early church fathers.

A further challenge was given our ministers on Thursday morning when Dr. Jacobs presented the claims of our college. Some very encouraging and at the same time startling disclosures were made in the course of the address. The phenomenal growth of our educational interests is a source of satisfaction and confident assurance of the safety of the investment. Dr. Bell told us of the wonderful success of the Endowment Campaign and the liberal gifts being received. The most important item in the success of the endowment campaign is that each one should do his best and nothing more or less.

Prof. McClain gave a very scholarly paper on the passage, Philippians 2:5-8. Brother McClain emphasized the essential deity and pre-existent personality of Christ and the fact that he became truly human. In Christ's inner nature and character Jesus was in the form of God, in his outward life he became true man.

Rev. Lynn delivered an interesting address on "How Increase the number of spirit-filled Brethren." The first essential is spiritual Kinship with Jesus. "They that know God shall be strong and do exploits." Brother Lynn's admonition to the ministers was that, "People must be stirred." Laodicean complacency, "I have need of nothing," is a sure deterrent to a spirit-filled life. Get much of the Bible, meet God in prayer, get the glare of the world out of your eyes, so that you may see and discern the Spirit.

The impression one receives from the serious survey of our ministry is that we have a heroic group of men ready to face the task of the Kingdom of God as given the Breth-

ren church. The ministry of the church is loyal to the Word of God and willing to do their best to spread the Word of God. Our ministers are worthy of the prayers and support and confidence of our people. Their leadership under God will make for greater advances in the Kingdom of God.

Louisville, Ohio.

National Conference Outlook on Church School Programs

By George H. Jones

The great Sunday school attendance on Sunday morning brought to an enthusiastic close, a week of interest in religious education. The sermon that followed from a splendid preacher formed the climax of a week of nationwide interest in the future work of our beloved church. Conference ended with a fitting message as an inspiring reminder of our plans and purposes.

The Sunday school plans for the next conference contemplate the revival of a service of recognition for the schools that attain a required degree of efficiency. The thorough canvas of the schools of the brotherhood by Brother Stuckey gave an impetus to the larger plans contemplated for the coming year. It also gave the Board something like a complete body of data for future progress. Brother Stuckey, our field secretary, performed a splendid piece of work. However the Board concluded that the cost of maintaining a field secretary was more than we were able to bear just now, so discontinued, for the present, his services in that capacity. The survey of conditions made possible by his work and the recommendations made, with this clearer conception of our needs, made the experiment one of outstanding value to the denomination. We will continue to have our brother's services in another capacity.

The big outstanding decision in the mind of the writer, was the launching of a Leadership Training Course, designed to cover a period of one week of intensive training and study with the inspiring fellowship that comes from such a course, at Shipshewana Lake, Indiana next year. The school to be organized for the week, either before or after the Annual Bible Conference held there by our Indiana brethren. The plans contemplate an initial attendance of one hundred young people and older ones interested in the Leadership movement. The field may cover the entire brotherhood, but the immediate purpose is to meet the needs of Indiana, Ohio and Illinois. The churches of these districts will be thoroughly canvassed, by visitation and by mail to arouse enthusiasm and interest.

There will be several new leaflets issued to complete the organization series. There will also be a number of articles by our Sunday school specialists. The literature which the Board helps to publish will be improved and changed in several respects. These are a few of the good things promised. How well we may be able to realize our purposes only the future can tell, but these are planned with the hope of carrying them through. They are possible only as we have a hearty cooperation from all who are concerned with the permanence of the work confronting us. It is comparatively easy to write and talk, but the most vital need is to hold our gains and this is the purpose of all real religious education.

Muncie, Indiana.

THE BIBLE

The Bible is the book that has held together the fabric of Western civilization. It has been the handbook of life to countless millions of men and women. The civilization we possess could not have come into existence and could not have been sustained without it. It has explained the world to the mass of our people, and it has given them moral standards and a form into which their consciences could work.—H. G. Wells.

THE BRETHREN PULPIT

Cleansing, Fellowship, Communion

By Claud Studebaker

(Sermon on Tuesday night of General Conference Week at Winona)

TEXT: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."—1 John 1-7.

This text suggests three things to me that are fundamental to Christian faith and practice, namely—a proper relation of man to God, a proper relation of man to man, and the means by which these relationships are produced. In these are couched the whole of the Christian doctrine and life. We are not under the law of death, but there are laws of the Spirit of life, and this law of the Spirit of life frees us from the law of sin and death.

I am not contending for lifeless form, but there is form to life. There is certain form and law to every power known. If you wish the power of steam you must conform to the law of steam, if you wish the power of electricity you must conform to the law of the element. In coming to this place from Iowa we pass through Keokuk, where the mighty Mississippi River has been harnessed by means of a great dam across her current and with proper mechanism she operates those mighty generators from which, with proper conduction and distribution, she sends out the millions of units of power, to make warm or cold, or light or power or whatever you may desire of it, but you must conform to the laws of electricity or it may cost you your life, or destroy your property. God has ordained law and order for every department of this universe. Every living thing must conform to certain laws of life; failing to do so is destructive to that life. A fish can not live out of water and a chicken cannot live in it. Food, upon which one animal will thrive, another will starve. Every life must conform to certain laws or perish. It is also true that God has ordained certain laws for the church of Jesus Christ and the individual Christian life without which that life cannot exist and grow. I'm not contending for external lifeless form, but am contending for a form of life.

In the most important of all life and its issues, that of eternal life of man, we find that which gives all other things their value. Without man, gold has no value; the cattle and the farms and the factories are worthless; therefore the human value is the only fundamental value. But the mere fact of his physical life does not make it valuable. The spirit of man is the highest element of human life and gives it its value. And the highest sphere of this spirit is when it finds its proper relationship to God.

And God has not left this relationship to the whim of the man himself. No more than the mother leaves it to the child when it is to play in the dirt and when it is to be clean. The first requirement of a proper relationship between man and his God is the demand of God that the man be clean. It was the sin of Adam that severed the relationship, and the sacrifice of the second Adam that opened up the fountain for cleansing. Now this thing is true. That God has not left to the caprice or wisdom of man to fix the law of the spirit of life, but has ordained in his own wise councils the steps necessary to bring a man into proper relationship with himself and meet his approval of man's life. The all important question of man's eternal salvation has not been left to the fickleness of man himself but God in his omniscience has marked out the channel and commanded that man walk in it, as the only way of life. I am not at all interested in what some man says about it. No sociologist's plan do I take seriously. It matters not to me what degrees he has, or of what university he is a part, or what books he has written. The author of life and the Savior of men has marked the way. He knows, man does not, his speculations have not one cent of value, because you

must wait till you are dead to find out whether his plans are correct and then it is too late. He may change them next year anyhow and if he does not, some one presuming to be wiser than he, will. I beg you to consider the fundamental doctrines of salvation under these heads as suggested in the text: **1. Cleansing**—In it is the doctrine of sin. We are in darkness. Some men are not willing to admit it, but surely all we like sheep had gone astray, we had turned to our own way. The worship of the tabernacle with its types of cleansing, the laver always at the door and every priest required to wash before he comes to officiate before God, indicate it. There was no exception, if you do not wash you shall die, no unclean man can come into the presence of God. Christ again taught the great law of cleansing as he gave the sacred rite of holy baptism, and again when he gave the holy ordinances of the church. Knowing that he came from God and he went to God, that the Father had put all things into his hands, that he had the God-given right to change the law of God in the great symbol of cleansing, when he riseth from supper and began to wash his disciples' feet, he gave the strongest argument, the most easily understood and the longest to be remembered, an object lesson as well as a precept, that the first and greatest need of man was cleansing. We as ministers of a communion who have been particular about the rite of baptism and washing of the saints' feet should be the stronger in our ministry, in teaching the fundamental doctrine of cleansing. It is not simply a little excess baggage, a relic of formalism as some would tell us, but is the most basic thing of all the doctrines. You must be cleansed from sin else you cannot meet the approval of God, you must keep yourself continually clean, or God will spew you out of his mouth. If there ever was a time when the ministry had a special call to preach the great doctrine of cleansing it is now when so many are denying the fact that they need cleansing at all, even those who claim to be the ministers of Jesus Christ, who give the lie to his work, for he came to call sinners to repentance and to save the lost, to wash the unclean.

I say, it is no time to be letting down on the great doctrine of cleansing, but time to be tightening up the line. Tell the lost, in the church and out of the church, that they are unclean and need to be washed, for only those who have washed their robes and made them white in the blood of the lamb will be among the redeemed hosts of God. It is no time to throw away the observance of Christian baptism; in it is the great doctrine of cleansing, you must put away the old corrupt life of sin, bury it and rise to the new life. Of course it is by the death and resurrection of Christ. Not only must you be cleansed, but you must keep being cleansed. No time to throw away the great doctrine of cleansing as given in the washing of the saints' feet, when the church is getting so worldly and dirty that you can't tell a Christian (I call them Christian and give them the benefit of the doubt) from a street walker, and when a deacon can "cuss" like a drunken sailor when he gets a little peeved. It surely is time to step on the loud pedal and pull out all the stops and in every way possible teach the folk that they are unclean and need cleansing.

2. The next great doctrine is that of fellowship, not the foundation, but the subsill, always the first result of a proper relation of man to God. Treating your fellowman right is not salvation, it is only the result of salvation. A

social gospel will never establish a proper relation between man and God. It is necessary to maintain it. "If a man say he love God and hateth his brother, he is a liar. This commandment have we from him, That he who loveth God, love his brother also." It is not possible that a man maintain a proper relation to God and an improper relation to his fellowman, but it is possible that a man may maintain a proper relation with his fellowman and fail to have a proper relation to God. A social Gospel may be the most formal thing in the world, which would be a house without a foundation and would not stand the storms of time, a form of Godliness denying the power, hand-made flowers, artificial fruit, that look nice but are lacking in real vital life. The real fact is, the progress in social welfare, the building of hospitals, the feeding of the hungry, the caring for the helpless, the great sympathetic hearts that have filled this world with their charities, have been those men generally of the church who first established their own proper relationship to God and there found the vision for service from vital contact with Jesus Christ in his saving grace. The first hospitals in a nation are the work of the missionaries of the cross. The great improvement in the social life of the world is the direct product of the gospel of Jesus Christ as preached and lived by the church.

Now when some modern reconstructionist vocalizes loud and long in his criticism of the church and emphasizes the golden rule, he reminds me of the fellow that argues the value of honey but would destroy the bees because they are narrow selfish followers of a creed. But it is following the creed that makes the honey. A bee that makes no honey has little value. Just so a man cleansed of his sin must of necessity love and serve his fellowman. Fellowship is the great imperative of saved men. A man selfishly saved without any concern for his brother is an unthinkable thing. I will go farther and say that it is an impossible thing. If a man touches the love of God in Christ and his life is regenerated, he at once partakes of the Spirit of Christ and becomes like him and will take up his cross and follow him. No use to think you are a Christian and turn your nose up at some one else in the church. No use to claim salvation if you cannot forgive those who offend you. Forgiveness does not mean anything except for offences. By this shall all men know that ye are my disciples if ye have love one for the other. Fellowship with the brethren is vital because it is a system that reveals the condition of the heart. If a man has not that love and fellowship for the brethren it is proof that he does not love and serve God. The one is a natural consequence of the other. Fellowship must follow cleansing. If we walk in the light we have fellowship. If we are not in fellowship, we are in darkness, would be a safe inference.

3. If we are cleansed from our sin and dwell in love, then it is that we have the holy privilege of communion with our Father in heaven. We step into the holy of Holies and there with the blood of Christ on the Mercy seat and Cherubims hovering over, we shut out the world and live in the celestial glory of the presence of God and become partakers of the divine nature, going out into the world as witnesses to the redeeming grace given to us by faith in Jesus Christ. What a wonderful picture Christ gave to his church on the night of his betrayal, when, knowing that he came from God and went to God, he washed his disciples' feet and said, "He that is washed, needeth not save to wash his feet, but is clean every whit, and ye are clean but not all, for he knew who should betray him; therefore he said, ye are not all clean." Then as they were eating around the table, Christ revealed the traitor, so that he did not come to holy communion.

Brethren, if you fail in the first you may fail in the second and you will surely fail in the third, and the atoning blood will have been shed in vain so far as your soul is concerned. Oh tragedy of tragedies, heaven came to earth and you would not entertain the glory! You loved darkness and would not come to the light, you loved strife and envy and gold and would not humbly minister to your fellowman,

you are unclean, selfish and haughty! God and heaven can't use you, you would mar the Holy communion of the redeemed saints of glory! You may weep your remorse through the eternal ages, "Unclean, unclean," where there is weeping and nashing of teeth. You refused to be cleansed when you had opportunity. Unclean church members a-plenty, will you awake before it is too late? The redeemed will be decked with white robes. When the door was opened in heaven the Revelator saw them coming up the slopes of glory and to the inquiry he said these are they that have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them or any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water and God shall wipe away all tears from their eyes.

The beautiful service of communion cleansing! First the washing of feet. O, how the church needs the lesson of cleansing today. Then fellowship in the Lord's supper as the family of God surrounds his table. My, what a picture of fellowship! Would God there were no traitors at the table and there might be that abounding love flowing from

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

THE STRENGTH OF OPTIMISM—Num. 13:23-30.

"Life's battles don't always go
To the stronger or faster man,
But soon or late the man who wins
Is the fellow who thinks he can."

TUESDAY

FAITH THAT WINS—Heb. 11:1-10.

Somebody said, "It couldn't be done,"
But he with a chuckle replied
That maybe it couldn't but he would be one
Who wouldn't say so till he tried.
So he buckled right in, with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—but he did it.

—Edgar A. Guest.

WEDNESDAY

GOD'S ASSURING PRESENCE—Exod. 40:34-38.

Before us even as behind
God is, and all is well—Whittier.

THURSDAY

THE JOURNEY OF FAITH—Heb. 11:13-16.

"The path of life we walk today,
Is strange as that the Hebrews trod;
We need the shadowing rock as they;
We need, like them, the guide of God."

FRIDAY

THE HELP ASSURED—Deut. 31:6-8.

Lead on, O King Eternal!
We follow, not with fears;
For gladness breaks like morning
Where'er thy face appears.

—Ernest W. Shurtleff.

SATURDAY

THE STRENGTH OF A PURE CONSCIENCE—Joshua 14:6-8.

"Heed how thou livest
Do no act by day,
Which from the night
Shall drive thy peace away."

SUNDAY

THE DIVINE CHALLENGE—Joshua 1:6-9.

We are not here to play, to dream, to drift,
Be strong!
We have hard work to do and loads to lift,
Shun not the struggle, face it, 'tis God's gift.
Be strong!

—Maltbie D. Babcock.

(Prepared by G. S. B.)

heart to heart to every member of the household of God. O, love divine- And then the climax of the service, the communion of the body and blood. 'No man cometh to the Father but by me. He became sin that we might become righteous, he conquered death, he arose for our justification, he gives us new life, heaven touches our poor souls and we are adopted into a new family, the household of God, made citizens of another country. Cleansing, fellowship and communion, the norm of all gospel truth, gathered together in an humble group of ordinances, that we may never forget those eternal truths, never tear them up and cast them aside. God strengthen the Brethren church for the work thou hast committed to her.

Leon, Iowa.

OUR DEVOTIONAL

Our Daily Influence

By Viola Knoll

OUR SCRIPTURE

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved (Acts 2:46, 47.)

But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. But when we sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend (1 Cor. 8: 9, 12, 13).

And let the peace of God rule in your hearts to the which also ye are called in one body: and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him (Col. 3:15-17).

OUR MEDITATION

We find that the apostles and the disciples of the early church witnessed daily, both in the temple and from house to house. The Christ who had saved them meant so much to them that they did not hesitate to speak of him and for him daily. Also we read that they were "with one accord," united by the bond of the Holy Spirit. Likewise our first duty is to be witnesses for our Lord, witnesses daily to our friends and neighbors, and to those with whom we work. Do we even use the opportunities that come along the way? We are told that in the little country of Chosen the native Christians make it their business to tell seven other people of the Christ every day. How many of us are equally zealous for the Lord's work?

When Paul wrote to the people of Corinth he cautioned them to be very careful about their daily living so that they would not cause any one else to fall. This was Paul's own policy; for we find that he says, "All things are lawful for me, but all things are not expedient." He had full liberty in Christ Jesus. Yet for the sake of weaker Christians about him, he refrained from those things which they might question. We, too, need to be careful in this matter. If we, thinking something to be all right, persuade some one, who considers it to be wrong, to do it, we are sinning against his conscience. Or if we do things that some about us question and thus lead them to do the same things, we are sinning against them and losing our influence for good with them. Everyone is inclined (perhaps unconsciously) to choose human individuals for standards and so we must

be careful to "walk worthy of the vocation wherewith we are called" so that we may not sin against our brethren, for when we do so we "sin against Christ."

But our influence for good as we live day by day can be made an important factor. Our teachers received this testimony from a girl attending the Institute. She said, "When I came here, I watched you teachers to see how you were different from the people I knew" (who were not Christians) "so that I could decide if I wanted to be a Christians too." She decided in the right way and without doubt there were many others like her.

Throughout the scriptures we are admonished to live with praise and thanksgiving in our hearts, to do everything in the name of the Lord Jesus and to look for "that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Then all unkindness, anger, injustice, selfishness, jealousy and envy, together with all other things that weaken our influence will be done away. Then indeed our lives will radiate a peace and joy that passeth understanding.

OUR PRAYER

We praise thee, O Lord, for thou alone art holy and righteous, and worthy to be praised. We thank thee for thy unfathomable love in sending thy Son, Jesus Christ, as our Savior to atone for our sins and to present us faultless before thy throne. We thank thee for thy Word, which is a lamp to our feet and a light to our pathway. Help us, Lord, to study it daily and to meditate thereon. Help us to seek first the kingdom of God and his righteousness, and to let our lights shine before men that they may see our good works and glorify our Father which is in heaven. To thee be all honor and praise. Amen.

Louisville, Ohio.

A Christian's Financial Creed

By Harris Franklin Rall, in New York Christian Advocate

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. God is counting upon his money for his work. It is to build his churches and preach his gospel, train his workers and send them out, to teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all of my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

6. The proportion to be set aside for these purposes should be not less than one-tenth of my income. The Old Testament enjoined the Tithe (one-tenth) in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

Early Leaders of Israel---Review

(Lesson for September 26)

Devotional Reading—Psalm 105:1-8.

Golden Text—Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith. Heb. 12:1, 2.

In the great South Kensington Museum in London here is "a man in bottles." Each individual element that goes to make up the body of a man is placed in a separate bottle, and these bottles, large and small, are placed together on a shelf. The whole body of a man is there. But it is not a man. It has no resemblance to a man. It has none of the powers of a man. Yet each element has its own powers and value. Now a Review bears some such relation to the separate lessons. It gives the movement of the whole period, and its teachings. Giving the titles of the lessons is not a review.

The Period of This Quarter is included within a century, from a short time before the birth of Moses to the encampment in the valley before Sinai. According to Professor Beecher's dates, 1578 to 1498, B. C.

The Geographical Situation. There are only three countries with which we have any connection during this period—Egypt, Palestine, and Babylonia—Palestine lying between the two great powers, and a prize which both desired to control. There have been found in Egypt about 300 official letters written about this time, on small clay tablets, between Egypt and Jerusalem and various places in Palestine and Syria.

1. **The People with an Ideal**, with possibilities.

The Israelites in Egypt could look back to an ideal example in Abraham their father, and to the promises of God. This promise grew dim, but it was always with them.

2. **God Raised Up a Leader and a Law-giver.** For eighty years God was training this leader, and preparing the people to go to Canaan which was to be their home country.

Moses' birth, his home training; his schooling in a royal court, and in all the wisdom and learning of Egypt; his great decision to serve God in delivering his people; his training in the desert.

3. **The Wonderful Deliverance of His People** that proved that the true God was their God, and his preparing them for their new life.

(1) God revealed to them. (2) The victory over Egypt through the ten plagues. (3) The Passover and religious uplift. (4) A decisive choice by the people. The passing through the Red Sea by God's mighty power.

4. **The New Life Begun. The Training of the People.** Then follows a series of lessons and disciplines in God's great training school of life.

Trials of faith, leading to trust in God.

The bread sufficient for needs. Discipline in the gathering and the use of the manna.

Divine guidance by the pillar of fire and cloud.

A victory over enemies.

A vision of God in his glory and power.

The covenant of obedience and protection. The Ten Commandments, the fundamental law of the nation, followed by many regulations and laws.

The covenant broken, Repentance, Prayer, Restoration.

The making of a House of God to aid in the realization of Jehovah by the people.

A LETTER REVIEW

Letters were written in the ancient days we have been studying, though of course the letters were very much fewer than those that our modern post-offices must handle. An interesting form of review would be the reading of a series of letters concerned with the different lessons and telling their stories, each letter being written as if by one of the spectators of the event. The following list will be suggestive:

Lesson I. From a humane superintendent of the Hebrew slaves in Egypt to a friend in Upper Egypt.

Lesson II. From Amram to an Israelite in another part of the Land of Goshen, describ-

ing the preservation of the infant Moses.

Lesson III. From Jethro, Moses' father-in-law, to an Arab friend, telling about the call of Moses.

Lesson IV. From an Egyptian courtier to a friend in Damascus, giving an account of the plagues.

Lesson V. From an Egyptian soldier to a brother in the capital, relating the destruction of the Egyptian forces in the Red Sea.

Lesson VI. From Miriam to the princes who brought up Moses, telling about the manna.

Lesson VII. From Jethro to one of his judges in the Land of Midian, telling how he himself had improved the judicial system of the Israelites.

Lesson VIII. From Caleb to a friend in Egypt telling about the giving of the Ten Commandments, and the first four of the Laws.

Lesson IX. From Jochebed to a former neighbor in the Land of Midian telling about the last six Commandments and how they were received.

Lesson X. From Aaron to a friend in Egypt, describing the Tent of Meeting.

Lesson XI. From Bezalel to an artisan in Egypt telling about the gifts for the Tabernacle and the construction of it.

Lesson XII. From Joshua to a friend in Egypt telling about the laws of God through Moses, and especially the rewards for obedience and punishment for disobedience.—Illustrated Quarterly.

Jabbering in Crazy Lingo

Gilbert Chesterton in a lecture given while making a tour of the United States, said that one of the greatest obstacles in the path of international understanding and good will was the non-existence of a universal language. He defined any language which is foreign to one's own as "jabber." "Listen to that crowd of nuts jabbering that crazy lingo over there" some irritated man will exclaim. "If they want to talk, why in the name of common sense don't they use the king's English!"

We smile, but there is something to think about here. It sounds like such a small, unimportant item. Yet, it is just such small, unimportant items that are the direct cause of war. If the smaller things could be ironed out, the larger things would, in many instances, take care of themselves.

For many years I held a grudge against the entire English nation because I had once known an Englishman whose tone of voice appeared to me to border on the effeminate, and who committed the unpardonable crime of calling for a cup of tea in the middle of the afternoon. Thereafter, when the subject of England or the English came up, I found some such exclamation as the following on the tip of my tongue: "Oh, those folks! Don't talk to me. I know 'em."

A trip abroad recently convinced me more thoroughly of this tragedy in trivial things. I heard some criticisms of my own country and people by Europeans, and I heard a great deal of criticism of European affairs and people by my fellow countrymen traveling in Europe. The two brands were identical. As a rule, they had to do with the cut of the clothes, the swiftness of speech, or the flavoring of the soup.

I met a Canadian lady in France who had been visiting relatives in England. In one particular family she had found that all the members agreed that America was a crude place in which to live, and that Americans in general were a most disagreeable and boisterous people. The lady made an honest effort to get at the root of their prejudice. One day the grown son revealed the secret: "Oh, they are really such uncultivated folk whose characters will never be able to harmonize with ours. Why, their tennis champion actually threw his racket into the air after he had gained the world's championship over here last summer. An Englishman would never have done that."

"Isn't it killing?" laughed my friend.

"Killing, yes," I replied. "So killing that it is serious."—Edwin B. Chappell, Jr., in *Classmate*.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

It's Great

It is great to be out where the fight is strong;
To be where the heaviest troops belong,
And to fight for man and God.
O, it seams the face and it tries the brain;
It strains the arm till one's friend is Pain,
In the fight for man and God.
But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.
—Cleland McAfee.

Select Christian Endeavor Methods

DIVIDE UP

For Lookout Committee

Often two small societies are far better than one large one. The two societies can compete with each other. They can learn from each other, inspire each other. The two societies will give every member a chance to take part; indeed, they make it really necessary for all to take part in order to have any meeting worth while. And sometimes even a small society is better by dividing into two very small societies. If the society has become careless, indifferent, sluggish, this division will put each of the resultant little societies on its mettle. The plan is worth trying, at any rate; and if it does not work you can go back to the undivided society, and no harm will have been done.

A NEW IDEA EVERY WEEK

For Prayer-Meeting Committees.

There are undoubtedly fifty-two good prayer-meeting plans which you have not tried in your society. Get the United Society's prayer-meeting literature, and you will be convinced of the truth of this statement. Take up those plans one at a time, and see how much life they will give your prayer-meetings. If you add to them the plans given on the prayer-meeting page of our paper from week to week, you will greatly increase their number. Announce your purpose to introduce one novelty into every meeting. The Endeavorers will look for it, and that anticipation will in itself add to the interest.

GRADUATION JOY

For Junior and Intermediate Workers

When Juniors graduate into the Intermediate society, or Intermediates into the Senior society, graduation exercises should be held on Sunday evening—in the church, if the pastor consents. But other features may be added that will make graduation stand out as a time of joy.

One Junior society gave a graduation party to the Juniors that were stepping up into the Intermediate society. Then the Intermediates, not to be outdone in courtesy, held a reception for the graduating Juniors.

In the same way Intermediate societies might hold graduating parties for those of their members that are passing into the Senior society, and the Senior society might welcome them in a reception.

These should, of course, be social affairs, and the young people should be given a really good time.

Financial Report

C. E. SECRETARY'S REPORT—YEAR ENDING 8/23/26

Balance expense money 8/22/25,	\$ 7.45
Pledges Paid,	310.76
Balance on hand 8/22/25,	\$318.21
Paid to Wm. Gearhart,	310.00
Receipts on 1925 Pledges,	\$ 8.21
Receipts on 1926 Pledges,	60.60
	278.76
Expenses, (Cards, postage, printing, etc.),	\$347.57
	\$ 27.25
Balance on deposit 8/23/26,	\$320.32
Sept. 6, 1926, Receipts on unpaid pledges,	30.00
Balance on hand 9/6/26,	\$350.32

ATTENTION—PASTORS!!!

Will the pastors of our churches kindly inquire as to whether or not your societies' Pledge has been paid, and if it has not, will you kindly urge immediate remittance? There are eleven societies which have their pledges outstanding to date and it is very important that they remit at once.

Let's show the Home Mission Board that we CAN have our National C. E. pledge paid in full, and not make it necessary for them to wait several months for same as they did last year.

GLADYS SPICE, Secretary.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for September 26.)

Radio Messages from India. Isa. 9:2

Hello Boys and Girls of America:

I received your message last month about helping to send the Gospel. I appreciated it. I am so glad that you children of America want the children of other lands to be happy and to believe in Jesus.

Once I was a "poor little rich girl." You see I am a princess and we are considered rich. My father rules over quite a large territory. Yet we were poor because we did not know about Jesus and about his saying that we should love one another. Although we were rich, very little had been done for me in the way of education or things to make me happy. Most girls in India do not have a chance to study in school long enough to become really educated because the girls

of India are all supposed to be married by the time they are twelve years old. Just think when a little girl in India is old enough to enter high school she has no chance to go to school at all but instead is married and has to spend nearly all her time at her husband's home. If a girl in our country is not married by the time she is twelve she is looked down upon by people. Girls are not courted and proposed to like your big sisters are, instead the father arranges for the marriage and that is all the girl knows about it. —just that she is to be married to someone at a certain time.

Now all of this would have happened to me if it had not been for your missionaries. For many years your Christian ministers have been preaching to the poor people over here in our land but they have not even tried to tell the rulers and the rich people their Gospel Story. My father had noticed that the people who were taught by your missionaries lived much cleaner, happier lives than the other people, and so one day when a missionary came to our house to get permission to go into a new section of land, my father asked him why he did not teach the rich people as well as the poor the new religion. Thus it happened that all of us in my home became Christians, and even though I am now twelve years old, I am not married and I am studying daily not only school subjects but the Bible as well.

Once a week I am allowed to go with the missionaries on their tours of teaching and helping. One time when there was a sick little boy that needed help and the mission hospital was full, I was allowed to take the little boy to a house near my own home. After he had been looked after and was getting better I helped to tell him about Jesus and I think it is very wonderful to be allowed to teach people to be Christians.

Some day when I am grown, I hope to use my money to establish a new mission. I am going to teach all the children of the rulers in my mission and make them truly rich. I shall try to teach them that Jesus loves them and that he wants them to love one another. I think that Jesus wants the parents of India to love their little girls so well that they will not want to give them away while they are still little girls. If parents loved their little girls like Jesus wants them to, they would not want them to be unhappy as they are almost sure to be when they have to live with some man they have never seen, and do not love at all.

We want you, boys and girls of America, to pray for us that we may make India a Christian land and may teach the people of India to live as Christians should.

Bible References

M., Sept. 20. Aiming high. 1 Pet. 1:13, 14.
T., Sept. 21. A new life. Col. 3:8-10.
W., Sept. 22. Growing like Jesus Eph. 5:1, 2.
T., Sept. 23. Organizing churches. Titus 1:1-9.
F., Sept. 24. Growing in numbers. Acts 16:5.
S., Sept. 25. Fruits of the spirit. Gal 5:22, 23.
Le Raysville, Pennsylvania.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

Successful Experiments in Designated Giving

Actual experiences of individuals who have made special gifts, or who have enlisted the interest of other givers, contain many best method suggestions, taken from the *Missionary Review of the World*.

"Our Lives Against Your Money." The words printed in letters clear enough to be read by every one in the great auditorium were flung out to a convention having an attendance of more than a thousand men.

The streamer with its challenge was held aloft by about a score of young men and women who were volunteers for missionary service but who were detained at home because there was no money with which to send them out.

A wise committee, realizing that some expenditure of money is frequently a requisite for obtaining more money, paid the expenses of these volunteers that they might attend this convention and present their own challenge.

After a genuine interest had been awakened by a program presenting the call of God and the needs of the various fields, the volunteers were introduced. They flung out their challenge, "Our Lives Against Your Money," and held it before the audience until one after another of the laymen, singly or in groups, answered the challenge with pledges sufficient to send the volunteers to the needy fields which waited their coming.

Working in Two Parishes

A young pastor took charge of his first parish. The geography of his life had ended far short of his dreams and expectations. He had thought to serve in some far mission field. Instead of an ocean voyage a short train journey only was required to bring him to the home mission field in a coal mining section, to which he had been called. Instead of missing his opportunity he doubled it. With Livingstone he discovered that "The end of the geographical feat is the beginning of the missionary enterprise."

It seemed that the end of the geographical feat of his life was within a few miles of his birthplace, but it was only the beginning of his missionary enterprise. There was no doubt of the need and opportunity in his own parish and its outlying territory. As he met that he said to his people, "I can't be satisfied about not being in the foreign field unless I know there is some one else there whose work I am helping to make possible."

Quietly, earnestly and persistently he kept the subject before his people until the support of a second pastor was assumed for a foreign mission parish.

Opening Up a Foreign Branch Office

"Why don't you extend your business and open up a branch office in some foreign land?" said the mission secretary to the man of big business.

"Oh, we have a number of foreign offices," replied the man of big business.

"Anything in Korea?" was the next question,—"I mean anything in the line of your Father's business."

Then in a way that challenged the man of great affairs he told of a new mission station that should be opened up. The result was that he opened up that entire station in Korea providing for all the equipment and the missionaries needed.

Giving a Missionary and Supporting Him Too

In many instances the congregation or Sunday school or class from which a missionary goes may be enlisted to support him by gifts of money as well as through constant interest and prayer.

A young man from South Carolina went to Japan. To the Young People's Society from which he went it was another call of "My Life Against Your Money." The members who stayed at home pledged their gifts to provide his salary and the frequent communications between Japan and South Carolina resulted in deep interest and fine support on the part of South Carolina and a constant encouragement and help to the representative in Japan.

In another instance a member of a Business Woman's Council who accepted a call to home mission work in the mountains of North Carolina was supported by the members of her Council who remained at home.

When a member of a Sunday school class was commissioned for service in India, the seventeen other members of the class accepted the commission they recognized in their own hearts to go with her through prayer and gifts, and assumed her financial support with the promise that through their prayers they would work with her constantly.

My Missionary for a Day

This plan is not a new one but it is an effective one. When it was presented in one large and listless rural church it suggested a possibility hitherto unheard of. In that congregation the apportionment for missions was considered a burdensome tax levied by designing officers of synod.

A young student returning home from college arranged for the presentation of a series of missionary subjects during a period when the congregation was without a pastor. At the closing meeting of the series he proposed that in addition to the regular gifts for missions the support of a native evangelist in Japan should be assumed. The amount required was \$1.25 a day. Pledging thirty days himself, he asked for volunteers to make this worker "my missionary for a day."

There were few people present who were not earning at least \$1.25 a day. Almost any one of them would volunteer to work for one day during the year in Japan if the difficulties and expense of transportation could be eliminated. The idea of working a

day or a week through this plan appealed to them.

In rapid succession hands were raised with pledges for one, two, or more days, for a week or two weeks, or a month until they had provided for the entire year.

An X-ray for India

For many years the doctors in charge of a mission hospital in India longed for an X-ray apparatus. At a missionary rally in Chicago one of the doctors who was on furlough mentioned this need.

There was no begging for help, no impassioned appeal. She simply told of a need and an opportunity. At the close of the meeting a man came to her saying that he was a dealer in X-ray apparatus and would be very glad to donate a machine to her hospital.

The plain statement of facts and needs in meetings, large and small, and to individuals is one of the best of methods for enlisting special gifts.

FAITH IN THE SON OF GOD.

"Dost thou believe on the Son of God?"—John 9:35.

The blind man whose sight Jesus had restored had no difficulty in ascribing to him divine honor and power. He felt the touch of that power. That makes all the difference in the world. There are many among us who have doubts and difficulties about religion because they have not allowed themselves to come into touch with it sufficiently to experience its power in their hearts and lives. They do not know Christ, but view him only at a distance, and hence cannot be brought to acknowledge his claim to be the very Son of God. If they drew a little closer to him; if they put his words to a real test; if they allowed them to govern their thinking and their living; they would feel the touch of his power as the blind man did. Christ can do nothing for a man who has no spiritual need and who shuts his eye to the divine beauty and glory of his teachings and his life. I do not see how it is possible for a serious-minded man to read the story of Christ's life and teachings without realizing that here is something altogether new, altogether different from the thinking and the living with which we poor sinful creatures, with our distorted and limited vision, are only too willing to be familiar. Christ's gospel is a great eye-opener. When once we feel its touch and come under its power, how our doubts and difficulties vanish! Then, like the blind man, we, too, will say, "Who is he, Lord, that I might believe on him?" and the answer will come back, "Thou hast both seen him and heard him speak." Christ's word is his speech.

Speak to me, Lord Jesus, and let me know the power of thy word. I am dull of hearing. Do thou speak the word that I may learn to know thy voice and hear. I am blind. Do thou speak the word, that my sight may be restored; that I may see thee and know thee as thou art. Then will I fall down before thee and worship thee as my Lord and my God. Amen.—The Lutheran.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

FROM BROTHER AND SISTER EDWARD NININGER
OF ROANOKE, VIRGINIA

I was invited to attend the Maryland and Virginia District Conference at Roanoke, Virginia, and present the Endowment Campaign of Ashland. There were several things that made the trip enjoyable and worth while. Virginia has some beautiful scenery and the wonderful Shenandoah Valley is a feast to the eyes. Then the Southern hospitality cannot be surpassed and one cannot help to feel that they are among friends who take pleasure in making you happy.

The Conference was well attended, the program commendable and the work entered into with earnestness and the spirit of unity. Roanoke is a wide-awake business city with many beautiful homes and pleasant surroundings. I did not go there with the purpose of canvassing for the College money, as it will be a year or more before I enter that district, but while there I had the pleasure of meeting Brother and Sister Nininger, who are not only interested in the local church work, but in the cause of the church in all its general activities.

It was while visiting in their home that I learned of their interest in Ashland College and desire to do something worth while as a memorial for the school. It was indeed a pleasant surprise when they **GAVE ME A CASH GIFT FOR THE ENDOWMENT OF FIVE THOUSAND DOLLARS.**

Their gift was made in a quiet and modest way, not for display, but out of hearts that spoke their love for the future of the church.

They gave in the spirit that brought to them satisfaction and joy in sharing with Jesus the blessings that he had given them in a material way. How many people with good intentions plan to give money to the church after their death, who never have the satisfaction of giving it themselves while living and who sometimes die before they have made provisions and often their wills are broken and the money turned to other sources than intended.

Why not have the satisfaction of giving while you can enjoy making the gift and share in the pleasure of the work?

How easy the entire Endowment would be raised, if those who are members of the church, to whom the Lord has entrusted wealth, would honor the Lord with his portion. It would enrich the spiritual life, further the cause and open the windows of the soul to receive his blessings, also would be laying up treasures in Heaven. Brother and Sister Nininger are an example which I wish many others would follow in this respect and may God richly bless them both.

W. S. BELL.

LOST CREEK, KENTUCKY

Since last report, nine souls have confessed Christ as their Savior, and one reconsecration. Eight of this number have now been baptized.

These souls were all young, nine girls and one boy. All were also boarding pupils in school.

All here are anxiously awaiting the new lighting system, when we hope that most of our lighting troubles will then be over. We will hardly know how to act to have again dependable lights. All concerned are very grateful for the same.

A good box of clothing has been received from Mrs. F. M. Closson, Covina, California.

The extremely wet and hot weather continues. We have had the rainiest August experienced in this section for many, many years.

Riverside Institute seeks first and above all to make its work intensely spiritual, based on the Bible as the final, authoritative, revealed word of God. In such times as we are now passing through, it seems to us that our God has a place and use for such a work, which will not soon pass. The intellectual phase of the work is not neglected. A young man, now in Chicago University doing his advanced work in Chemistry, recently unsolicited gave a splendid testimony to the above thought. He is also a graduate of a good high school, two years of which work he did at Riverside Institute. Of this work he recently wrote as follows: "My two years

of school work at Riverside Institute have meant more to me than all the rest of my school days. I believe that you need not be uneasy about me losing my faith here."

Miss Stoffer spent the day recently in Jackson, going home and visiting over the night with Miss Bethke and Miss Ewert, who are doing community work near Jackson, a splendid work of Faith.

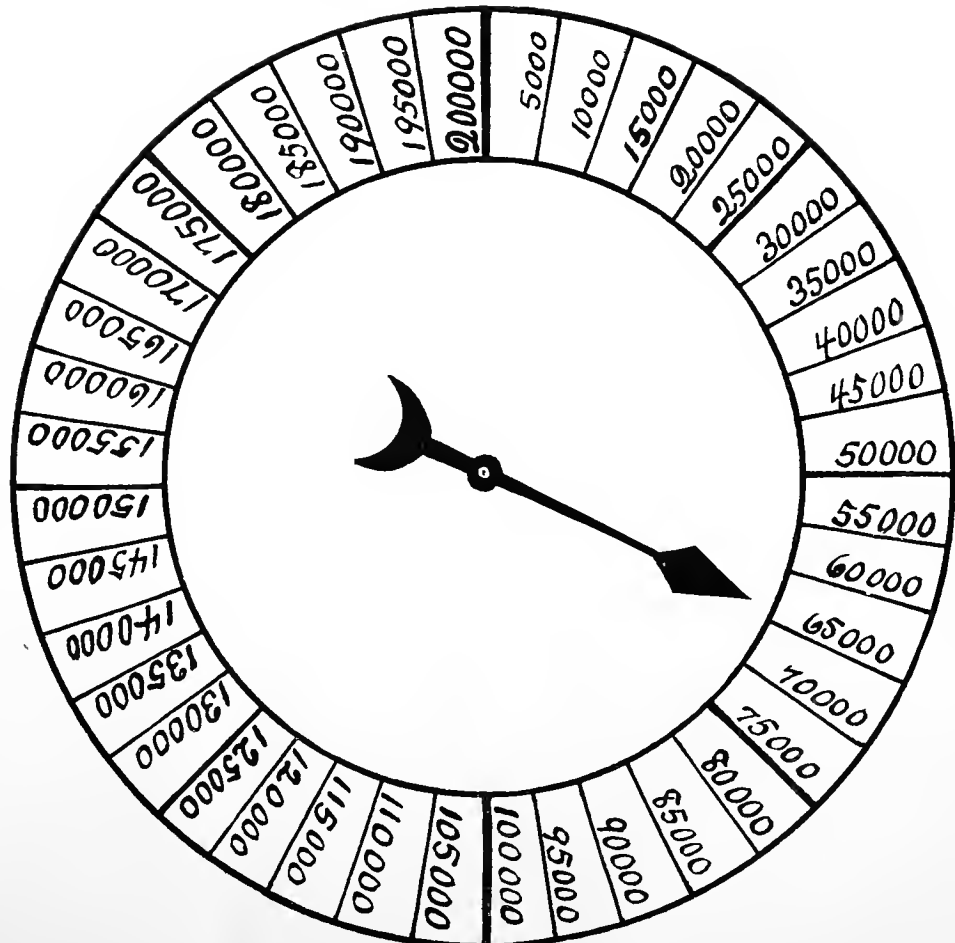
The sermon for the fifth was on giving, Luke 6:38. The leading thought presented was that when we became a Christian we entered into partnership relations with our God. As a partner in the work of our Lord I am obligated to help carry on his business, the propagation of the Gospel. This obligates me to give, at least a tenth part of my income, and if my relationship to my God means much to me I will not stop with the tenth, yea, I will even not stop with money but will give myself for his service. Those who give sparingly have but very little fellowship with God.

G. E. DRUSHAL.

GENERAL CONFERENCE REPORT

Minutes of Business Sessions

The opening session of the thirty-eighth General Conference of the Brethren church was held at Winona Lake, Indiana, on Monday evening, August 23, 1926. The opening number was the singing of the "Doxology" in a devotional manner. The opening prayer was made by Moderator J. A. Garber. W. C.



Benshoff led the opening devotions. The song leader, H. E. Eppley, sang the very inspiring song, "The Beautiful Garden of Prayer." The opening message was very ably delivered by Vice-moderator C. H. Ashman. His subject was, "The Greatest Wonder of the Ages." Session was closed by singing, "Savior More than Life," and benediction by W. C. Benshoff.

Tuesday Morning

The opening devotions consisted in the singing of spiritual hymns; scripture reading and prayer by F. C. Vanator.

The first order of business was the report of the membership committee. A total of 111 lay, 53 ministerial and 2 cooperative delegates were reported and accepted by Conference. Several additional reports were also accepted and committee ordered continued.

The second item of business was the election of officers. For the respective offices the following were nominated: Moderator, George Kem, C. H. Ashman, Vice-moderator, R. Paul Miller, A. V. Kimmel, M. A. Witter, Chas. Anspach; secretary, O. C. Starn; Assistant secretary, Herman Koontz; treasurer, N. G. Kimmel, Ira Wilcox, C. L. Hepler; statistician, H. E. Eppley; committee on committees, Geo. Ronk, O. E. Bowman, A. V. Kimmel, A. E. Whitted, J. A. Garber, G. L. Maus, G. W. Rench.

A motion was made and carried that the rules of Conference be suspended and those nominated for the offices of secretary, assistant secretary and statistician be elected by sign.

The next item of the morning session was the usual retiring Moderator's address by J. A. Garber. A motion was made that the address be accepted with thanks and that it be referred to a committee to make a report later. Motion carried.

Next was the report of the election of officers which was as follows: Moderator, C. H. Ashman; vice-moderator, R. Paul Miller; treasurer, N. G. Kimmel; Committee on Committees, G. W. Rench, J. A. Garber, Geo. Ronk. Session closed by singing, "I need Jesus."

Wednesday Morning

Opening devotions conducted by Freeman Ankrum. Next in order was the reading of the minutes of the previous business session. Motion made and carried that minutes be accepted as read.

Credential committee reported the presence of 137 lay delegates, 65 ministerial and 2 cooperative. Report accepted and committee ordered continued.

Next was the report of the committee on committees which was as follows: Moderator's address, Martin Shively, O. C. Starn, Geo. Jones; Resolutions, W. I. Duker, F. C. Vanator, A. L. Lynn, Chas. Mayes; Sunday school nominations, Quinter Lyon, C. C. Grisso, A. D. Gnagey; Christian Endeavor nominations, A. R. Staley, O. D. Ullom, Mrs. Chas. Anspach; Conference membership, R. Paul Miller, M. L. Sands, G. L. Maus, Geo. Cone, H. H. Rowsey; Rules and Organization, Dyoll Belote, Claud Studebaker, C. A. Stewart; Finance, Ira Wilcox, C. L. Hepler, Geo. Kem, Inter-church Cooperation, A. J. McClain, J. Allen Miller, E. E. Jacobs. This report was accepted by proper vote.

The following nominations were made for membership on the Home Missions Board for a three year period: G. C. Carpenter, R. Paul Miller, L. G. Wood. A motion to elect was so ordered by Conference.

A motion to elect Charles Anspach, Geo. Rench and Geo. Kem as members of the Publication Board was approved by Conference.

Motion prevailed to accept resignation of H. F. E. O'Neill as president of the Board of Benevolences. Motion then made and carried that Frank Roscoe fill the unexpired term of H. F. E. O'Neill. Motion to re-elect J. L. Kimmel as a member of the Board was approved by proper vote.

A motion was made to organize the Executive Committee for the following year. So ordered by Conference. The members from the various districts composing the Executive Committee are as follows: Pennsylvania, A. L. Lynn, R. Paul Miller; Ohio, R. F. Porte, E. M. Riddle; Indiana, H. F. Stuckman, F. G. Coleman; Maryland-Virginia, Freeman Ankrum, E. L. Miller; Mid-west, A. E. Whitted; Illiokota, G. T. Ronk; Northwest, J. C. Beal; Northern California, J. Wesley Platt; Southern California, A. V. Kimmel. These members were properly accepted by Conference.

A motion prevailed that the chair appoint a committee of two to carry greetings to the Eel River Christian Convention. J. A. Garber and R. Paul Miller received the appointment.

A statement concerning the Annual was called for. Following is a brief statement: Number sold, 572; amount received, \$143.00; expenses, \$32.06, leaving a balance of \$110.94. Cost of Annual, \$295.00; telegram, \$.48, making a total of \$295.48. Credit for Annuals sold by Publishing Co., \$19.45; paid on account, \$100.00, leaving a balance due of \$176.03. Balance on hand, \$10.94, leaving a debt to Conference of \$165.09. A motion prevailed to accept report and that the Annual be made the first item of business at next business session. Session closed with prayer.

Thursday Morning

Opened with spirited song service. Devotions conducted by A. B. Cover. The usual reading of the minutes followed with their approval.

The credential committee reported a total of 68 ministerial and 156 lay delegates. Report accepted and committee ordered continued.

Next was a discussion concerning the Annual for the immediate year. A motion prevailed that the chair appoint a committee of three to investigate the matter and report at next business session. O. C. Starn, R. R. Tector and W. H. Beachler were appointed.

The following committees reported:

On Moderator's address, which was as follows: "We, your committee to which has been committed the Moderator's address, beg leave to report as follows: with reference to the suggestion that General Conference be held Bi-ennially instead of annually; and that it should be held at different points in the brotherhood capable of entertaining it; and that districts be reorganized into smaller areas, we recommend that a committee of three be appointed to report its recommendations to the Conference one year hence. Your committee feels that there is much merit in

the suggestion." This report was accepted.

On religious Education: "The commission on materials for Religious Instruction has had several meetings in connection with the conference. Several recommendations relative to lesson materials were presented to the Publication Board which has favorably considered the same. The commission stands ready to give further consideration to these and relative problems if the conference desires to continue its services." The report was accepted and the commission ordered continued.

On church extension and conservation. This committee was ordered to continue its work.

On Sunday school nominations: Sunday school editor, Quinte M. Lyon; associate editor, J. A. Garber; Church Board of Religious Education, J. A. Garber, W. I. Duker, E. G. Mason, E. M. Riddle, Q. M. Lyon, C. L. Anspach; National Sunday School Association Officers, President, W. H. Beachler; vice president, W. I. Duker; general secretary, J. A. Garber; field secretary, M. A. Stuckey; treasurer, Martin Shively. Divisional Superintendents: Children's, Hazel Keiser; Young peoples, Geo. Jones; Adult, A. B. Cober; Administration, S. M. Whetstone. Departmental Superintendents: Educational, J. A. Garber; Home, Mrs. H. M. Cook; Citizenship, R. R. Haun; Missionary, N. V. Leatherman. This report was duly accepted by conference.

At this time we were pleased to receive greetings from the Eel River Christian Conference. The committee was composed of Judge O. W. Whitelock, C. C. Tarr, J. V. Sees. Judge Whitelock being the spokesman, gave to us a few well chosen thoughts. A song marked the transition into the succeeding session.

Friday Morning

Opening prayer by Geo. Kem. Minutes of previous session were read and approved.

Credential committee reported 73 ministerial and 168 lay delegates to date. Report accepted and committee ordered continued.

The Christian Endeavor nominating committee reported the following nominations: President, J. A. Garber; Associate president, E. M. Riddle; Sec.-Treas., Gladys Spice. Departmental superintendents: Quiet Hour, Homer Kent; Stewardship, O. D. Ullom; Citizenship, Chas. Mayes; Junior, Doris Stout; Intermediate, W. O. Nish; Service, Trivla Snyder; Publicity, Louis Clapper; Missionary, Grace Yoder. Motion to accept report with election of those named, carried.

A motion was made by the Brethren Home Board to elect Martin Shively to fill the unexpired presidential term of Jesse A. Garver. Motion carried. Also a motion was made that the Board be permitted to ask for an offering of 40c per member this year. The permission was granted.

The Boys' Work Committee made the following report: "Material has been gathered from the best boys' programs available and also from the African mission field. This is being put into a Brethren form for boys between the ages of 10 and 15 years. Copies will be mimeographed. A leaders' training course will be put on for a week at Conference time next year if the churches will respond with their potential boy leadership.

The commission wishes to be continued with a reorganizing of its personell." A motion to amend was made and carried that nominations for committee on Boys' Work be referred to Committee on Committees. The motion with the amendment was accepted by proper vote.

The Committee on Annual Publication made a report. After some discussion it was moved and seconded that 650 year books be printed and that the Conference secretary assume the responsibility of publication. An amendment was ordered by Conference whereby an advisory committee be appointed to assist in the publication. The motion with the Amendment was so ordered by Conference whereby an advisory committee be appointed to assist in the publication. The motion with the Amendment was so ordered by Conference.

The Executive Committee recommended that the next General Conference be held at Winona Lake, Indiana, during the latter part of August, 1927. The recommendation was accepted.

The following committees were appointed by the Committee on Committees: Education, W. S. Bell, L. L. Garber, Martin Shively; Temperance, A. E. Whitted, A. B. Cover, W. C. Beushoff; Social Service, G. S. Baer, J. Raymond Schutz, L. R. Bradfield, S. C. Henderson; Peace, E. B. Shaver, A. D. Gnagey, M. A. Witter; Boys' Work, Geo. Jones, W. O. Nish, M. A. Stuckey, M. P. Puterbaugh, Donald Bame; Annual Advisory, J. Allen Miller, G. S. Baer, O. E. Bowman. These appointments were approved by Conference.

Saturday Morning

Opened with song. Devotions conducted by Forest Byers. Minutes of previous business session read and approved.

The final report of the credential committee revealed the presence of 75 ministerial, 178 lay and two cooperative delegates. Report accepted.

The Resolutions Committee made the following report which was accepted: "Whereas, there has been constant evidence of the blessing of our heavenly Father in the various activities of our beloved church and,

Whereas, such evident blessing should receive the gratitude of our hearts and find expression in firm resolution, therefore be it resolved:

1. That we express our earnest thanksgiving to our God and Father for this another expression of his divine favor and that again we reaffirm our stand upon the integrity of his Word.

2. That we thank the officers of the Conference for the fine program and its attendant inspiration.

3. That we heartily endorse what is now the outstanding work of the brotherhood, viz., the endowment campaign of our College, commending it to each church as a part of a great opportunity to advance the cause of education.

4. That we express our appreciation to the various Boards and commissions for the fine work of the year and pledge to them our hearty support in the coming year.

5. That we again reiterate our position of former years with regard to war and its attendant evils.

6. That we heartily endorse all movements in our church that deal with Christian education, feeling that such education is vital to the upbuilding, not only to the individual but also to the church in general.

7. That we stand squarely upon the necessity of genuine law enforcement and in particular for a stricter observance of the 18th Amendment and the sanctity of our Lord's Day.

8. That we reaffirm our loyalty to the distinctive practices of our church.

9. That we commend the church for her position in the past relative to the Near East Relief and recommend its continuance.

10. That the National Sunday School Association plan, publish, promote, and finance, insofar as it be deemed wise, and carry to a successful conclusion the already proposed and generally sanctioned Young Peoples' conference of study, recreation and lecture work at Shipshewana Lake, Indiana, at some date to be determined later."

Next, was the report of the finance committee which is as follows:

Balance from Conference of 1925 ..	\$ 77.48
Credential fees for 1926	246.00
Offering	104.00

Total	\$427.48
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Disbursements

Winona Assembly	\$100.00
O. C. Starn, Salary and Expenses ...	41.00
Brethren Pub. Co., Annual and Misc.	193.51
M. A. Witter, Exec. Sec. fee and exp.	29.50

Total	\$364.01
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Recapitulation

Total Receipts	\$427.48
Total Disbursements	364.01

Balance on hand	\$ 63.47
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This report was duly accepted by Conference.

Motion was made that W. A. Gearhart continue in his office of taking care of pastorless churches and churchless pastors. So ordered.

The Committee on Committees appointed the following committees to consider the holding of Conference bi-ennially, to change the place of meeting to different points, and the re-districting of our present districts: Mar-

tin Shively, O. C. Starn, Geo. Jones. The appointment was accepted.

A motion was made to accept the resignation of H. E. Eppley as Statistician. The motion carried. A further motion to elect a statistician at this business session carried. A motion prevailed to suspend the rules of Conference and to elect Geo. Cone by acclamation.

Next was a report from the Laymen's movement which is as follows:

Whereas, the Laymens' Organization exists primarily for the purpose of assisting worthy but financially unable young men and women securing an education in preparation for ministerial or missionary work in the Brethren church.

And, whereas, it is practically impossible to accomplish anything along these lines without a substantial fund known in the constitution of the Laymens' Organization as The Student's Aid Fund be raised for making loans under conditions set forth in said constitution and unless an appeal for such fund may be brought before the church membership in a more effective manner than that used heretofore it will be impossible to raise such fund to an amount worth while. Now therefore,

Be it resolved, that the Executive Committee be directed to designate the second Sunday in March in the calendar year as Laymens' Sunday. And that every church in the brotherhood be appealed to to observe such day, and that the feature of this day be a laymens' program. And in this program the principles of the Students' Aid Fund be fully explained and that a special offering be taken on this day for this fund. And such collection be remitted to the Sec-Treasurer of the Laymens' Organization to be paid to the Treasurer of the Students' Aid Fund." An amendment was ordered by Conference whereby Laymens' Day be observed upon the second Sunday in September. The report with the amendment was so ordered by Conference.

Motion to extend time of business session five minutes was approved. Mr. A. Christie Brown then presented to Conference the work of the Near East Relief.

Respectfully submitted,

O. C. STARN, Secretary.

A STORY FOR OUR LITTLE FOLKS

An American Boy in Kipling's Country

William O. Stevens, writing in "St. Nicholas," tells of his life, as a boy, "on the road to Mandalay." The boy's day began about six in the morning. His morning shower meant taking dipperfuls of water from the earthenware jars in the bath room and pouring it over himself. There were wide cracks between the boards of the bath room floor, and the water splashed through to the ground beneath on a pile of cobblestones. Next came "chotabazri," or early breakfast, which was just toast and a cup of weak tea at half-past six. At ten o'clock came the real breakfast, with rice and a bit of fowl or fish. At noon, "tiffin," more toast and tea. At five-thirty

he had dinner, always with rice and often with curry. During meals, a servant pulled a rope that swung a "punka," or hanging fan, to keep the air stirring over the table.

Of course, there was no ice to keep food or to cool the water. Some food could be kept a few hours in a "safe" on the back veranda, but on account of the ants, each foot of the safe had to stand in a bowl of kerosene to keep off the greedy insects. Even at that, one might have to spoon off a few ants in a cup of tea, after putting the sugar in. The cooking was done by a Hindu in a cook-house at some little distance back of the home, and, in that climate, there was never

any danger of food getting cold while it was being brought to the table. Once in a while the boy had, as a treat, some English butter. This came in a tin, and when you cracked it open, you spooned out the butter and dribbled it on your toast.

When it grew dark, the lamp was lighted and the boy would try to read a little before going to bed. (As he took a nap in the middle of the day, his bed-time was not so early as it might otherwise have been.) But it wasn't easy. As there were no screens, the mosquitoes came romping in to their feast, and the boy would turn pages with one hand and slap with the other. There were ten thousand other insects, too, that delighted in flocking round the lamp, without being at all helpful to the reader. And up in the rafters were any number of pleasant lizards. They didn't harm anybody; in fact, they helped to keep the insects down; but they would get so fascinated looking at the reading light that every now and then one of them would come down—plop!—on the table or book. The fall would break off the lizard's tail, but the owner never seemed to mind. The tail would wiggle a few moments all by itself, but the lizard would scuttle off to grow a new one. Of course when a lizard dropped into your hair, or down the back of your neck, it was a nuisance, but the boy was used to it.

Then when he went to bed and pulled his stuffy mosquito curtains around him, he would have to try to kill all the mosquitoes inside first, before settling down. As he dropped off he would hear the other lizards in the rafters, the big ones, calling out "Towk teh!"—a startling sound if you have never before heard it.—Nashville Christian Advocate.

PROHIBITION AND PUBLIC OPINION

By Harry M. Chalfant, Editor "American issue" (Penna. Edition)

For five years the American people have been working on one of the greatest experiments in all their history—that of national prohibition. Is it to be a successful experiment or is it doomed to failure? To get light on that question we must needs pause and ask another question: What is the present state of public opinion with reference to prohibition? What does the average citizen think of it at this time? Does it meet with his approval and is he in favor of perpetual warfare to maintain it or does your average citizen look upon it as a failure—as an ill-timed movement which ought to be abandoned?

Within the space of this brief article I shall endeavor to answer those questions as far as Pennsylvania is concerned. When the Eighteenth Amendment was adopted ours was one of the wettest of all the states having over ten thousand saloons and its political affairs being dominated almost entirely by the liquor interests. It is my conviction that public opinion in Pennsylvania is slowly but positively crystallizing in favor of the maintenance of the Eighteenth Amendment and its rigid enforcement. While recognizing that this is a subject on which no man can have mathematical knowledge, yet, my conviction is based on certain facts which are indisputable and from which it seems to be no adverse conclusion is possible.

The Courts

1. The changing attitude of the courts. It has been my duty for the past sixteen years to study and know liquor conditions, county by county, in every section of the state. Prior to 1920 I studied the courts to ascertain their conduct in handling licenses. Since then I have studied them to find out their attitude toward the enforcement of the prohibition laws. I have no hesitancy in saying that there has been notable change in the attitude of the judiciary during the last five years. Of the new men coming to the bench in that time a large majority have been men with personal convictions on the right side of this question. There has been a remarkable change of attitude on the part of many older judges who have continued over into the new era.

Judges are administrators of the law and not makers of public opinion. In large measure the character of men selected for the bench is a reflection of public opinion. Moreover, with few exceptions the men who are on the bench are much more largely influenced by public sentiment than they themselves think. There are many things in the work of a judge in which he ought to be so influenced. He needs make no apology on that score.

I could select many counties in the state illustrating the contrast between past and present conditions. Here is just one: In a typical county I was instrumental a few years ago in having prosecutions brought against the keepers of certain roadhouses. I went to court and listened to the trial of the bootleggers. The vigorous conduct of the district attorney was most gratifying but the attitude of the judges was distinctly disappointing. I was also disappointed in the verdict of the juries. In those days when a man did plead guilty or was convicted his fine was nominal and imprisonment was rarely imposed.

Recently I went into that same county and made a close study of what is happening today. Most of the bootleggers when apprehended are pleading guilty. The percentage of convictions runs high. About two-thirds of the culprits, whether they plead guilty or are convicted, are given stiff prison sentences. The district attorney keeps his docket cleaned up. The judges are prompt and there is no abuse of the parole. One of the judges is new. He is a prohibitionist from conviction while his colleagues have made rapid strides in the right direction in the last two years. This condition can be duplicated in many counties of the state.

It is true that there are still bad spots in the local courts. Most of them will be remedied only by death or new elections. But taken as a whole the attitude of the judiciary shows unmistakable progress. If this is a proper criterion of public opinion then Pennsylvania is headed in the right direction.

The Press

2. The changing attitude of the press. When I came into the service of the Anti-Saloon League sixteen years ago, one could count on his fingers all the outstanding papers which were openly favorable to prohibition. Recently we have made a close study of four hundred of our leading dailies and weeklies

of the state. We have studied the editors of these papers, not by means of any questionnaire, but through the eyes of unbiased patrons and readers. Reports made indicate that approximately two-thirds of the editors are now personally favorable to prohibition. Less than twenty per cent are antagonistic. The rest are indifferent.

The press openly hostile to prohibition is a diminishing quantity. The change of attitude of numerous larger cities is one of the most interesting developments. Some of them which were many knockers two or three years ago are today acting in a most commendable way. Editors of some of these papers who are known to be hostile to prohibition are demonstrating their ability to be fair and that means tremendous gains for the cause. The average newspaper is a reflector rather than a maker of public opinion. But whether a maker or a reflector the attitude of the Keystone state press taken as a whole indicates that the principle of prohibition as embodied in the Eighteenth Amendment has traveled a long journey since 1920.

The Ballot

3. Permit us to test public opinion on this question by one other standard. The ballot is not always a sure indication of what the people think, but when taken in connection with other things it is highly significant. Seventeen years ago there was one lone dry Congressman in the Pennsylvania delegation. Today there are at least twenty-one, with the possibility that a test vote might reveal one or two others. If you want to get the sentiment of any Congressional District on any specific question of public concern the best place to get it is from that district's member of Congress. Your Congressman must come up for re-election every two years. Naturally he wants to succeed himself. No man keeps his ear more closely to the ground than does this same Congressman. The charge is made against some of these gentlemen that they are personally wet but politically dry. This is another way of saying that the public sentiment of their districts is for the maintenance of the Eighteenth Amendment and that the Congressman who is disobedient to the wishes of his people may anticipate an early return to private life.

Again, look at the State Senate. Ten years ago more than two-thirds of its members were known to be open enemies of prohibition. Every vote taken in the last two sessions has revealed a substantial affirmative majority. There has been almost the same proportionate gain in the House of Representatives, although the Eighteenth Amendment has not yet been able to secure a decisive majority in that body.

These, in brief, are some of the considerations which produce the conviction in my mind that public sentiment favorable to the Eighteenth Amendment is on the forward march. Notwithstanding all the flagrant violations of the law reported in the press, notwithstanding the frantic efforts of the wets to do irreparable damage to the cause, notwithstanding the horrible indifference of many folks as to the fate of this experiment, prohibition as a principle is here to stay and public opinion is slowly but surely weaving it into the woof of our national life.

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1926

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Sunday School Rally Song

(Tune—"We'll Rally 'Round the Flag, Boys.")

Yes, we'll rally 'round our Sunday School, we'll rally once again,
Come with us and learn the Holy Bible;
From city streets and alleys, recruits we will obtain,
Come with us and learn the Holy Bible.

Chorus

The Bible forever our standard shall be,
Its truths for all nations, its laws for the free,
So we'll rally 'round our Sunday School, rally once again,
Come with us and learn the Holy Bible.

There is no book so precious to guide us day by day,
Come with us and learn the Holy Bible;
'Tis a lamp unto our feet, shedding light along the way,
Come with us and learn the Holy Bible.

Chorus

'Tis the only book that tells how our sins may be forgiven,
Come with us and learn the Holy Bible.
How life may be made joyous, and death the gate to heaven,
Come with us and learn the Holy Bible.

THE BRETHREN EVANGELIST

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EDITORIAL

Revive Thy Church, O God

"Summer Slumps", like the poor, are with us always. A few churches seem able to avoid them, and to maintain a lively zeal throughout the twelve months of the year. But most of them regularly experience a relaxing of energy and a scattering of forces during the hot summer months. Vacationing is becoming an almost universal habit, and pleasure seeking, recreational trips and week end visits are growing in popularity with the spread of the automobile. A hundred and one features of our modern life contribute to a slowing down of the activity and a weakening of the power of the church during the summer months. Whether the situation is accepted in a philosophical manner and considered unavoidable, or whether one is filled with complaint and thinks it ought not to be, yet all Christian leaders are keenly conscious of its existence and heartily rejoice when it is over. There is the almost universal heart yearning, if not the uttered prayer, on the part of God's ministry at this season of the year, "Revive thy church O God." And well may we pray and plan to that end.

In the light of this condition and yearning, Rally Day is our great annual opportunity. It is an institution that has grown up out of a great need. It should not be looked upon as a circus day for the Sunday school, nor as a useless event, but as a most important event and serving a useful purpose. Nor should it be allowed to be merely a single event, but the beginning of a process of revitalizing and re-energizing the church and its auxiliaries for more effective and aggressive work for the Lord. We need these seasons of taking stock, of measuring our power and resources, and of facing up to the task before us with such new zeal and vision as we can command. We need to pray with all earnestness for the revival of the church in all the various departments of its work, and to lay our powers upon the altar with renewed dedication that the Lord God may bring it to pass.

To revive the church means the bringing about of a fuller and more vital life among the membership. That was the expressed purpose of Jesus's coming—"that ye might have life and that ye might have it more abundantly." It is that abundant life that the church needs, and for the want of which it often suffers defeat and disgrace. It is that abundant life that makes the difference between success and failure, influence and discredit, power and weakness. We falter in service because we are deficient in life; we are unequal to our tasks because we are lacking in vitality. A square flagstone of a pound's weight was lifted out of place by the united efforts of only

three mushrooms growing under it, so great is the power of even a little thing that grows, that has life. What might not the church do if all its members, or even a majority of them, really possessed abundant, exuberant life! By the inherent force of such life they might lift the dead weight of worldiness that possesses such feeble life that it can scarcely be detected. It is said of Dr. Doddridge that at his birth he showed such slight symptoms of life that he was laid aside as dead. But one of the attendants, thinking she perceived some motion of breath, took the necessary care of him, upon which, in those tender circumstances, the feeble flame of life depended, and which was so nearly expiring as soon as it was kindled. And Christians possess spiritual life as frail as that. It is not to be wondered at when babes in Christ show such frailty, but when men and women of years of religious experience show up so poorly, it is cause for concern, even as Paul himself discovered and rebuked those who must needs be fed with milk when they ought to be eating the meat of the Word.

To revive the church means to impart greater zeal for the doing of the Lord's work. And the Kingdom tarries for the want of zeal on the part of God's people. Those who have figured largely in its progress have been men and women of overflowing zeal. Zinzendorf said to a Moravian brother at Herrnhut, "Can you go as a missionary to Greenland?" "Yes," was the reply. "Can you go tomorrow?" "If the cobbler has finished my shoes I can go tomorrow." That was the quick, willing-hearted response. Wesley said, "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and him crucified, I would set the world on fire." "Send us men," said a heathen convert, "with hot hearts." But the church must contemplate the sad fact that she has so few such men. Vast numbers of her membership are so spiritually inactive as to stagnate. With some the temper of their devotion has not warmth enough to keep from freezing. Their influence is as chilling as the north wind in winter. May the spirit of God strike fire into such hearts, and may it keep the holy flame of zeal burning brightly in the lives of us all.

Reviving the church means also inspiring it to more active and sacrificing service and soul-winning. The church needs to be faced with a big task, a heroic task, a task that is unselfish and challenging. It helps wonderfully to broaden the mind, to enlarge the sympathies and to kindle a love for service. And it helps to build up a sense of personal worth to make each one to know that he has a work to do, that upon his resources, energy and consecration is depending a really responsible job. And that is the plan of the Kingdom, the means of growth that God has ordained. It was so in Nehemiah's time, there was a real and definite work for every one to do—some to superintend the work, some to build, some to carry the burdens, and some to watch; all were to be ready to do something. And the whole task was big enough to test to the limit the faith of the whole band of workers. It is still true that the Lord tries the faith and calls forth the best in his disciples by the bigness of the task committed to his church, and the work is much the same as then. Under Nehemiah it was clearing away the rubbish, building the walls of Jerusalem and restoring the worship of Jehovah. Our work is to clear away the rubbish of sin, disobedience, selfishness and unbelief, and then to build upon the sure foundation, Jesus Christ, the mighty Zion, which is his church. Nehemiah and his faithful co-workers faced an almost forbidding undertaking, but they did not grow faint and give up because of the difficulties, but merely redoubled their energy and watchfulness with each succeeding hindrance. And that same energy, consecration and perseverance are needed today as we face the tremendous task of building Christ's kingdom in the hearts of men and causing his Gospel to be carried to the ends of the earth.

The church needs to be revived and set afresh to this task with a deepened spirit of sacrifice. We have enough of people who are willing to touch the fringes of service; what we need is the church stirred to the point of sacrifice. We need more of the attitude of the saint who, facing the prospect after years of service of going to be with Jesus, said, "I wish to live. Yonder I shall wear the crown, but here only I can bear the cross; and were it God's will, I would stay here to toil, sacrifice and suffer yet more for him, my dear Lord and Savior, who sacrificed and suffered so much for me." We really will never find the limit of the church nor prove the power of the Gospel until we are ready to enter his service with self-re-

nouncing sacrifice. A heathen king who was wounded in battle, sent in his dying hours for his trusted servant and said to him, "Go, tell the dead I come." The soldier-servant, without a moment's hesitation, drew his sword and stabbed himself to the heart that he might go to the dead before his master and prepare the way for his coming. Oh, that we might have that spirit of service and of sacrifice to the King of kings! In his dying hour he also said, "Go, tell the dead I come." How many show a willingness to go?

Parents-Teachers and Cigarettes

It is encouraging to note the growing sentiment in America against the use of cigarettes, and especially on the part of children. We lost incalculably during the war in our fight against this form of vice, when the churches and the Y. M. C. A. join with the tobacco trust in popularizing the "coffin nail." But we are getting our senses again and in many and various ways are putting this pernicious habit under the ban where it belongs. One of the very potent agencies in America working to this end is the Parent-Teacher Association. The following significant resolutions were passed by the National Congress of Parents and Teachers at Atlanta, last May.

Whereas, we believe that the use of tobacco is detrimental to the physical, mental and moral welfare of our youth; and is a hindrance to character building; and,

Whereas, we find that the pernicious habit of cigarette smoking is becoming more and more common among the children of our public schools; and,

Whereas, in some states the laws regulating the sale of cigarettes to minors are not adequately enforced; and,

Whereas, there is need in some states for the enactment of such laws:

Therefore, be it resolved:—

That the National Congress of Parents and Teachers lends its force to the cause of eliminating throughout the United States the use of cigarettes by minors,

1st. By disseminating information among parents concerning the harm to their children in permitting them to acquire this habit; and,

2nd. By securing in our public schools the observation of the state laws requiring instruction regarding the evil effects of the use of narcotics; and,

3rd. By securing and enforcing necessary legislation prohibiting the sale and use of cigarettes by minors; and,

4th. By making an appeal to national advertisers to bar the use of cigarettes from their advertisements of articles other than cigarettes; and,

5th. By doing our utmost to have the parents set a higher, personal standard.

And be it further resolved:—That this congress make this a special work for the coming year for the general good of our youth.

Another interesting and influential voice on this evil is that of Herbert Hoover, who is known the world over as the friend of children. Such strong words as the following coming from a man of such recognizedly sane judgment ought to make the rank and file of thoughtless youthful users and indifferent parents stop and think where this cigarette smoking habit is leading us. He says:

"There is no agency in the world today that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit, yet very little attention is paid to it. Nearly every delinquent boy is a cigarette smoker, which certainly has much to do with it. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy unworthy of a nation of our intelligence."

EDITORIAL REVIEW

The poem on first page is by an unknown author and is taken from "The Expositor."

The programs for the Indiana and Mid-West district conference is to meet at Warsaw, October 5 to 7 and the Mid-west gathering is to be at Carleton, Nebraska, the second week in October, 12 to 14.

Word has reached us from a member of the Masontown, Pennsylvania, congregation that Brother and Sister Herman Koontz, who

recently took charge of that congregation, are finding their way into the hearts of the good people of that church. Brother and Sister Koontz both graduated from Ashland college this last June, and this is Rev. Koontz's first non-student pastorate.

We are publishing this week the "Findings" of the Carlock Conference on Peace referred to in last week's issue, and hope our church and conference leaders will find it interesting and suggestive.

Dr. Martin Shively, bursar of Ashland College, makes an additional report on the Educational Day offering. While the gifts are not very numerous, yet they show continued interest on the part of a few churches. Brother Shively is anxious to have the many churches which have not yet reported their offerings to do so as promptly as possible. Your offering will do the college no good so long as it lays unused in your home treasury. Let us give every interest its just dues at the proper time.

Dr. Charles A. Bame, pastor of the Ashland church, writes of the prospect of the new church year and also of the Layman's service which was staged on the date suggested by the National Conference. Brother Bame has reason to be encouraged over the success of the service, but considering the personnel of speakers nothing but a successful program would have been expected. And the offering was good. Brother Bame has been retained as pastor of the Ashland church for another year and the prospects seem bright for a successful year.

The Near East Relief continues to perform its work of mercy to the refugees of the Near East, and so continue to come before the American people for gifts. It is doing a noble work and should have the support of the benevolent people of America so long as the need is felt. Some have wondered how long this need would continue. Until the children who were salvaged from Syria and other war stricken lands are able to care for themselves. Recently because of war conditions affecting the growing of crops in Syria, the Near East Relief was unable to purchase sufficient supplies for its orphanages locally, and has therefore been obligated to increase its shipment of flour from America by almost a million pounds.

With the view that the time to build a lasting spirit of world peace is to begin with the children, a movement headed by Mrs. Henry W. Peabody of New York, purposes to encourage the children of America to send Doll Messengers of Friendship to Japan, a proposal which is receiving the enthusiastic support of leaders from all parts of the country. By the making of dolls on the part of American children and sending them to Japan there will be built up a bond of sympathy and friendship in the child mind of both nations. The children can be educated in the ways of peace much more easily than adults, and the only way that we as Christians can secure world peace is to establish the spirit of love and of peace in the hearts of our own people.

President Jacobs in his College news informs us that the director of the local Ashland county and city campaign for College Endowment is on the field and making plans for the launching of the drive. Great expectations are being entertained for the success of this campaign, and with the fine way in which the church is taking hold of its part of the task, the citizens of Ashland and vicinity will have reason for encouragement. They naturally and rightly expect the church to take the lead and to bear the major portion of the responsibility of financing our own church school, but once we show by our gifts that we are in real earnest, they will come forward in a fine way. The school never enjoyed such favor with the people of Ashland as it does now, and they are beginning to show their interest in very practical ways.

Brother W. A. Gearhart, Home Mission Secretary, writes briefly of his visit to Fort Wayne, Indiana, on the occasion of the dedication of the new mission church on August 22, when Dr. Beachler officiated and concerning which we have previously commented in these columns. Brother Gearhart believes a great work has already been accomplished in a material way by Brother J. L. Kimmel and his band of faithful workers, and that they are now ready to give serious attention to the spiritual upbuilding of the church. There is much encouragement held out for this field, which is but one of the promising points that should serve as an incentive for generous giving in behalf of home missions. Brother Gearhart is to give a stereopticon lecture on Home Missions at the Illiokota and Mid-west conferences.

GENERAL ARTICLES

The Best Methods of Financing the Church

By Prof. L. W. Barber, Chairman Finance Committee of First Church, South Bend, Indiana

(A paper prepared for the Laymen's Program at General Conference, but the writer, being unable to be present, was requested to submit it for publication in *The Evangelist*. It is a very timely article, coming as it does when most of our churches are dealing with their annual financial problems.—Editor).

It would seem almost absurd to say that we have reached the period in the history of the church when we must close the doors because of improper methods of financing, yet one of the greatest problems of the modern church is how can we secure enough money to take care of the needs. The confidence and faith of the American people in the church is usually shown by the support they give it.

The problem of church finance I think stands next in importance to that of the saving of souls, and to offer anything like a perfect solution would be to entirely change the minds and hearts of men.

We recognize at once that the original plan of tithing by every member of the organization would effect a solution and I believe that first of all, the greatest factor in church financing is that of Christian living. A Christian should recognize at once his duty toward his church. Because of difference and indifference of people the burden of support falls upon the faithful few.

The church as an organization is slow to recognize that it must adopt modern standards of business and that it must be lifted from an old fashioned, slipshod method of doing business into a new realm and a new way. The work of the church is a business and as it has to deal with human beings it must deal by human methods. In fact the work of the church is so important that only the best methods of accounting and financing should be employed. The church can no longer depend upon the individual to do what he should do without placing upon him some feeling of responsibility. To depend upon adequate contributions from the church membership without that obligatory feeling upon the part of the individual to continue such support is folly, and to depend upon freely given pledges without some sort of a follow-up system means failure.

The church must hold the respect of her members as well as the community in which it operates much the same as a business organization must hold the respect of the public which supports it. To bring about this end a few suggestions may be made:

First, a little organization and common sense are necessary. This organization may begin with a well balanced financial committee, consisting of a financial secretary, treasurer and possibly the chairman of the membership committee. The chairman of this finance committee to be chosen by the moderator of the church. The members of this committee must be men with a purpose, congenial, broadminded, with an optimistic outlook. They must know something about people and social psychology. They must be men who are tactful in their dealings with individuals as well as compromising and sympathetic, and yet capable of retaining a businesslike sternness in presenting the financial needs of the church.

Accurate methods of keeping records must be adopted in order to give the proper credit to each contributing member. Every individual desires to do things which are going to be recognized by his church and he likes to feel that he is getting credit for what he does. Very few persons care to have their contributions made public, consequently the officials entrusted with these records should use the utmost care in keeping secret any information concerning a member's financial standing. The confidence of the people means power to the committee.

The financial committee may in turn appoint as many stewards or helpers as will be needed, each to have charge over a certain ward or district into which the territory has been divided. It must be made sure that these stewards are selected with care, as an untimely remark by them, or an untactful attempt may do more damage than the pastor and other workers can overcome in months. Each of these stewards are given a card for each of the members in his district upon which may be recorded the name and address and any other information of interest concerning the individual, or the visit made, the task being to solicit each person on his list for a pledge. The pledge cards should be filled in and properly signed by the one making the pledge, thereby creating more of a feeling of obligation toward the proper carrying out of the pledge. These cards are then held by the steward for further use, or may be turned in to the financial secretary for the proper record.

In case a member moves from one district into another, the card containing his name address and other information should be transferred to the steward into whose district the member has moved, thereby eliminating any chance of loss. The new steward may now make his new members a visit and help to make him feel that he is not leaving the church. The steward may do much in the way of making visits and carrying to the members of his district information concerning the financing of his church which he is entitled to know.

There will always be a few who have become "disgruntled and irritated" about something and these may refuse to make pledges, but in such cases the information may be placed in the hands of the finance committee, who in turn may effect a compromise or at least make an attempt to explain and smooth over the trouble. I have known of individuals even asking their names be dropped from the church records when they were approached by the steward in charge. In one particular case, the finance committee made a special visit and succeeded in "fixing things up" and secured a pledge.

Two or more visits in the homes of the members in each district should be made by the steward in charge, each year, in order that the committee may keep in touch with its contributors, but the second and third visits should not savor of finances. It should have for its purpose that of a social call. A few cases have been known by the writer, where members absolutely refused to pay their pledges except that the finance committee and their families call for it. The social problem of the church can be strengthened through financial efforts.

Statements of account may be sent to each individual occasionally, showing the amount pledged, the amount paid and the amount due. These statements should be sent to all contributors, whether they have paid up or not. On those statements which show a balance due, some such a catch phrase as, "Please," "May We?" or "Thank You" may be written. On those showing no balance due, such remarks as, "Thank You", "Good!" or "With our appreciation" may be written. The statement should always have the personal signature of the secretary.

The writer believes it a splendid plan to carefully budget the church finances. The departmental expenditures should be checked occasionally with the department head, as such a check will do much to encourage economy. The needs of the church building, such as badly needed repairs, wastes in the use of the church property, the proper regulation of heat, light and water may be noted by the finance committee and be brought to the attention of the officials under whose supervision such changes may be made. We must remember that there can be "leaks" in church finances

as well as business finances, and that a "dollar saved is a dollar earned." God, to my notion, does not approve of wastes of his resources. The church membership have a right to expect that their gifts to their Lord shall be used as judiciously as it is possible. And again the everlasting cry for money is discouraging to the worker, whose earning power is very much discounted by the high cost of living. It would be very well to eliminate the need for the solicitation of funds by the pastor from the pulpit. It is the duty of the finance committee to see that the pastor is relieved of such embarrassment as his attention should be turned to the upbuilding of the spiritual and moral life of the church.

The church social may be a means of helping to raise money, but it is far better to arrange for a Father and Sons' or a Mother and Daughters' banquet and provisions be made for Family nights with charges to cover the expenses only, in order to promote the harmony and good feelings toward the church.

In the autumn season, a "Rabbit Feed," the rabbits to be provided by the men who may arrange themselves into hunting teams may be given, the various stories of the hunt to be given by the captain of each team at the banquet table as a part of the entertainment.

These events work up the spirit of fellowship and the material effects will always show up in the financial drive. The good feeling upon the part of the membership toward the church, must always precede a successful financial drive.

In soliciting finances, do not overlook the neighbor to your church. Mr. Business Man, who although he may not be a member of your church may be very sympathetic toward it. By all means give this neighbor an invitation to your Rabbit Feed. Neighborliness has induced more than one business man to donate twenty-five to a hundred dollars to the generous running expenses of the church, because he has learned that no other factor in society has contributed more to the welfare of his community than the church. As a satisfied customer is the best advertisement, just so a satisfied member is the best supporter.

In short the problem of finances almost disappear when you have a financial committee made up of working, live-wire Christians, who understand people and know the psychology of giving. My word is, capitalize your opportunities and tap all of your resources with judgment and understanding.

South Bend, Indiana.

Now Christianity risks everything as to its acceptance or rejection with him who will put its proposals to the experimental test. Said Jesus to Thomas: "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." So in principle he ever says: "Try me and see if I am not what I claim to be."—Henry C. Mabie.

MORE CONFERENCE APPRECIATIONS

Winona Fellowship

By Freeman Ankrum

While there are various noteworthy phases of the recent General Conference which convened at Winona, one that stands out prominent, is the spirit of fellowship which has been manifest on every hand, sometimes even to the inconvenience of the Moderator when attempting to bring a session to order.

When East meets West and North meets South, when Africa meets South America, who would desire a conference devoid of fellowship? Our meetings together as a whole come once a year, and friends, arm in arm, find help and cheer in the discussion of the trials and victories of the past year. Perhaps that which binds us just a little closer is the fact that the Grim Reaper has not yet hung his scythe in retirement from service and the opportunity for fellowship is grasped while time permits.

The recent Conference when contrasted with some that the writer recalls of past days has come a long ways in regard to fellowship. Though we may forget the wonderful addresses, we will not forget the spirit of the past Conference. The mark of the Brethren people wherever they may be found is that of fellowship, true and sincere, and may the day never come when the Spirit shall grow less.

Conference Bible Lectures

By N. Victor Leatherman

We were very favorably impressed with the type of Bible lectures presented at our General Conference this year. And not only with the type but the pleasing and straightforward manner in which they were presented. The unusual interest in these lectures may be accounted for when we consider that our people have a real hungering for Bible knowledge. And particularly is this true when an attempt is made to systematize that knowledge. Every Seminary and Bible school in the land seeks to systematize Bible knowledge for their students. Perhaps we have been too slow to do the same thing for all our people. The "Isms" of our day make great appeals to the people by presenting their systems of thought. Surely we will not condemn systematic knowledge nor systematic thinking because the "Isms" exercise this method of appeal. Criticism therefore should not be against the method; but, if any, against the content of the system. And in the instance of the Bible lectures of our Conference we were both pleased with the content and the method.

South Bend, Indiana.

The British Empire and World Peace

By Dr. Edward Shillito

(An outstanding church leader of England, Dr. Shillito, spoke at the fourth annual Conference on International Relations From the Christian Viewpoint at Chautauqua under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches. He has been literary superintendent of the London Missionary society since 1919 and is pastor of the Congregational Church at Buckhurst Hill, Sussex, England.

By request Dr. Shillito has put the significant parts of his address into two articles, of which this is the first.

He rightly puts the task of winning peace as a "struggle," "a fight," and so it is. We have learned however that permanent peace cannot be secured and guaranteed by means of carnal warfare. We tried "War to end war" and failed. Now we must keep in mind that the weapons of our warfare are not carnal, but spiritual. But it is certainly a struggle and a long and hard struggle it will be because politics and business are so selfish and unspiritual in their

aims and methods. Moreover, when he says England must contribute its part to the world, he says by implication also that America must do her share. Prejudice and politics must be cast aside and Christian idealism allowed to sway us.—Editor.)

The peace of the world will not be won without struggle. In that struggle there will be need of all the distinctive gifts and powers which each nation has to offer. No one nation can avert war; but the nations in concert can do this great thing.

The British Commonwealth by its very history and character has something distinctive to give to the fight for peace. The question whether there is to be another great war or not, will not be settled by Great Britain alone; but if her influence is not cast upon the side of peace, something will be lacking in the struggle.

Great Britain's geographical position brings it into di-

rect relations with most of the nations of the world. A glance at the map will make this clear. It is on the Atlantic and on the Pacific.

Peace can only come in the last resort through the right ordering of such relations. Reconciliation in the religious meaning of the word involves the restoration of true relationships between God and man. The reconciliation of the nations means simply the establishment of new relations of trust and goodwill, mutual helpfulness.

The British Empire has also an opportunity of making experiments in the fellowship of races. It is in itself a miniature league of nations. The winning of peace depends upon the discovery of ways in which peoples with different traditions may cooperate without sacrifice of their individuality. In the quest for this new way of life much depends upon the solution by the British Commonwealth of its problems. It may give and in a large measure is giving for its contribution to the peace of the nations, the evidence that the sacred traditions of a race may be preserved without war.

Wars in the modern world are more likely to arise from

the struggle for natural resources, than from any desire for glory. The nations talk largely of honor but they are thinking of markets.

The British Empire has command of resources which may be the occasion for conflict, or for experiments in goodwill. This is true no less of other nations such as the United States. Much of the hope of peace depends upon the willingness of these nations to use in a just and large-minded way such natural resources.

There will be no enduring peace so long as nations—especially the rich and powerful nations—refuse to make sacrifices to win it. A student from the Orient said lately, "The nations of the West are civilized nationally. They are uncivilized internationally." It would show that this was no longer true if the great nations showed more evidently a conscience sensitive to the needs of the world. There have been many signs of such a conscience in the public action of Great Britain. To quicken this conscience more and more, and to awaken public opinion to the call of the world is one of the tasks of the Christian church.

The Endeavorer's Prayer Life

By Dyoll Belote

(This article was prepared for publication in the "Key-stone Endeavorer", the official publication of the Pennsylvania Christian Endeavor Union, and appeared in the March, 1926, issue of that paper. The writer, Brother Dyoll Belote, holds the position of Quiet Hour superintendent in the Pennsylvania C. E. Union.)

It is to be feared that too many times the members of the Christian Endeavor societies get the impression that it is the wonderful organization of the Endeavor movement that keeps it the power it has been and still is. We have caught the spirit of the age, which is to make much of machinery and methods, and forget that God is more interested in and needs MEN. Of organizations and enterprises we have an over-supply; but of men whom the Holy Spirit can use we have a scarcity.

It appeals to me that the Christian Endeavor pledge sets forth the need of prayer in the life of the Endeavorer when it is made a part of the requirements of the pledge that we shall pray and read the Bible every day. And let it be added that it is the endeavorers who are most faithful in the observance of this part of the pledge who are enabled to do most for themselves in the development of Christian character, and at the same time be of largest service to others and to their society.

"The object of prevailing prayer is to join with God in getting his will done, in our lives and in the world." From this definition it is evident that prayer does not merely consist in coaxing God to do things for us, but rather to get ourselves into such condition that God can use us and bless us. This reminds us also that Jesus himself always conditioned his prayers with the petition, "Nevertheless, not my will, but thine, be done." Simplicity, sincerity, earnestness and reverence were distinguishing characteristics of the Master's petitions to the Father, and if we would find audience with the Father, and answer to our petitions we, too, must come thus.

Someone has said that "The highest form of prayer is communion, bringing us into fellowship with God and with each other." It may as truly be said that "The highest form of communion is to be found in prayer." The ultimate of the aspirations of the human heart is to know God. And we can best realize that highest aspiration through communion with God in prayer. Would any maiden believe her lover in earnest if he was not ever desirous of being in her presence, no matter how eloquent his assertions of devotion? Would any lover believe his loved one sincere if she seemed to find more enjoyment with others than with

him? Should we expect God to be any less reasonable in his judgment of our sincerity in our expressions of fidelity to him when we are so infrequently found seeking his fellowship?

There is a solemn statement in the Word that should lead to an earnest searching of the heart. It is "If I regard iniquity in my heart the Lord will not hear me." Sin harbored in the heart will build a wall between us and God, through which the sound of a prayer cannot pass, and this may explain why our prayers lack power. There may be that in our hearts, in our homes, in our business or our social life, which God condemns but we retain. An injured and grieved Lord cannot answer the petitions of an insincere and inconsistent supplicant.

Thomas Goodwin, Oliver Cromwell's chaplain said, "God stands sometimes upon such a number of voices and one voice casts it, as when he named ten righteous persons to save Sodom." We can never know how much our prayers are needed to move the heart and hand of God. The Word tells us that "The effectual, fervent prayer of a righteous man availeth much in its working." And so, likewise, does the feeblest petition of the weakest of God's children.

We must not forget the retroactive power of prayer. Someone has said that "It is prayer-force that makes saints. Holy characters are formed by the power of real praying. The more of true saints, the more of praying; the more of praying, the more of true saints." For no individual can exercise in the practice of prayer who is not made better thereby. We can not draw near to the Divine presence without being made better; we cannot petition the Father for our enemies and those who despitefully use us without being drawn to forgiveness of the wrong-doing and the trespasser.

Personally, I am convinced that if the prayer-life of the endeavorer is right the rest of his Christian experience will be satisfactory and helpful. In prayer we draw nigh to God, and if "in full assurance of faith" then we receive the things we ask for. It is, then, a matter of motive and manner of our praying that determines its power. Let us learn to pray as the writer of these verses has suggested:

How Do We Pray?

"Too often when God's children pray,
"Hear, Lord; thy servant speaketh."
Nay, rather let me humbly ask:
"Do thou for me appoint the task;
Thy way thy servant seeketh."

"Oh, let me plainly hear thy voice,
And make thy will my only choice;
'Tis that alone that cheereth.
Let me be quiet 'neath thy hand,
That I may hear and understand.
Speak, Lord; Thy servant heareth."

Paul has set forth the insistence upon constancy in prayer in his admonition to the Philippian brethren when he writes, "Praying always with all prayer . . . watching thereunto with all perseverance." Most beautifully is the thought set forth in these words:

"If we with earnest effort could succeed
To make our life one long connected prayer,
As lives of some perhaps have been and are;

If, never leaving thee, we had no need
Our wandering spirits back again to lead
Into thy presence, but continued there,
Like angels standing on the highest stair
Of the sapphire throne, this were to pray indeed.

"Why, therefore should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or worthless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with thee?"

"Lord teach us how to pray," and to exercise in this joyous privilege.
Johnstown, Pennsylvania.

THE BRETHREN PULPIT

The Great Work of the Church

By W. I. Duker

(Closing Sermon of General Conference, preached on Sunday night, August 29, 1926)

TEXT: When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood and the thief cometh in, and the troop of robbers spoileth without. Ephraim, he hath mixed himself among the people. Ephraim is a cake not turned. Strangers have devoured his strength and he knoweth it not: Yea, gray hairs are here and there upon him, yet he knoweth it not." Hosea 7:1, 8, 9.

The perplexing problem of healing a nation of her sin was before the Great God and the solution was made more difficult by the conduct of certain tribes. The sin of Israel was not so much a matter of universal departure but rather that of "spot" sin. The trouble with these two tribes was like unto a man whose house was invaded by robbers without and within. Like a cake baked upon one side only. Like a man whose strength has departed without his knowledge. Like unto a man whose head has upon it, here and there, a gray hair, yet to him his hair is still "coal" black.

Rather a vivid description of a nation that will not be healed. A nation in which the good must suffer with the bad. Tribes must be a part of a "falling" nation through no fault of their own but rather due to the sins of sister tribes.

What is the great work of the church today? Is it that its individuals must just save their own souls? Then why the church, why the organization? The only hope for the old world today lies in the efforts of the church. You may insist that the world will eventually be lost, but does that limit us in our effort to save? We must work on as though "every house will be a house of prayer and every knee will bow to the Great God above. "Let us with renewed vigor, reconsecrate ourselves to the saving of the world through the church.

In our task of saving the world, while we must not limit ourselves to it alone, we must give serious thought to our beloved America. America is undoubtedly a nation "half turned." The thief spoileth within and without. Here and there are gray hairs of old age and decay, yet we are acting as though we were but a child. Our strength is being rapidly devoured by strangers in the land. How like Israel of old is America of today!

It shall not be our purpose in this, the last note of the Conference to indicate or suggest that America is falling. We do not wish to say to you that soon the stars and stripes will be pulled down and discarded. What we hope to do, is rather to analyze the growth and downfall of a nation and look for similar evidences of either in America today.

What is, and what has always been, the first step in the decline of a nation? It is a strange but indisputable fact that our first sins are not those of an overt act but of an omission of duty. All we have to do to commit our first sin

is just to do nothing. The sin of transgression always follows the sin of omission. All a man needs to do to be lost is just to do nothing. So the first sin or step in the decline of a nation is the sin of forgetting God!

We speak of the sin of forgetting God as the sin of Idolatry. The sin of idolatry lies not in the worship of wood and stone but in forgetting God. One needs not to strike God in the face and spit upon him as did people in the days of his crucifixion, all we need to do to bring upon us his condemnation is just to forget him.

Has America forgotten God? Has she, like Israel of old, gray hairs upon her and "knoweth it not"? We leave with you, in the secret decisions of your own heart this sober question. Has America taken the first step in the "Decline of a nation?"

Now may we pass on to the second step in the decline of a nation. The second step has always been IMMORALITY. No nation has ever fallen else immorality was a national sin. Looking back upon Rome and Greece of yesterday and we at once see the truth of this statement. Many nations have fallen in the past and not one but that immorality was a common sin.

We are speaking of the sin of a nation. Not alone the sin of an individual. When the nation as such looks upon immorality with an open face, allows its practice to go on without censure, encourages its continuance by pulpit and press, then the sin has gone beyond the individual and has become the sin of the nation.

Now again, brethren, we are not indicting America, but we are asking that you give serious attention to this second step in a nation's decline. If in your mind America is guilty of immorality then in your conclusions America has taken the second step in her decline. If she has taken the second step she is near her fall, for in the analysis of decline there have been but three steps.

Now as we approach the end we hear you ask anxiously, "What is the last step? What has been the step that has brought destruction to mighty nations in the past?" The third step has, my friends, always been the step of LUXURY AND EXTRAVAGANCE IN NATIONAL LIFE AND GOVERNMENT.

The last picture is like unto the picture of "Belshazzar and a thousand of his lords." Here we see the last step in

a nation's decline. While goblets are held high and merriment is loud and wild, suddenly the hand is seen upon the wall and the nation's doom is apparent.

Has America reached this stage? Is this today an age of luxury? Are we a nation of wasters? You must say, for this is not a sermon of conclusions of the preacher to be thrust down the throats of a reluctant audience. Here are signs of the past, do they compare favorably with the present or are we safely past the dangers of national decline? The least we may say is that sober thinking and rational acting should characterize the American Christian of today.

The Church

Has there ever been a decline of the church? Has her progress been one steady growth or would a graph of her growth indicate that at times she has shown a decline? There can be no doubt when we survey the growth of the church but there have been times when her light was almost gone. There have been times when those who have loved the church have been perplexed to know whether it was a "rising or a setting sun" that has been seen in the distance. Yes, the church has often shown many signs of a decline.

What then has been the first step in the church's decline? How may we be able to determine the danger signals as we go along? The first step that we have always found before the line of the church's progress shows a downward plunge has been the step of UNSOUND DOCTRINE.

This is a rather difficult step to discuss. Let us approach it from the positive side. There have always been the Three R's in education so also have there always been the Three R's in the doctrine of the church. To avoid unsound doctrine may we stay close to the Three R's.

Here they are: The RUIN in the Fall; Redemption through Christ; Regeneration.

Let us not, at this time forget that this is not a discussion of Doctrine. We are making no attempt to outline the things the church should and should not espouse. We are simply saying that to avoid the first step in the decline of the church we must avoid the step of "Unsound Doctrine."

Now as we approach the second step in the decline of the church we are rather conscious of the reaction of many of our people who are saying, "My, how old fashioned are his conclusions." Yes brethren, some of the fundamental teachings of the church are "old fashioned." That is the trouble. But here we are.

The second step in the decline of the church is found in "CONFORMITY TO THE WORLD." It is altogether possible that this matter has been rather indefinite in your mind in the past, and that often you have misunderstood its meaning. Nevertheless the world and the church cannot be upon friendly terms and the church suffer no evil. Clearly must the line of demarcation between the world and the church be drawn. There can be no interchange of relationships. Every act of the individual must be determined by his choice of either the world or the church. This is surely not a matter of dress and form but entirely a matter of conduct. But let that church not pass lightly upon the seriousness of her state when in her mind the world is just a happy field lying only around the corner. A field into which her children may wander to and fro and suffer no harm. The world is the field but one in which infinite care must be taken by all who work therein.

Now, brethren, after our doctrine has lost its ring of sincerity and worth, after the church and the world have walked down life's highway together, now comes the end, not of the church but of its present prosperity. What is the third and last step in the decline of the church? Here it is and possibly you may be shocked by the realization that into your own life may be found the evidences of this step. The third step is in the NEGLECT OF GOD'S ORDINANCES. It is not our purpose at this time to be at all technical in our discussion. Neither do we attempt to split hairs and differentiate between ordinances and good works. There is a place for that discussion but evidently this is not neither the time nor the place. But when the church of

God neglects her ordinances she is in mighty bad state. We are but men and as such we need the teaching benefits of ordinances. We cannot read the mind of God without them. To throw away the ordinances is to throw away the Translation of the will of God. The church without her ordinances is like unto a man without his text book. And now, lest we are in doubt as to the great sign-posts along the way, may we point out the two great ordinances of God. Here they are, BAPTISM AND THE EUCHARIST. Pause just a moment brother, this is not all inclusive, this is not for the sake of discussion, but just a frank statement that in the great ordinances of the church which she must zealously guard these two stand paramount. The individual may neglect them and he alone suffer but when the church of Jesus Christ regards them lightly she is doomed.

The Church's Great Business

There has always been a great need for clear and serious thinking. But in this present day of turmoil and disturbances the need has become increasingly great. The increasingly many voices of men make it difficult to hear the "still small voice" of the spirit of Christ. Many of us are lost today. We are confused in our thinking and we begin

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

SEEKING TO KNOW JESUS—Matt. 11:1-6.

Who comes to God an inch, through doubtings dim,
In blazing light God will advance a mile to him.
—Robia.

TUESDAY

UNPRETENTIOUS SERVICE—Matt. 6:1-5.

As though in act unwearied, secret still,
As in some solitude the summer rill
Refreshes, where it winds, the faded green,
And cheers the drooping flowers, itself unseen.
—Cowper.

WEDNESDAY

THE COVETOUS SOUL—Matt. 19:23-26.

I built my soul a lordly pleasure-house
Wherein at ease for aye to dwell,
I said, O Soul, make merry and carouse,
Dear Soul, for all is well.

—Cambridge Bible on Ecclesiastes.

THURSDAY

TO FOLLOW JESUS—Matt. 19:16-22.

"Who fain would follow Jesus,
The Master's life must heed;
Must spend himself for others,
And hear what others plead;
Must lift the little children
In arms of blessing up,
And oft to sorrow's pallid lip
Hold sweet compassion up."

FRIDAY

WHAT GOD REQUIRES—Exod. 20:1-8.

Almighty God! direct us
To keep thy perfect Law!
O blessed Savior, help us
Nearer to thee to draw!
Let Sinai's thunders aid us
To guard our feet from sin;
And Calvary's light to inspire us
The love of God to win.

—John Hay.

SATURDAY

SAFETY IN JEHOVAH—Psalm 91:1-7.

Angels of Life and Death alike are his;
Without his leave they pass no threshold o'er,
Who, then, would wish or dare, believing this,
Against his messenger to shut the door?

—Longfellow.

SUNDAY

THE HIGHER SERVICE—Phil. 3:12-16.

Go up and on! thy day well done,
Its morning promise well fulfilled,
Arise to triumphs yet unwon,
To holier tasks that God has willed.

—Whittier.

to wander about. Here we go, one in one direction and another elsewhere. Like sheep without a master. Each one searching for a feeding place for himself. Sometimes as we see men wander about we are distressed beyond measure and are tempted to lose our hold upon Christ and the church. But amid the confusion of the day two things stand out clearly and vividly against the sky of hope.

The first truth is that, **THE AMERICAN PEOPLE MUST TAKE AND PLAY A GREAT PART IN THE SAVING OF THE WORLD.** Brethren, we cannot be blind to the fact that God has always had as one of his choice plans the saving of the world by a nation. If God has his "people" to "carry on" then his plans may be made perfect. "A nation for God" is a slogan that undoubtedly is hanging upon the walls of heaven as a picture of gold in a silver frame. What a wonderful gift to make to the loving Father, "a nation for Christ!"

Perchance we may now be saying, "Yes, but that will never be!" Perhaps not. We are not discussing what will be but rather what God has planned. Ofttimes the plans of God are offset by the sins of men. God has planned that "All" should be saved but the evil deeds of many prevent his plan from coming to a full fruition. These are the plans of God, how far are they being carried out?

The second Truth standing out against the sky of hope is that **IF AMERICA IS TO RENDER THIS SERVICE TO HUMANITY SHE HERSELF MUST BE CHRISTIANIZED!** We cannot render service to another else we first are in tune with the infinite God. No nation can long endure else she is founded and continues to function upon the fundamental principles of Almighty God. "For there is no power but of God, the powers that be are ordained of God." Romans 13:2. We often speak of "mighty nations, powerful and strong." America's only strength lies in her Christianity. If this fails she is doomed. We may speak of her statesmen, her mighty warriors and her wealth. All this is but straw ready for the match of hate else these same men are warriors for Christ. When America is ready to honor Christ rather than man, when she is ready to strengthen her church rather than her army, then may she hope to be able to fly aloft the Stars and Stripes as a nation "Who forgot not her God." America must be Christianized! This is the will of Almighty God. What will you, what are you doing about it?

Now after a rather lengthy approach may we come to our conclusion? Here we are. **IF AMERICA IS TO BE CHRISTIANIZED IT MUST BE DONE BY THE CHURCH OF JESUS CHRIST.** No other power under heaven may approach the task. This is the church's **GREAT BUSINESS.** We do not say that there are not other subsidiary agencies. But there is but one Church of Jesus Christ. All else is unimportant in comparison. America and the world must awaken to this fact or be lost. Other agencies may be helpful but the Church of Jesus Christ needs but little help outside of herself. She has been founded and created by the recognition of Jesus Christ as the Son of God. What else is necessary? May the walls, Oh Warrior, hold aloft the flag of King Emmanuel. Oh Christian, Here is your task, here is your salvation.

In closing this conference may we close in hope, hoping to meet again. Hoping that life's problems may come to a happy ending. Trusting in Almighty God. Believing that he, who in his All-wise providence made man in his own image, will care for him and his problems. Recognizing the fact that much lies yet far afield. There is much yet to learn. We see now as through a glass darkly, trusting that some time we may know as we are known, and see face to face. May we think with Mary Riley Smith on "Some-time":

Sometime when all life's lessons have been learned
And suns and stars forevermore have set,
The things which our weak judgments here have spurned.
The things o'er which we grieved with lashes wet
Will flash before us out of life's dark night,

As stars shine most in deepest tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.
And we shall see how, while we frown and sigh,
God's plans go on as best for you and me
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps is keeping from us now
Life's sweetest things, because it seemeth good.
And if sometimes commingled with life's wine
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out the potion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so.
But wear your sorrow with obedient Grace.
And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife
And for each mystery find a key.
But not today. Then be content poor heart:
God's plans like lilies pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if through patient toil we reach the land,
Where tired feet with sandals loosed may rest,
When we shall clearly know and understand
I think that we shall say, "God knew the best!"
Elkhart, Indiana.

Root and Branches

Most people will agree that one quite ordinary wife is better than a dozen remarkable ones, and probably that twelve children fairly normal make a happier outfit than one of brilliance. Similarly a quite commonplace chapel to which you give yourself is worth more than a dozen Westminster Abbeys, chapels, or cathedrals that you drop into; and if you have reinforced it with a dozen new members, you are more likely still to believe in it. A man should never, apart from a very clear call of God, leave the church or chapel of his fathers till he has put some work into it. Whatever he makes of it, it has done a good deal for him; and it is reckoned honest to pay your debts before you flit. It is the root that tells; a tree that is all branches and no root is not often fruitful. Christmas trees may look gay with candles, but it is *non sua poma*. And here I am not guessing, for I have tried it both ways, and I find a growing happiness in association with a denomination and a church to which, in conventional phrase, "I belong."

But it is more than conventional. It is something to belong to a denomination and to a church, with a local habitation and a name, with the association of generations and of friendships; to be part of the belongings, the property, of your associates, a yokefellow, available for their needs and for their happiness. It teaches you far more than you gain from casual wanderings, and the broad-minded charity that understands nothing in particular, and works at nothing at all. This is an age of specialists, and if some plead for the open heart it must not be to the exclusion of the concentrated brain. A Christian at large can never be so useful as one in harness, however superior he feels in his freedom.
—Dr. T. R. Glover.

The heart of man is dark until the Light of the World gets into it, and illuminates it.

SEND
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THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 3)

Israel Journeying Towards Canaan

Lesson—Numbers 10:11-36.

Devotional Reading—Psalm 34:1-8.

Golden Text—Come thou with us, and we will do thee good. Numbers 10:29.

This, the first lesson of the fourth quarter, is the beginning of the second quarter in our study of the "Early Leaders of Israel", quarter taking us from Moses to Samuel. It has proven a most valuable course thus far and this second quarter promises fully as much as the last. When we have finished this series, these noble characters of God should be very much more real and meaningful, and their contribution to things spiritual should be much better understood.

What Had Been Accomplished

What had been accomplished for Israel up to this time? The people left Egypt a mere crowd of fugitive slaves, with only the rudiments of national organization and the dimmest religious ideas. But the interval had effected an immense change. They had now become an organized people, with laws, a constitution or covenant, a priesthood, a religious ritual, and a house of worship; and with a political and military organization, under judges and officers placed over greater or smaller divisions, and a general council of 70 elders, which the rabbis believe was the origin of the Sanhedrin.

Numbers

According to the census of Numbers 1 and 2, there were 603,550 men 20 years old and upward, besides the 22,273 Levites. This would naturally imply about 2,000,000 in all. But it is perfectly possible that this enumeration by "thousands" may have been technical, just as we count an army. A regiment is supposed to have 1,000 men, and an army of 60 regiments would be supposed to have in it about 60,000 men, while the fact might be that the regiments were so far from full that the number in the army might be only half that number.

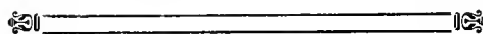
Hobab, Son of Reuel

There is some ambiguity with regard to the Hobab who is named in these verses. He was certainly the son of Reuel, and we have read in earlier lessons that Reuel was the father-in-law of Moses, which would make Hobab his brother-in-law. But the laws of Hebrew syntax in verse 29 of the present lesson would make Hobab, not Reuel, the father-in-law of Moses. There are some who consider that Hobab, Jethro, and Reuel were all names for the one man, the father of Moses' wife, Zipporah. But it does not seem that Moses would have asked so old a man as Jethro to act as his guide to Canaan; Jethro was said in an earlier passage to have returned home before this (Exod. 18:27); and it is possible that the word may be merely a general one meaning "relative by marriage" and should not be considered more definitely

than "son" which often means a grandson, and sometimes even a nephew or other relative.

Come with Us

"Joseph Parker brings out in a striking way the suggestion that it is a glorious thing to be living such a life that you can honestly invite another man to come with you. It is a good question to put to ourselves: Can we honestly invite men to join us in our life-march? Can we honestly, with the full consent of judgment, conscience, and experience, invite men to join us in the way we have determined to take? If not, do not let us add the murder of souls to our other sins. Do not let us, merely for the sake of companion-

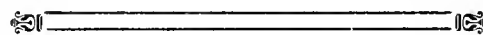


Selfishness

I sit in the center of myself
And weave busy thoughts,
Like a black spider making her web.
I am so intent on my own spinning
I can see nothing but the whirling of my own mind.

If I could stop a moment and be still,
I might take note of the gleaming dewdrops
God hangs over all the gossamer of thought,
His tremendous periods;
I might see also the tapestry of other spiders
Lying in gauzy freshness
Everywhere on the grass of imagination.
If I could get straight away
From the center of my own weaving
And kneel down,
I might indeed perceive God himself.
But the little shuttles of thought
Fly so fast, so fast,
I am deafened by their whirl.
Entangled in my own web,
And choked by the ephemera of self.

—Jane Steger.



ship, involve in ruin innocent men."—Banks.
"You are not sure about the supreme claims over your life that Christ makes; but have you no opinion about the great purposes he seeks to accomplish in the world, the high ends he seeks to serve? As you see Christ go to the world's redemption, have you never thrilled to the tacit appeal to come to the help of the Lord against the mighty? You who may be instead of eyes, can you hold back ingloriously?"

Christ Our Light and Guide

Jesus Christ, as revealed in the Word of God, is our pillar of cloud and fire. He has come to be the light of the world. He teaches us the way to heaven, and shows the way by having walked in it. He is wise and strong, knowing all things present, past, and future, for he is divine. He shines through the Word,

giving light in the darkness. He abides upon his church, and in the temple of each loving heart. He leads us by his providence, by his Spirit, by the principles of his Word, by his example. All who follow him will reach the Promised Land.

Following God's Guidance

"The ark that went before the Israelite in the desert gave him two things—safety and guidance. These same two things come to the Christian out of his following of Christ. He has both security and progress. He is at once kept from danger and led on to ever greater things."—Phillips Brooks.

Prompt Obedience

Note the Promptness of the Obedience to the command of God as shown by the pillar of cloud during these journeyings. "Whosoever and for whatsoever the signal was given, the men were ready. In the night, after they had their tents pitched for a long period, when only the watchers' eyes were open, the pillar lifts, and in an instant the alarm is given and all the camp is in a bustle. That is what we have to set before us as the type of our lives. We are to be as ready for every indication of God's will as they were. The peace and blessedness of our lives largely depend on our being eager to obey, and therefore quick to perceive, the slightest sign of motion in the resting, or of rest in the moving, pillar which regulates our march and our encamping."—Alexander MacLaren.

There is a little poem in which we are compared to an engineer on a steamship down deep in the vessel where he cannot see the way, but he obeys the orders of the pilot above, who does see. So we, ignorant of the future and its dangers, may yet follow him who knows all and guides safely.

PRAYER

O Lord make us strong, we entreat thee, manly and womanly determined that by thy help nothing in the life thou hast given us or on the earth which is subject to thy laws shall make us cower or cringe or deny that good is good and sin is sin. Kindle in us a flame of gratitude to the love that won and holds us, the love of Christ our Lord, which shall burn out of our hearts all cowardice and make us the eternal lovers of that good will which thou thyself hast shown toward us. Let there be no such thing as fear of what man can do in us, that we may go upon our way with steadfast hearts rejoicing in thy love and the upholding of thy might. And let all whom we love be sharers in this joy and confidence and courage. In the name of Christ. Amen.—Isaac Ogden Rankin.

The girl who keeps on searching for happiness will inevitably find it—that is, if she goes in the right direction, in the paths marked out by God. But if she starts in the wrong direction, along the way of pride and selfishness, the farther she goes the greater her distance from the goal.—Selected.

J. A. GARBER, President
Ashland, Ohio
R. D. BARNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Reorganization. When, Why, and How Should a Society Reorganize Its Ranks?

By Rev. Francis E. Clark

President of the World's Christian Endeavor Union

Many Endeavorers shrink from the word "reorganization" as though it involved confession of failure in the past, whereas it may mean, and should always mean, a forward step in making a society more effective, more interesting, and more useful in all its services for God.

Of course I am not advocating reorganization where it is not needed, and each society must judge of its own condition and of its own needs. But I am thoroughly convinced that there are some societies for which it would be an advance step of the utmost importance.

Reorganization of a Christian Endeavor society does not mean, usually, any very drastic steps. The society does not need to die, though in some cases even this is advisable, if the death is followed by an immediate resurrection with new power and with a new spirit of prayer and service.

Reorganization usually means elimination of hindering elements. If members have come into your society not fully understanding the obligations that they have undertaken, and apparently without any purpose of fulfilling these, their elimination would often be the happiest thing for the society and the best treatment by all odds for the careless member if the elimination is done wisely and kindly. It is like an operation that saves a life.

Helping Them Back

Of course the first effort should be quietly and unostentatiously to help the unfaithful members back into the ranks of those who mean what they say and say what they mean when they take the pledge, "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." Let the members know that your society takes this pledge very seriously; it means all that it says. There is nothing impossible about it, but at the same time it is no wishy-washy half-promise that involves no serious obligation.

To make this plain to any careless member is naturally the duty of the lookout committee; but in performing it they may enlist the help of the pastor or of some other wise older person, to show the unfaithful what Christian Endeavor really means.

If, however, these members remain careless and indifferent, if no kindly advice moves their hearts to better things, then I would as a last resort drop their names from the roll. One great value of the monthly roll-call meeting is that it shows who are careless and indifferent, and who are not. The provision can be carried out that is found in the usual constitution, namely that, if active members are absent from three successive monthly roll-call or consecration meetings without ex-

cuse, their names shall be dropped. But sometimes, to avoid being dropped the careless member will attend just often enough to keep his name on the society's list, while at

(Continued on page 15)

A Loyalty Convention

By Harry W. Githens

Theme: Loyalty to Christ.

Motto: "Stand fast in the Lord."—Phil. 4:1.

Devotional Themes

"Render unto Caesar the things which are Caesar's, and unto God the things that are God's."—Matt. 22:21.

"Walk worthy of the vocation wherewith ye are called."—Eph. 4:1.

"Show forth thy faithfulness every night."—Ps. 92:2.

"It is required in stewards that a man be found faithful."—1 Cor. 4:2.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

Session Heads

These mottoes may be placed at the head of each session:

Here Am I, Preparing for Service.

Here Are We, Thy Stewards.

Working Together for Christ and the Church.

Not Slothful in Business, Fervent in Spirit, Serving the Lord.

Study to Show Thyself Approved unto God.

Here Are We; Let's Play (for the recreational hour).

Here Am I, Loyal to My Denomination.

My Talents Are Thine; Use Them.

Here Am I, Use Me (for the consecration session).

Address Themes

Loyalty to Christ.

Loyalty to the Church.

Loyalty to Our Society.

Loyalty to My Committee.

A Loyal Witness.

Keeping Our Hearts Loyal.

Quiney, Ill.—C. E. World.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 3.)

What Plans Hae We for Our Society. I Cor. 15:58

In our Bible verses for this week we have many different kinds of plans suggested that we can follow in our Junior Christian En-

deavor work. We have talked about almost all of these in our other lessons. Do you boys and girls do such Sunshine work as taking flowers and toys and books to sick people? I think that it would be nice for the different Juniors in your society to take turns at being on the Sunshine Committee and see which ones can help the most people who are sick or unhappy or so busy that they need the help of some one.

I once heard the story of a little girl who was a Sunshine girl and who did some of the things that it would be nice for your Sunshine Committee to do. I think that you would like the story, so I am going to tell it to you. It is written by Elizabeth Rosser.

"A little maid sat in a high-backed pew,
And raised to the pulpit her eyes of blue;
And the prayers were long, and the sermon grand,

And oh, it was hard to understand!
But the beautiful text sank deep in her heart,

Which the preacher made of his sermon a part:

"Silver and gold have I none," read he
"But such as I have give I to thee."

And the good old pastor looked down and smiled

At the earnest gaze of the little child.

"The dear little maid carried home the word
Determined to use it as chance might afford.
She saw her mother unceasingly

Toil for the needs of the family.

So she cheerfully helped the whole day thru
And did with her might what her hands found to do.

"Silver and gold have I none," said she,
"But such as I have give I to thee."

"On her way to school at early morn
She plucked the flowers by the wayside born;
"My teacher is often tired, I know,
For we're sometimes naughty and sometimes slow;

Perhaps these will help to lighten the task,"
And she laid the flowers on the teacher's desk.

"Silver and gold have I none," said she,
"But such as I have give I to thee."

And the teacher looked up and smiled,
As she took the gift of the little child.

"As she played with her sisters on the grass
She saw a dusty traveler pass.

"Poor man," she said. "He is tired, I think,
I'll go and get him a nice cool drink."

"Silver and gold have I none," said she,
"But such as I have give I to thee."

And the thirsty, dusty traveler smiled
As he took the gift from the little child.

"Sweet and innocent, clad in white,
She knelt by her little bed that night.
With a childish trust she longed to bring
Some gift to her Savior and her King.

"So much from thee every day I receive;
But my heart is all I have to give.

"Silver and gold have I none," said she,
"But such as I have give I to thee."

(Continued on page fifteen)

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

The Missionary Enterprise in Relation to World Peace

By Katharine Scherer Cronk, Philadelphia

Excerpts from an address delivered at the annual meeting of the Federation of Women's Boards of Foreign Missions of North America, in Atlantic City, January, 1926.

The beginning of the missionary enterprise was the coming of Christ to earth. Of such importance is the relation of the missionary enterprise to world peace that of the fourteen words recorded in the message of the angels heralding the coming of the first missionary eight are devoted to world peace. Next to "Glory to God in the highest" stand "peace on earth, good will toward men."

In the face of this announcement made by the angels of heaven, dare we claim today that war and peace are matters for the consideration of other organizations and conventions but not for the church and her missionary councils?

After thousands of years of war, hatred and bloodshed throughout Old Testament days came the angels' song of peace, love and disarmament. The Lord Christ sent out his disciples not only to a nation-wide but to a world-wide bloodless conquest.

Scoffers today, as in the past, charge that "The church is impotent. What has the church done?"

"Eyes have they, but they see not." Darwin also scoffed in his day until he saw what the church was accomplishing through missions. Then he testified, "The lesson of the missionary is the magician's wand," and accepted with appreciation an invitation to honorary membership in the South American Missionary Society.

Among the many accomplishments of the missionary enterprise for world peace let us consider six.

1. It has helped to make the world a neighborhood. It's an old story for speakers nowadays to draw from their pockets a daily paper published in some Oriental city and show us the football score of American colleges, the latest market quotations from New York, and even "Jiggs and Maggie." Who pioneered the way for world neighborliness? Some time ago the "London Times" conceded, "We owe it to the missionaries that the whole region of South Africa has been opened up."

Similar statements have been made regarding other countries by voices as far from domination by a board of missionary direction as is the "Times."

2. The Missionary enterprise has played an important part in establishing the schools and making the textbooks of the world. Domingo Sacramento, elected President of the Republic of Argentina while he was representing his country at Washington, went back with the slogan:

"THE MORE SCHOOLS THE FEWER REVOLUTIONS."

And straightway appointed a missionary as his Minister of Education.

Ziegenbalg, Schwartz and Carey in India,

Moffat and Livingstone in Africa; Gale in Korea and Hepburn in Japan, helped to reduce to writing the languages of the nations, and together with their pupils helped to make the textbooks of the world.

3. The missionary enterprise has helped to establish the world's business relationships. Sir W. Mackworth Young, returning to Great Britain after his Lieutenant Governorship of the Punjab testified: "As a business man, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done), by the British Government in India since its commencement.

4. The missionary enterprise has helped to establish diplomatic relations and to make peace programs. In more than one country missionaries have been in the receiving line when the first officially appointed government representatives arrived.

The testimony of three prominent diplomats is to the point. Maitland, when governor of Cape Colony, said:

"I have always relied more upon the labors of missionaries for the peaceful government of the natives than upon the presence of British troops."

General Crowder: "Missionaries can do more than diplomats or business men to maintain international peace and promote harmonious relationships between the United States and the Far East."

General Charles Warren, when governor of Natal: "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers."

America's first treaty with China was negotiated in 1844 by the Hon. Caleb Cushing and Dr. Peter Parker, pioneer medical missionary.

Missionaries have been the victims rather than the cause of uprisings due to the unwarranted aggression of the countries they represented.

John W. Barrett, former United States Minister to Siam, declared that, during his five years of service, one hundred and fifteen missionaries gave him less trouble than fifteen business men.

5. The missionary enterprise has established friendships not only among nations but also among individuals. Here lies one of the most active and effective means of world peace. Those first friendships between nationals of different countries were brought about in almost every instance by missionaries.

6. The missionary enterprise has made known throughout the world Jesus Christ, the only hope for a world of peace and good will.

Thus viewing the relationship of the missionary enterprise to world peace through the perspective of history we recognize its value.

With "hats off to the past" there comes a call for "coats off to the future."

Five suggestions for ways of working are offered:

1. First of all we must know. Even before we can pray intelligently we must know. "Knowledge is power."

A brilliant young student said recently: "The trouble with the missionary women is that most of them read nothing, know nothing and talk nothing except their own specific work."

All over our land there should be study classes and discussion groups using such books as "On Earth Peace."

2. We should pray. "More things are wrought by prayer than this world dreams of." Prayer for world peace should be made in every missionary group and by every missionary worker. At this time of crisis Boards issuing Prayer Calendars might well sound the call for daily prayer for peace.

3. We should vote. The old slogan "Vote as you pray," which originally carried only masculine implication, suggests also feminine responsibility in our day. Many of us women have a feeling of modest virtue if we shrink from the polls. The indifferent good citizen is a menace. We cannot be honest and fair with ourselves and with the world if we sit in comfortable and sheltered rocking chairs while agencies of evil are electing to responsible office men and women who will make and further policies of unrighteousness and injustice which will lead to hatred and bloodshed. We have no right to glory in the missionary achievements of the past, in a present which tolerates unrighteous aggression and forces on another nation harmful narcotics, unless we are doing everything in our power to right the wrongs.

4. We should practice friendship. No binding friendship of legislation can be passed by congresses and parliaments, but even as collectively we meet the international opportunity in our cosmopolitan cities through International Houses, so individually there must be established an international house in our hearts. "Thou shalt make unto thee friends of other nations and be to them a friend" is an unwritten code of a warless world.

Notwithstanding all the really good literature published by our missionary agencies, there is enough of misinterpretation and misrepresentation and "superiority complex" on our shelves to incite a world war.

No publications should be countenanced which are not fair and friendly. An unvarying requirement in missionary literature should be careful criticism before publication by missionaries and nationals of the countries dealt with.

"On Earth Peace" is one result of the Conference on the Cause and Cure of War, held in Washington, D. C., in January, 1925. Price 30 cents. Order from Miss May H. Leavis, P. O. Box, 4, North Cambridge, Mass., or from your own Home or Foreign Mission Boards.

We should train our boys and girls in ways of world friendship and world peace. True internationalism does not spring full clothed from a resolution adopted in convention of federation meetings. There was a generation between the first Female Mite Society and the Student Volunteer Movement. Even though mothers no longer rock the condemned and unsanitary cradles, mother hands still rule the world. There was a generation between the first appearance of tiny bows of white

ribbon pinned to mothers' dresses before strong young voters passed the 18th Amendment.

There is a sort of hopelessness about changing the attitudes of age. Youth is the only hope of human agency for a warless world.

Would that we could properly estimate the strategic value of boys and girls in making and maintaining peace in the earth.—Missionary Review of the World.

Hindus and Moslems in India

Riots between Hindus and Moslems in India nearly always begin in one of two ways: the killing of cows by Moslems infuriates Hindus, who retaliate with violence, or the playing of music in idolatrous processions by Hindus before Mohammedan mosques provokes Mohammedan violence. The aggressors in Calcutta were the Arya Samaj, a reform Hindu sect who claim to stand for a purified Hinduism. Missionaries in North India know very well the violent hostility of the Arya Samaj to Christian Missions. The Samaj is perhaps even more hostile to the spread of Islam, and is untiring in its efforts to reconvert Mohammedanised Hindus back again to Hinduism.

This Hindu-Moslem antagonism is one of the most burning questions in India. Unfor-

tunately the Mohammedans are becoming more, rather than less communal in their outlook. The whole political future of India depends upon the degree to which the communities, especially the minority communities can so far trust the majority of the nation as a whole as to throw away the artificial props of communal protection such as special electorates, etc. In this respect Christians have shown a good example, inasmuch as the All-India Christian Conference has for several years pronounced against special communal privileges for Christians. Mohammedans, however, appear to be growing in their belief in the necessity for communal aggrandisement, and in several provinces their claims are becoming the dominating fact in politics.

One reason for this increased communalism

of the Mohammedans may be disillusionment in the agitation over the Caliphate. No more complete political overturning has been seen in our time than that suffered by the General Caliphate Committee. A campaign of violent antagonism to the British Government was started for its alleged designs on the powers exercised by the leader of the Angora Turks, Mustafa Kemal Pasha. The interest of Indian Moslems in the world of Islam has not decreased, and the smallest Mohammedan newspaper is interested deeply in what is happening to Moslems all over the world. Any definite scheme however for a pan-Islamic movement has completely vanished, and leaders of the community have turned their energies into the aggrandisement of the community as against the Hindus.

It is to such a community, and in such a mood, that the Christian Gospel must be preached. It is needless to say that such people, already resentful and suspicious and class-conscious, will resent more than ever any suspicion of Christian overlordship, or any language which suggests a religious war by the Christian on the Moslem. The situation in India is the clearest possible challenge to us to represent the Christian claim with all the winsomeness and humility and reliance on truth and the things of the Spirit which are native to the mind of Christ.—W. P. in Missionary Review of the World.

NEWS FROM THE FIELD

BRIEF NEWS FROM HOME MISSION SECRETARY

On our way to Winona Lake, we stopped at Fort Wayne to take the first look at our beautiful new Mission church. We were well pleased with the building. A cut of it will appear in the Evangelist ere long. Brother J. L. Kimmel, the pastor, has done a good work already. The church was dedicated on August 22nd by Dr. Beachler.

A number of us drove over from Winona and enjoyed the morning service with them. We were well fed spiritually, by Brother Beachler, and our natural bodies were surely well filled with chicken, pie, cake, sandwiches, lemonade, etc., etc., after Brother Beachler was through.

Judging by the manner in which the Fort Wayne folks entertained and their noble response in making provision for the indebtedness on the property, we predict splendid reports from this new mission point frequently. Brother Kimmel has been too busy getting the building erected, to rally his forces together for organization. The good Lord is blessing him with good health and we know that he, with his good wife, will carry on the work in a very effective manner and that very soon they will be properly organized and ready to do the Lord's work, as a church.

Going West

The Brethren from the Mid-west and the Illiokota Districts, got together at Winona and planned to have the Home Mission Secretary come to their conferences in October to give a stereopticon, Home Mission lecture.

Some new slides are being made for this lecture.

The plan is to visit a number of the churches between the two conferences.

WM. A. GEARHART.

NEWS OF THE COLLEGE

By the time this reaches the readers of the Evangelist, school will have opened. As it looks now, the enrollment will be large. Most of the teachers are here and ready for their courses. The Freshman class will be very large.

Plans are now under way for the local campaign. Mr. Miller of New York is here to direct the campaign. He has taken offices in the new building. We have employed a full time stenographer and later will need another. We have had several committee meetings of the local Board members and everything is shaping up in good way.

This means a very busy fall for the teachers here and it does not seem likely that we will be able to have a representative at all of the various district conferences. There are so many things to do and we have so few to work with as compared to the size of the school.

Dr. Bell is making commendable headway in the field and the prospects are bright here for a successful canvass so that at this writing I feel very much encouraged with the outlook.

We will need the interest and the united prayers of the church until this part of the work is over. And after it is over, other

problems will arise so that the church ought always to remember its work here at Ashland.

EDWIN E. JACOBS.

TRAVEL FLASHES

Ashland, Ohio

Our traveling just now, is along the pathway of duty in our own congregation's activities. The Ashland group never started a year with so much hope and optimism as this one, I think. During the summer, the pastor was re-engaged for further service with but a single vote of opposition which speaks well for unity on the subject of leadership and that is necessary. Our fall opening crowds have been good considering THE TIMES. And if one had not been a preacher in other times, and easier times to get a crowd, he might be considered a pessimist.

Yesterday, we had the students for our first fall service, and all seemed happy for them. Our new auditorium was all but filled to the limit at both services. A reception has been planned for them on Thursday of this week. But parents need to urge their children here to all the faithfulness possible, for there are too many who do not pretend to be regular in our services, and they all but tell the pastor so. We need all the co-operation from the home-folks we can get, to keep them in the services. "A hint to the wise is sufficient."

Following the suggestion of our Conference, we "put on" the Layman's Day Service on the appointed day. Mayor Zercher, a layman of our congregation presided. On the plat-

form with him were the pastor and four speakers whom I could wish each congregation might have had for this service. Prof. C. L. Anspach registrar of our college spoke on "Some things a Layman Can Tell the Ministry." This he did with an elegance all his. He is an adroit speaker and popular and says things when he talks. Next, was Prof. Ralph Horn, one of our newer members and his topic was, "How a Layman Can Help the Services of the Church." He did a fine thing for our services in calling the attention of the people to the fact that it takes laymen as well as preachers to make a church go. Dr. Miller had the topic "The Outlook for the Brethren Ministry." Needless to say that he had a fund of experience on that topic and his observations were well received. Last of all, Dr. E. E. Jacobs on the subject, "The Relation of the Laity to an Educated Ministry." This was the very pith of the whole matter and Dr. Jacobs' short talk was directed to the need of money to assist the young preachers for their sake as well as for the sake of the College which must bear burdens it ought not have when they have to support where the laymen ought. In other words a good deal of what we hope Laymen will do in this task, has been done by professors and through funds that could as well be otherwise applied. It was a fine service and we hope that all our churches have had or will have a similar service for this worthy cause and purpose. Our offering was \$28.28 which we consider good for us in our new building obligations.

We have other good things planned for the year and we hope that this will be a good and great year for the church of our Lord Jesus Christ. CHARLES A. BAME.

**PROGRAM OF THE MID-WEST DISTRICT
CONFERENCE TO BE HELD AT
CARLETON, NEBRASKA, OCTO-
BER 12, 13, 14, 1926**

Tuesday Evening, October 12

- 7:30 Devotions. J. F. Kistner.
- 7:45 Words of Welcome. J. D. Kemper.
- 8:00 Response.
- Special Music.
- 8:15 Vice-Moderator's Sermon.

C. R. Koontz.

Appointment of Committees.

Wednesday Morning

- 9:00 Devotions. W. R. Deeter.
- 9:15 Business. Organization.
- 9:45 to 11:15, Sunday School Work.
- Methods in Departmental Work.
- Elementary Department.
- Mrs. A. B. Cover.
- Intermediate Department.
- Mrs. Geo. Dowell.
- Adult Department. Mrs. G. B. Seibert.
- What the D. V. B. S. is Doing.
- A. E. Whitted.
- Special Music.
- 11:15 Sermon. L. A. Meyers.

Wednesday Afternoon

- 1:45 Devotions. G. J. Wolters.
- 2:00 District Mission Session.
- Reports of the Different Members of the Board.
- Reports of the Mission Pastors.
- 3:00 Address—Home Mission Interests.

Wm. A. Gearhart.

Wednesday Evening

- 7:00 Devotions. J. S. C. Spiekerman.
- 7:15 Music. Beaver City Orchestra.
- 7:30 Address—The Unique Place C. E. Holds in Kingdom Building.
- L. G. Wood.
- 8:00 Music by Orchestra.
- 8:15 Stereopticon Lecture.

Wm. A. Gearhart

Thursday Morning

- 9:00 Devotions. Mrs. J. D. Kemper.
- 9:15 Business.
- 9:45 Address—The Future of the Country Church. Homer Anderson.
- General Discussion.
- Special Music.
- 11:00 Sermon. A. B. Cover.

Thursday Afternoon

- 1:45 Devotions. L. A. Meyers.
- 2:00 Address—The Boy and His Church.
- W. R. Deeter.
- 3:00 W. M. S. Hour.

Thursday Evening

- 7:00 Devotions. L. G. Wood.
- 7:15 Pageant. Carleton W. M. S.
- 8:00 College Interests.

**ANNOUNCING THE THIRTY-NINTH IN-
DIANA DISTRICT CONFERENCE OF
BRETHREN CHURCHES TO BE
HELD AT THE FIRST BRETH-
REN CHURCH, WARSAW,
INDIANA OCTOBER
5, 6, AND 7**

Tuesday, October 5, 1926

Evening Session

- 7:30 Devotions and Welcome, by the pastor of conference church. C. C. Grisso.
- 7:50 Special Music.
- Announcements.
- 8:00 Sermon. G. W. Rench.

Wednesday, October 6, 1926

Ministerium and W. M. S. simultaneous, 8:00 to 9:30 A. M.

Conference Session

- 9:30 Devotions. J. L. Kimmel.
- 9:40 Report of Committee on Conference Membership.
- Appointment of Committees.
- 10:00 Roll Call of Churches and Pastors' Reports.
- 11:00 Moderator's Survey of the Field.
- 11:30 Discussion of Moderator's Address.
- Announcements.

Afternoon Session

- Missionary Interests of the District, W. F. Johnson Presiding.
- 1:30 Devotions. W. F. Johnson, President.
- 1:45 Address—District Missions to the Front. Frank G. Coleman.
- 2:15 Report of Secretary of Mission Board.
- C. A. Stewart.
- Report of Treasurer of Mission Board.
- James E. Collins.
- Election of Mission Board Member.
- 3:00 Address—"Putting the Churches to Work." J. Raymond Schutz.
- 3:30 Report of Board of Trustees.
- J. W. Brower, President.
- Report of Shipshewana Committee.

Evening Session

- 7:00 Devotions. B. H. Flora.
- 7:15 Report of the Board of Evangelists.
- H. F. Stuckman.
- 8:00 Sermon. J. Raymond Schutz.

Thursday, October 7, 1926

Ministerium and W. M. S. Simultaneous, 8:00 to 9:30 A. M.

Conference Business Session

- 9:30 Devotions. J. W. Clark.
- 9:40 Election of Officers.
- Report of Committee on Nominations.
- Miscellaneous Business.

Afternoon Session

- 1:30 Devotions. D. A. C. Teeter.
- 1:40 "The Churches' Care of their Young People." Geo. Jones.
- 2:30 "Sunday School Administration."
- L. F. Myer.
- 2:50 "Christian Endeavor Training for Service." Harold Fry.
- 3:10 "Training Christian Leaders in the Church." G. L. Maus.
- Conference Discussion.

Evening Session

- 7:00 Devotions. Mark B. Spacht.
- 7:15 Address—"Conscience and the Bible."
- Geo. B. Swihart.
- Final Announcements.
- 7:45 Closing Sermon—"Advantages of Our Plea in Evangelism." H. F. Stuckman.

THE EDUCATIONAL OFFERING

It has been a good while since I made my last report, July 27 being the date of that report. One reason for the length of this interval is found in the fact that there has not been much to report, and this is the chief reason too. I am sure that most of the congregations of the brotherhood asked for, and received the offering, but those upon whom the responsibility devolves for sending it in, have been slow, I fear, and I suspect that there is still quite a tidy sum of money which will come in, and I wish that it might be sent, so that the account could be closed for the year. Of course, if it should be forgotten until later, there need be no fear of its not being accepted. But please send it now.

Amount received, at last report, ... \$1,902.38
Received since then:

Fairview, Washington C. H.,	4.15
North English, Iowa,	3.50
Udell, Iowa,	5.00
St. James, Maryland,	15.75
Campbell, Michigan,	28.35
Mulvane, Kansas,	10.00
Lanark, Illinois,	16.00
Calvary, New Jersey,	6.00
Loree, Indiana,	8.17

Total to date, \$1,999.30

Last year the total was \$2,948.71 and it seems to me that we ought to reach at least that figure this year. (Send in your offering to MARTIN SHIVELY, Ashland College, Ashland, Ohio.)

A Bible Name Alphabet

By D. B. Sweat

Aaron, Abraham, Abel, and all,
Baalam and Barnabas, partner of Paul.

Caleb and Cain, he murdered a man,
Daniel and David, Dorcas and Dan.

Elijah and Enoch live with the Lord;
Felix, poor sinner, rejected the Word.

Gideon and Gaius, Gamaliel and Gur,
Hannah and Haman, Hiram and Hur.

Ishmael and Isaac, most dutiful son;
Jonah and Joshua, his father was Nun.

Korah and Kish, the father of Saul;
Lemuel and Lydia, a convert of Paul.

Mary and Martha, Methuseleh and Mark,
Naomi and Noah, who builded the ark.

Orpah and Obed, both kindred of Ruth;
Peter and Paul, great preachers of truth.

Queen of the south, from Sheba she came;
Ruth and Rebekah, girls of great fame.

Sarah and Samson, Simeon and Seth,
Timothy and Thomas, true until death.

Uriah and Uzziah, died suddenly, we're told;
Vashti placed virtue far above gold.

Wisdom is ours if we study the Word,
Kalt the great name of Jesus our Lord.

Youth is the time to pray and to sing,
Zion will welcome us home to the King.
San Antonio, Texas.

THE PREACHER WITH A BROKEN HEART

His story reads like the most subtle fiction. Early in life, he married a beautiful and promising young woman whose name was Gomer. They were blessed with the coming of a baby boy whom they named Jezreel. Then the husband began to observe things in his wife which disturbed him. Her affection cooled, her habits became careless, other men became the focal points of her love. When her second baby came, he named the new little girl, LoRuhamah—"no pity." And with the coming of the third child, his struggling mind could no longer battle against his doubts and fears. He named the tiny boy, Lo-Amami—"no-kin-of-mine," and thus confessed his broken heart to the world.

Soon she left him and found her sordid destiny out upon the streets of the city. Meanwhile he tried to rebuild his love and care for his motherless children. One day, he saw his wife upon the highway, exposed for sale as a man's slave. Her clothes were ragged, her eyes ablaze with passion's fierce light, her hands emaciated, her cheeks hollow. Over his mind there swept that flood of awful memories. He thought of how wantonly she had treated him, how cruelly she had forsaken her children. Suddenly he found himself in compassionate tears, forgiving her, pitying her, buying her at a slave's price, leading her back to her place in his home.

What did he say to her as he began to make the glory of her womanhood real to her? What did he say to his little children as he tried to explain who this woman was, and where he had found her? This we know—that as he thought the situation through he said to himself, "This is the way God feels about wayward humanity! When I was at my best, when that flood of compassionate forgiveness swept over me, I was something like God!"

The reality of it so claimed him that he could do nothing but tell his people about it. So we have the book of Hosea, the prophet. And he keeps saying: "We who love God must speak home to the hearts of his loved ones." And I think the mission of the Christian church has never been more beautifully phrased: "Come, we who love the Lord, let us speak love to their hearts."—Bulletin First Church, Syracuse, New York.

I know not where my path shall lie;
By waters still, or where the cry
Of human need comes loud and clear
From out the mire; it may be here,
Nor there, my path shall be;
Nor would I choose a destiny
Unhallowed by his will for me.

But this I know: my Lord is Guide!
And love and joy and peace abide
As unto him my life I yield,
That through my weakness he may wield
His strength to lift, his power to free
His love in tender sympathy,
And he, himself, my Victory!

—Esther Williams.

Reorganization]

(Continued from page 11)

the same time he shows no disposition to fulfill his vows.

What to Do About It

If, as occasionally happens, this microbe of carelessness and unfaithfulness has found its way into the hearts of many, perhaps even the majority, of the society, then it is best to start all over again, with a thorough plan of reorganization. Let the society vote to prepare a new list of members, explaining to every one the seriousness of the constitution and the vast importance of living up to one's word. Make it plain that no one should sign the roll of the reorganized society who does not understand the main objects for which Christian Endeavor stands and is not sincere in his purpose to live up to his obligations. This list alone should constitute the reorganized society.

This action may reduce the size of the society for a time; but if it is done with a kindly spirit and purpose, the reorganized society will be infinitely stronger, and in time, I believe, will be larger than the society was before the reorganization took place. In any event it will be more respected by outsiders, and a greater help to the church to which it belongs, than if allowed to drag along, carrying the weight of many unfaithful and careless members, whose influence may largely nullify that of the spiritually minded and conscientious.

Some such paper as this might be prepared:

Recognizing the importance of strengthening the morale of our society, and realizing the necessity of having for its active members only those who will conscientiously strive to live up to their obligations, voluntarily assumed, we, the undersigned, having carefully read and fully understood the constitution and the pledge, desire to sign them once more, thus expressing our desire and determination to live up to their provisions.

(Signatures)

Then should follow a copy of the pledge which the society has adopted, and only those who are thus willing to renew their obligations should be considered as active members of the reorganized society.

As I have said before, such reorganization is not a confession of past failure. The society may have done many desirable things in the past, and have been by no means a failure; but it shows a desire for better service, more consecrated devotion, and a thoroughgoing feeling of responsibility on the part of all its members. It is an indication of life rather than of death, of advance rather than of retrogression. It should be looked upon in this light, and the reorganization looked forward to with hope and courage. No one is excluded by others through this action. If any drop out, they exclude themselves.

Many a church would be the better for a similar reorganization. How some church-rolls are cumbered with the names of very many absent and unfaithful members! Some churches exist after nearly half of their members have removed from town, while half of those who remain hold their vows very lightly, and often do not even feel the obligation to attend divine worship.

But my business, and the business of Christian Endeavor, is not with the churches, but with our own societies, as helpmates and builders of the church among the young people. We may well consider the subject if we suspect that there is any necessity for reorganization.

Courage Needed

I admit that it takes courage to attempt anything especially drastic along this line; but it is better to take our courage in both hands, and get down to the bed-rock basis of fidelity and conscientious regard for our obligations, than to lose out altogether, to settle down into the humdrum ways of a "no-account" society, and gradually allow our principles to rot away piecemeal.—C. E. World.

Junior Notes

(Continued from page 11)

And the heavenly Father looked down and smiled

As he took the gift of the little child."

Bible References

M., Sept. 27. Prayer plans. Dan. 6:10.
T., Sept. 28. Soul-winning plans. Dan. 12:3.
W., Sept. 29. Sunshine plans. Acts 3:6-8.
T., Sept. 30. Missionary plans. Ps. 96:1-3, 9.
F., Oct. 1. Pledge-keeping plans. Ps. 116:14.
S., Oct. 2. Attendance plans. Heb. 10:25.

Le Raysville, Pennsylvania.

WHAT WAS HE WORTH?

The poor die around us day by day, and once in a while a millionaire dies. Dives gets a column and a half in the daily paper, and Lazarus is dismissed curtly with a line. But wherever death comes the whisper runs from door to door, "What was he worth?" We once knew a man whose life was a preparation to answer the question "What was he worth?" "He was worth a lot to me," said

his mother, "in my old age he put the shield of his love over my head and kissed my hands." "He was worth a lot to me," said his wife, as she was led weeping from the place where he lay sightless and voiceless in the white trance of death. "He was worth a lot to me," said his little lad, "he held me every night in his arms and sang me to sleep." "He was worth a lot to me," said his pastor, "his hands were as the hands of God. He lifted, strengthened me." "He was worth a lot to me," said a redeemed sinner, "in a black path he showed me a big light—the glory of Jesus' unchanging love for me." "He was worth a lot to me," said many weeping ones passing his bier and touching his hands so cold, so still. "He was worth a lot to me," said God, as he took him by the hand and led him home.—The United Presbyterian.

COMMANDMENTS IN RHYME

"Ten Commandments" for Worshippers at Saint Luke's (Evanston)

1. Thou shalt not come to service late,
Eleven, not eleven-eight.
2. Thou shalt not sit upright to pray,
But kneel. It is the church's way.
3. Thou shalt before the Mass begin
Read o'er the church's bulletin.
4. Thou shalt not hold the endmost seat;
Move over. And the stranger greet.
5. Thou shalt not at the hymns be bored,
Open thy lips and praise the Lord.
6. Thou shalt not shun the offering plate.
Give cheerfully. Don't hesitate.
7. Thou shalt not whisper. Don't be rude;
Devout should be your attitude.
8. Thou shalt not make communion late.
Go fasting. Half-past seven to eight.
9. Thou shalt when sacring bell doth ring
Lift up your heart. Adore your King.
10. Thou shalt not leave the church before
The benediction. Service o'er.

—G. C. S., in Living Church.

FINDINGS OF THE CONFERENCE OF PACIFIST CHURCHES HELD AT CARLOCK, ILLINOIS, AUGUST 30 TO SEPTEMBER 1, 1926

Preamble

We believe in Jesus Christ the Prince of Peace. We believe that he taught non-resistance, both on the part of the individual and on the part of the nation. We believe that this teaching of Jesus was the expression of his profound reliance on the forces of love and good-will.

The Pacifism we espouse is that practice of self-control, as taught and practiced by Jesus, which by loving refusal to retaliate and by returning good for evil, seeks to win the evil doer and aggressor to right living.

We believe our churches collectively and individually, are under obligation to continue faithfully their witness against participation in war and preparation for war, and to continue their works of good will, such as have been carried on by their service and relief committees.

We hold war to be a crime, personal, national and international, even though not yet so decreed by law. The Washington

Peace Study Conference recognized a difference between armies and the police force, as follows:

"The motive and the end of police force is four-fold: it is inspired by goodwill for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law, and has justice as its aim. War is very antithesis of police force."

Despite our opposition to war, we honor all those who in sincerity and devotion have given their lives for their countries. We believe that history can be so evaluated as to show that there has been as great heroism in time of peace in behalf of the welfare of the nation, as has been manifested in time of war.

We believe in a positive program for Peace, rather than merely decrying war, not purposing to give offence.

Peace in principle and practice is more than relative; it is absolute when based on the whole spiritual program of Jesus. From this basis, the economic values can readily be presented.

The Part of the Individual in the Peace Program

The consecration of the individual to the program of Peace is the first essential of its success.

One's part in the program for Peace should be—

1. As an individual
2. As a factor in community-life institutions
3. As a citizen of the State.
4. As participant in agencies for Peace.

Fearlessness and kindness in presentation is needed for greater effectiveness.

Individuals, by conversation and correspondence, should use their influence for legislation leading to the outlawry of war.

Woman is a strategic factor in all the work for Peace.

Each individual Christian is urged to participate in some specific portion of the Peace program of the churches, outlined below, recalling that by his individual daily life he should reflect the life and teachings of Jesus Christ our Lord.

Educational Program for the Churches

The special opportunity and chief duty of the pacifist churches is to formulate a constructive educational program to develop the will to peace.

This educational program should be designed not only to reach the non-pacifist Christians, but our own membership as well, for only so can we assume an intelligent leadership in this great crusade.

This educational program should be particularly designed to reach the youth, for the ultimate solution of this problem lies with the next generation.

Specifically, we recommend as the most practical educational methods, the following:

1. A Sunday School Lesson on Peace each quarter, placed at once in our denominational literature, by each denomination; in addition, petitions for peace lessons in the International Series.
2. Denominational and local Peace Committees in all our churches.
3. Regular and thorough peace teaching

in all young people's organizations of our respective churches.

4. In all our church schools

(a) persistent and thorough study of the whole problem of war and peace, incidentally in regular college courses, and directly in discussion groups; (b) presentation of the peace program of the church, both by faculty and by students, in oratorical and discussion contests and through Peace Teams.

5. Conference and correspondence on the part of church leaders and interested individuals with public school teachers, with reference to the teaching of peace and international good will, particularly in connection with the study of literature, geography, history and civics.

6. Urging our own young people, who are teachers or may become teachers, to consider teaching a sacred calling, with exceptional opportunities to develop attitudes of good will and peace.

7. Regular provision for furnishing newspapers with publicity and news material on peace, even when the periodicals are known to be militaristic.

8. Greater exchange of peace literature and informational materials by our respective denomination peace committees, and fuller cooperation with other peace organizations.

9. Intensive development of contacts with the Foreign Brethren of our several denominations, to cultivate within our own bodies more international good will.

10. Regular observance by all of our churches, if Armistice Day, Memorial Day, Good Will Day, and other suitable peace days, with appropriate recognition of peace time patriotic service and sacrifice.

11. Encouragement of the collection and publication of the experiences and testimonies of conscientious objectors.

12. Use of every opportunity, and creation of every possible agency, to exchange information on the basis of good will between classes, races and nations.

The Issue of Military Training

We protest against compulsory military training in the educational institutions of our United States, and against the increasing insistence of military authorities in extending such military training.

We urge our members and cooperating organizations to make this protest effective in every possible way.

Extension of Cooperation

This conference records its profound gratitude to our gracious Father for the blessed experience of fellowship and cooperation between us as individual brethren and friends. We believe such cooperation should find expression in further conferences, and also in the search for further means of coordinated effort in the cause of peace.

The Conference therefore requests the Continuation Committee to consider the establishment of a joint Commission on American Foreign Policy. The functions of such a commission would be to work out and publish practicable Christian solutions for some of the problems of American Foreign Policy. The commission would also be expected from time to time to make available to our members information on various aspects of the question of world peace.

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

IF (FOR ANY MINISTER)

By William J. May

If you can keep your head when people tell you
That never angel preached like you before;
If you can still keep modest when they hail you
As just the man their Church's been living for;
If you can sit in recognition meetings
And hear them claiming with prophetic voice
That days of splendid triumph lie before you
And not betray your fears by looks or voice;
If you can plan and work your plans thereafter:
If you can preach and visit oft as well
And teach the man o'erwhelmed by bleak disaster
To glimpse afar Hope's shining citadel;
If you can take deep interest in children
And sit and listen patiently to fools;
If you can help the man whose soul's in ruin
To build his life afresh with worthier tools;
If you can see the gold that's worth the winning
Where other men see only dross;
If with white anger you can hate the sinning
Yet feel deep pity for the sinner's loss;
If you can force your heart and nerve and sinew
To serve the one great task of saving men,
Persisting though your spirit faints within you
And fail—and fail—yet ever try again;
If you can hold great crowds and still be humble
Or preach to few and give the few your best,
And not despise the man whose petty grumble
Has power to make your very soul distressed;
If you can fill each day you're on the circuit
With faithful service honorably done—
You'll help your Church and every soul that's in it
And, what is more, you'll be a Man, my son.

—Nashville Christian Advocate

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EDITORIAL

What the Church Owes the Pastor

At this season when many churches are entering into new contracts with pastors, or securing entirely new pastoral leadership, it seems fitting to offer a few suggestions that may be helpful to a successful relationship. We wish here to state some things, growing out of our experience, which we believe the church owes the pastor, and next week we will make some suggestions as to what the pastor owes the church.

In the first place the church owes the pastor its confidence. Nothing is more important to a successful laboring together than just that. The church should believe in its pastor, in his sincerity, in his spirituality, in his faithfulness and ability as a proclaimer of the Word, in his integrity and worthiness of walk before men and in his leadership ability and judgment. It is entirely possible and probable that the pastor may fall short to some extent in some of these particulars, but every church owes it to the pastor to start out the year with renewed confidence in him as God's leader of that people, and to continue such confidence in him until he proves himself unworthy of it.

His leadership should be regarded and respected. There are churches who have lay leaders who dominate and domineer the local situation and wish the pastor to do nothing more than preach his sermons (and sermons of just the right sort—certain phases of life must not be too greatly disturbed) and make his routine calls in the homes of the members. They do not wish him to be a leader of the church into new and bigger undertakings, or a force in the life of the community. They will take care of the leadership phase of the work and do not wish him to usurp their places of importance; he is just the church's hired servant, and must conform to their wishes and ways. Such a situation does not make for satisfaction and continued service on the part of a self-respecting pastor. The church has a right to regard the pastor as God's leader of his people in their work in their community.

The pastor has a right to be well-spoken of, and the church has a duty to speak well of its pastor. It is no light thing to repeat idle words about him whom God has called to be the local head of his church, and those who speak disrespectfully of him and pass on discrediting tales about him are not merely guilty of the sin of gossip but of injuring the influence of him who is in a unique way God's

representative. What human frailties the pastor may display (and he is human, sometimes as much so as many of his lay members), should not be made matters of public gossip, but of prayer and sympathy.

Every member of the church owes his pastor cooperation. The task of Kingdom building is not the pastor's alone, but is the responsibility of all who have named the Name. And to succeed in the task there must be team work; there must be a working together; there must be a falling in place on the part of every unit and a harmonious centering of the whole force upon the task in hand if the effectiveness that is possible is to be realized. A church member by lagging, or knocking, or insisting on taking an individual course and refusing to throw his energy in with that of the rest of the group is a positive hindrance to the church of the living God.

It must be realized on the part of the membership of the church that the pastor's welfare is definitely linked up with their own; that his success means their success and his failure means their failure. This truth was brought to the attention of the editor at a most opportune time and in a kindly way when, upon entering his first pastorate a good and wise sister of the church said to him, "We are back of you and want to work harmoniously and cooperatively with you. For your success means our success and our success means your success." It was a wise and highly appreciated counsel, and the church and pastor worked together in that consciousness to the achieving of success.

The church owes the pastor adequate financial support. To some this may seem superfluous counsel, but there are many pastors who are keenly conscious of the need of just such a word. Some churches are doing nobly by their pastors; some are doing just fair; others are driving the sharpest possible bargain with the servants of God and allowing them to do all the worrying as to how they will make ends meet. Every pastor is deserving of more than a bare living wage; he has a right to enough to provide for the essential comforts and the culture of his family, and also enough to buy magazines, books and to attend conferences and schools to keep himself intellectually and spiritually fresh and capable. Some of our churches are not doing that for their pastors, and what they think they are saving in dollars and cents, they are losing in spiritual vigor and effectiveness on the part of their pastor.

Finally, though it is not the last thing that might be said, every church owes it to its pastor to hold him up before the throne of grace. Because he is their leader it is not to be inferred that he does not need their prayers. He needs them more than any other one person in the congregation. His responsibility is great, too great for human wisdom and strength, and he stands preeminently in need of divine aid. The prayers of the saints of Zion will prove mighty effective in causing him to be submissive to the leading of the Spirit and in causing the power of almighty God to work in and through him. Until the members have taken unto themselves the responsibility of frequent and earnest prayer for their pastor, they cannot be said to have done their duty by him. This they owe him, and more.

Confusing the Mexican Issue

The Catholic hierarchy is continuing, and will for sometime to come, its struggle to maintain its special rights and privileges, and if possible to exercise the complete political dominance of former days in Mexico. It has organized what is known as the Association for the Protection of Religious Rights which is really a misnomer and in which Protestants are having no part. Under this camouflage and by direct statement the Roman church is endeavoring to confuse the issue. Judge Alfred J. Talley, as lay spokesman of the Catholic hierarchy in his capacity as president of the association above mentioned, is repeating the demand that has on several previous occasions been voiced, particularly by the head of the Knights of Columbus in conference with President Coolidge, that the United States shall break with the Mexican government. Judge Talley recently issued a statement declaring that the position of the Mexican government toward the Catholic church is "because the church stands for individual and property rights," and that the Mexican government's purpose "was to drive out religion." This is not in accordance with actual facts, as those informed as to the situation well know. There is a sense in which the Catholic church is championing individual and property rights, that is, the rights of the Catholic church to vast properties which have been gotten by illegitimate means, the

wealth of which has gone to fatten the Roman treasury, and possibly the rights of certain great corporations whose greedy, unscrupulous, grasping hands have reached into the vast resources of that country and cornered the wealth and ground down the peons still further in poverty and ignorance. It is against such exploiters of Mexican property and rights that the strong, honest and vigorous government of Calles is seeking to protect his country. But the direct issue between the Mexican government and the Catholic church is frankly stated in a communication from Archbishop Mora y del Rio to the President of Mexico, which he said was written "to complain of the Reform Laws of the Constitution of 1857, effective since 1873 and subsequently incorporated in the Constitution of 1917." This spokesman of the Roman church in Mexico in writing directly to the Mexican president was naturally compelled to be honest and frank in stating his case, while Judge Talley in writing for public consumption in the United States shows himself either ignorant of the facts or purposely confusing. The Mexican General Consul Arturo M. Elias, stationed at New York, doubts if Judge Talley ever read the Mexican constitution because he so distorts or misrepresents its contents. From various reliable sources it becomes evident that the Mexican government is not trying to drive religion out of the country. President Calles himself is religious; the constitution begins with the statement, "In the name of God and by the authority of the Mexican people," and it guarantees liberty for all religious cults. Where the rub comes in from the Catholic standpoint is that this guarantee of religious liberty abrogates the clause in the previous constitution declaring the Roman Catholic religion to be alone recognized, also that the Constitution and Reform Laws now being enforced take away certain special privileges from the church hierarchy, such as being only amendable to ecclesiastical courts erected by themselves. This, of course, is not pleasing to the Catholic church, in view of their long-standing claim of divine right to temporal as well as religious authority.

The Mexican Consul offers further proof of the effort of the Catholic hierarchy to evade the real issue by recalling a statement of the pope of Rome made in days when he felt freer to be absolutely frank in pressing his claims than is the case with the vatican today. It was Pope Pius IX, who, in fulminating against the constitution, spoke out so clearly that his sentiments could not be misunderstood. He said, "We raise our Pontifical voice with apostolic freedom before you to condemn, reprove and declare null, void, and without any value the said decrees, and all others which have been enacted by the civil authorities in such contempt of the ecclesiastical authorities of this Holy See, and with such injury to the religion, to the sacred pastors and illustrious men." The Mexican government through its consul insists that if the Catholic feels itself justified in pleading for special privileges and the right to ignore the constitution it should do so frankly and not seek to beloud the issue. Judge Talley, and other representatives of the Catholic church have a right to champion the rights of that hierarchy, but they have a right to be honest about it, and when their confusing and deceptive propaganda is given place in the daily press and such columns are all but universally closed to statements that refute Catholic misrepresentation, it becomes the duty of the religious press to serve the cause of truth and justice.

EDITORIAL REVIEW

We are informed that the First church of Bryan, Ohio, where Rev. E. M. Riddle is pastor, observed Rally Day on September 26th, with F. E. Clapper, banker of Louisville and member of the Canton Brethren church, as the special speaker of the day.

The moderator, Brother Charles H. Ashman, and the pastor, Brother W. C. Benshoff, have notices in this issue concerning the Pennsylvania State Conference to be held at Berlin, October 4 to 7. Pennsylvanians especially should read these statements.

In his recent article, "Some Outstanding Features of Our Foreign Mission Work," Dr. M. A. Witter informs us that the credit that he gave to Miss Florence Bickel as being "recognized for her faithful work on the mission field with the permission to open a school" in French Equatorial Africa should have gone to Miss Mary Emmert. Both these missionaries are doing a great work, he states, but the school is in charge of Miss Emmert.

A disastrous fire occurred on College Hill on Sunday morning of September 26, at three o'clock, when the College gymnasium was discovered on fire, and before the tardy city fire-fighting equipment of the city was brought into operation, it was too late to save the building and it burned to the ground. All that remains of the old gym are the hollow tile walls. Besides the building, all gymnasium equipment, athletic suits and other paraphernalia were burned, all of which means a great loss to the college. The origin of the fire is unknown.

A note dated September 19, 1926 from a member of the Washington, D. C., church reached us too late for publication in last week's paper, making request for prayer for the recovery of Mrs. Homer A. Kent, the pastor's wife, "who has undergone the second operation since the arrival of Homer, Jr., on August 13. The baby is doing fine but Mrs. Kent's condition is grave. So we covet the prayers of the brotherhood in her behalf," writes our correspondent. Mrs. Kent, who will be remembered as Miss Alice Wogoman, has a host of friends who will anxiously join in prayer for her recovery, as will many others who may not share that personal acquaintance.

The college enrollment this year is a few notches above what it was at this time last year, according to the news letter of President E. E. Jacobs. He reports 285 in the college department, besides the seminary and special departments. Professor Anspaeh, who is reported as being in attendance at Michigan University this year is a member and vice-president of the Brethren Publishing Company. Our readers will be eager to learn more of the progress of the local college Endowment Campaign. And they will not likely have to wait long as the campaign is to be completed by the end of October.

Doctor Bell's report of College Endowment progress comes from the loyal members of the Meyersdale circuit where Brother H. L. Goughnour is the capable and devoted pastor. The Meyersdale church and the Summit Mills church compose the circuit, each congregation of which did a splendid thing for the college, and this in the face of a depressed mining situation and some heavy local church improvements that were made not long since. At Meyersdale the gift was \$2,368.04 and at Summit Mills \$2,632, making a total of \$5,000.04. This brings the grand total reported to date up to \$69,476.84.

Professor J. A. Garber, General Secretary of the National Sunday School Association, gives us a brief report of the work of that very important organization, its officary and some of its plans. Doctor Beachler continues to head up the organization; a few changes in the other offices were effected, one being the resignation of Dr. Martin Shively from the treasurership and the election of Prof. M. P. Puterbaugh to take his place. Brother Melvin Stuckey is commended for his splendid work during the past year and is continued in the office of Field Secretary as a voluntary worker for whatever time he may have to give from his school work which he continues in Princeton.

An innovation for the dispensing of school work is the radio, which has been employed by several universities to date. And now the Moody Bible Institute announces that on September 21 it began its first regular educational course conducted by radio, to be broadcast from Chicago station WMBI. Two complete courses are offered, giving certificates of credit if the final examinations are passed. It is claimed that this method will be superior to the correspondence course, though, of course, it cannot reach so widely. Whether the grade of work accomplished proves to be very creditable or not, surely the distribution of religion in this manner will not be fruitless, and it is good to find these modern inventions being so nobly employed.

The Near East Relief is asking the people of America again this year to observe "Golden Rule Sunday" by the eating of a simple meal on the Sunday following Thanksgiving and giving the difference in the cost of the single meal and a big dinner to the feeding of the orphaned children in the Near East. These children have a simple fare every day and are glad for it. Their only guarantee of enough food to keep them from starving is the generosity of the American people. There are 105,000 bowls that must be filled every day. Food is the largest single item of expense—seventy-nine and one-half tons consumed daily. There were 132,532 orphaned children among the more than one million lives saved by the Near East Relief, 35,000 of which still remain in their care, and for which medicine and hospital supplies as well as clothing are a daily expense.

GENERAL ARTICLES

The Task of the Song Director

By H. E. Eppley

The song director has long been recognized in the program of religious worship. By some his place may not be fully recognized while by others it may be overworked. Music adds to a service of worship and to have the best music without a director is difficult to imagine. The term director, however, is rather flexible and may be misleading. It is possible that in the past some serious mistakes have been made just here which have gone unrecognized. Religious leaders, and evangelists in particular, are learning that song directors should be divided into two classes if the maximum results are to be obtained. They may be named as follows for the purpose of distinction: choir directors and evangelistic song directors. In the strictest sense these represent two distinct fields. In the common or working sense there must of necessity be an overlapping of the two fields. Each field will be given consideration thus showing the distinctiveness of each and the necessary overlapping in practical use.

The field of the choir director is by its nature more technical than the other. What is the task, stated broadly, of the choir director, as applied to religious worship? Stated broadly it is to assist the pastor in promoting the most intense, impressive, and inspiring spirit of worship. Ideally the pastor is the master of the situation. He is the general superintendent, to borrow a term from the business world. He is the master-mind and his judgments should command respect and attention. Therefore the choir director should consult the pastor and ascertain the nature of the service to be developed at the next worship period. He should then give much thought to the selection of the music to be used. The words should be studied carefully. The type of music should be studied with equal care. A harmonious blending of the two must be had if the atmosphere of the worship period is to meet the ideal of the pastor and lift the people of the congregation to the highest spiritual level. The choir must be trained with this one objective in view. It must be instructed in the spirit to be sought in the worship period. In other words the desired atmosphere of the worship period must be developed in the choir and then imparted to the congregation. To gain this objective the choir must be trained in spirit as well as in musical technique. It must render service and not perform. It must seek to produce the desired atmosphere of worship and not entertain. To reach such an exalted ideal a thoroughly consecrated leader and choir members will be a necessity.

What is the task of the director of congregational singing or of the evangelistic song director? This question would no doubt bring forth many different answers. These answers would all depend upon the vision each would have of the task. The answer herein given, therefore, may be considered just one. The task as the writer sees it is to prepare the audience for the preacher. The director may be said to be the forerunner of the evangelist. The time allotted to this work is important and fills a big place in any campaign. Evangelists have long recognized the value of this preparatory period and sought the best leaders available. What is the work of the director during this preparatory period? What is his program?

This first thing I should name in the work of the direc-



ELDER H. E. EPPLEY
Evangelistic Song Director

tor is to get a vision of the status of the audience as nearly as possible. This is sometimes easy while at other times it is exceedingly difficult. The occurrence of some calamity in the community which affects every one will determine the status of the audience even before it is assembled. In the absence of such or in normally quiet times a vision of the multitude of things which disturb the individual must be had. There must be a picture of an audience whose minds are filled with many and perplexing private problems. The importance of this cannot be over-estimated. The leader who fails here will not accomplish all that he should and may fail entirely in his work. The manner in which the status of an audience is obtained will differ according to the circumstances and the keenness and tactics of the director. Regardless of the acuteness of the situation and the difficulty of gaining the desired end the audience must not be allowed to feel with too much consciousness the attempt being put forth. It should be made to feel that the real purpose is to enter into worship rather

than to feel that it is being drawn away from anything.

The second task I should name is the selection of the type of music best suited for the occasion and the manner in which the singing of it is directed. Every service will present a little different problem. That which will bring the best results one night will fail utterly the next. An illustration will serve to make this clear. A few years ago the writer was summoned by wire to assist in a meeting after one week had gone by. Upon arrival he found the music had been given little attention and was at low ebb. He faced the task of doing in the remaining two weeks that which should have had three weeks' time. First one method and then another was used but not with the desired result. Finally after two or three evenings an exceedingly heavy devotional hymn was chosen. The audience was led in singing it in a half dozen different ways until finally the degree of devotion and consecration was secured which the director desired. That night the preacher preached different. The entire atmosphere was changed. After the service the people were saying: "that was a real service", and "the preacher preached the best yet tonight." The preacher on the way to the rooming place said: "The ice broke tonight." "Sing anything" is the poorest of advice. It does make a difference what is sung and when and how it is sung. Selecting the hymn is a real task.

The third task I shall name is the use of special numbers. These are expected and anticipated by the audience. What is to be their design or purpose? Are they to entertain or are they to fill a more important mission? Every special number should have purpose in it and should fill an important place in the service. It should contribute something toward the preparation of the audience for the message of the preacher. A special musical number, whether rendered by an individual or individuals or the choir, merely to entertain or display musical ability will not add materially to an evangelistic campaign. The music and the rendition should so weave into the spirit and work of the preparatory period as to advance the spirit of the audience a little nearer to the message of the preacher. This consti-

(Continued on page 7)

The British Empire and World Peace

By Dr. Edward Shillito. Article II.

(An outstanding church leader of England, Dr. Shillito spoke at the fourth annual Conference on International Relations From the Christian Viewpoint at Chautauqua under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches. He has been literary superintendent of the London Missionary Society since 1919 and is pastor of the Congregational Church at Buckhurst Hill, Sussex, England.

By request Dr. Shillito has put the significant parts of his address into two articles, of which this is the second.

When he points out that the supreme passion of England is for peace and that its great dread is of war, he interprets the heart of Americans as well. The American mind has become considerably confused as to method, but in many ways it has shown itself unwilling to think of war any longer as an acceptable means of dealing with international problems and settling disputes. The church is not unanimously agreed as to its responsibility in the matter, but there is coming to be pretty general agreement that the church can no longer bless war, nor to sanction it. Moreover, we should agree too that the Gospel of Christ is the only solvent of the world's ills, and that it points the way to international cooperation and good will.—Editor).

It may be claimed that the first interest of Great Britain as a nation is peace. The Briton who deliberately seeks war ought to be treated as a mental case. The very existence of the people of Great Britain depends upon the flow of trade. Anything that checks that interchange is dreaded. The breakdown of the normal relationships between nations means loss to others, but it means peril to the very life of the British Isles. Moreover the fact that its dominions are scattered on all seas is a sufficient reason for the dread of war.

The World War kindled within the hearts of Britons a strong desire to end war. It was the favorite slogan "The War to End War." Of the brave men who rushed to arms in 1914, there were few who delighted in war—there were many who willingly gave their lives as they believed to end this foul business. Their hopes are still unfulfilled in Great Britain; and the passion of those who fought for peace is fed by the memory of those who trusted us to carry through their hope.

Upon the strengthening of the League of Nations and the interpretation of its ideals, the mind of the Christian Church has been set from 1919 to the present hour. The League of Nations' Union has done much service through the press and the platform; while from the pulpits of Great Britain there has been a constant call to the Churches to give to the League of Nations that spiritual background which it needed.

In addition there is the World Alliance for Friendship Between the Churches. To this the best minds in the Church have given their time and service without stint; and a beginning has been made of a new fellowship of Churches, which may bring it to pass, that above the barriers of nations there will be the one Christian Church to speak the word of power, when the crisis comes.

There is much still to be done. In the modern world there are new forces with which to reckon. "Unless the Church is to surrender to pagan deities, Venus, Bacchus, Mars, Mercury, and Mammon, it must use the international road provided by the press." What is needed there is not propaganda for peace so much as a reasonable and continuous interpretation of the nations to each other. They ought to know the best in each other—not the worst.

The last battle for peace will be fought in the region of human thought and desire and longing. The one thing needed is the provision of new values. The Church of Christ has it in its power to set them forth. In Great Britain through the fellowship of Churches in Copee this is being attempted. In that Conference, which did not indeed adopt the pacifist position, it was definitely resolved by representatives from all the Churches assembled, that all war was contrary to the will of God, and the Churches were called to "condemn unreservedly and to refuse to support in any way, a war waged before the matter in dispute had been submitted to an arbitral tribunal, or in defiance of the decision of such a tribunal."

The Church of Christ in Great Britain is awakening to this call. It is well that it should be so, for in the long test it is with the Christian community in all lands that the issue will rest. "The Cross is the security of the world."

Meditations

By Egydio B. Romanenghi

Let us find our way into the great temple of meditation, that we may consider there, the thoughts, the lessons, and the examples which may afford greatest vigor to our personality. May there burn within our psyche the love of the beautiful, that the soul may be perfumed with the myrrh of great enthusiasm. To admire is to grow.

Our study centers around the following points: first, the tendency of our times; second, the gallery of great souls; and third, the man who has done most for the world.

THE TENDENCY OF OUR TIMES. As we study the intellectual currents and the ambient medium or circumstance of the age in which it falls our lot to busy ourselves with the harsh zeal of life, we find that it is not exactly an irreligious age but a realistic one. Our epoch is one that thirsts for the real, the true, the tangible. It is shot through and through with a passion for life inspired with a love for deeds.

Literature, science, philosophy, and religion are the four fountain heads through which one may study the tendency of a given age.

Poetry, to me, is sometimes, the truth transformed into sentiment. Science is the exact knowledge of the facts of nature classified and systematized for the scientists. Philosophy is the group of doubtful conclusions, which man, in

his pilgrimage toward the truth, has been deducing from this world full of secrets and mysteries. Religion is the application of the facts of the true science, of the real conclusions of philosophy, the revelation of God to our individual life and to our conduct.

In the literature of the day we have predominant the experimental novel of Emile Zola, the romantic realism of Maksim Gorki, and the mystical realism of Leon Tolstoy.

Do not look for life only with all of its realism, but search it out with all of its grief and suffering.

In science the theories of Darwin and determinism have taken life and have said that it is only the result of environment. Adaptation accomplishes everything. The sciences, which have the greatest attraction, are medicine, which is struggling viciously against death; psychology which has said goodbye to metaphysics and has reached out its hand toward physiology; and mechanics which by using the forces of nature economizes those of man.

The pass word, the very quintessence of philosophy, is "adaptation." Living means adapting oneself. He who does not adapt himself fails miserably. August Comte preaches "The how, not the why; the fact, not the idea." The words of Dickens' character in the novel "Difficult Times" may synthesize the tendency of our age—"Deeds, only deeds!"

THE GALLERY OF GREAT SOULS. In my eagerness to bring to the youth of my time a resplendent vision with which to fill the voice of the soul, a message which may cause them to abandon materialism and indifference, and the frivolity in which they revel, longing to give them a sacred and noble thing to think about; I penetrated with the greatest of modesty into the austere temple of History.

History is like a great art gallery where master hands have tenderly placed the likenesses of great men. Going through the spacious halls of the temple, I have contemplated the most noble figures that humanity has produced: Moses, Abraham, Jacob, Isaiah, Ezekiel, Buddha, Zoroaster, Rameses, Alexander, Caesar, Socrates, Plato, Epimenides, St. Augustine, St. Paul, Dante, Milton, Shakespeare, Cervantes, Michelangelo, Leonardo de Vinci, Beethoven, Wagner, Columbus, Gutenberg, Napoleon, Washington, Bolivar, San Martin, etc. All superior souls that form an auroral effulgence in the eternal sky of immortality. Among all of them I find only one life that may not be excelled, a soul which remains solitary on the highest peak of humanity. Great men are the archetypes of civilization, they are the synthesis of an epoch. With reason did Victor Hugo say: "As light is condensed into the flame each epoch is condensed into a man; in the meantime the man dies, the epoch ends and God turns the page."

The death of Dante is the final point of the thirteenth

century; the death of Shakespeare is the climax of the sixteenth century; the death of Voltaire is the wind up of the eighteenth century, after him can come the French Revolution.

"Institutions and society," says Emerson, "are the lengthening of the men who are opposite them." Only one here can modify a whole people. There are not many Leonardos di Vinci, there was only one, and all the artists of the Renaissance draw their inspiration from him. Maxim Gorki is a history full of symbolism. The mysticism of Leon Tolstoy pleases me but it does not satisfy me; Darwin, whom I respect as a scientist, interests me at times but does not convince me.

In my solitary moments, in my periods of meditation, I have called all these great men and they answered me. I was happy for a while, but I needed to call the one who has done the most for the world and he has satisfied all my desires.

I pity some of the students of my time. They have taken a four years' course and it suffices to throw overboard religious truths, to doubt the power of the Creator, to forget the precious blood of Jesus; yea, four years in College gives them the liberty to say the last word in every type of discussion.

(To be continued.)

Ashland, Ohio.

The Victorious Life

By Nora Bracken Davis

"How can I hear what you say when what you are is forever thundering in my ears?"—Emerson. "When every line and curve of your being are speaking the thoughts you habitually hold, when movements of your features and form are telling the thoughts which are with you in the silence, how can we hear the passing words? You talk to us but we do not see you; we see you in your past; we see your fireside, your family; we see the harmony or the discord in your life, the success or the failure of your efforts, carved in delicate tracery of lines on your face and figure."

These words apply to all of us. We can only become victorious as we conquer self. We may become quite successful in collecting and earning material things and yet lack character. So in order to be successful in life it is necessary that we study self to see wherein we are weak and then try to overcome our weakness and grow in strength. We must live the Christian life, the Christ-like life. Some day we shall be like him. But how can we become like him? To become like the Christ we must live a life of faith and prayer and of service for mankind. Then it is only by daily living a sincere Christian life that we shall finally, when we put off mortality and put on immortality become like him. Therefore if the teacher would be victorious he will follow in the steps of the Master Teacher; he will strive to live a Christian life, thus becoming an ideal for his pupils, exemplifying what he teaches.

"What we take as our ideals grow to be our masters—dumb; In the stillness they will mold us; like themselves we must become."

Not the good thing we accomplish, but the better thing we plan,

Not achievement, but ideal, is the measure of a man.

And the great God will not judge us merely as the men we are,

But by what we love and strive for, he will judge us—cloud or star."

The teacher striving for his ideals will become an ideal for his pupils.

In order to win the love and confidence of his pupils, the teacher must study human nature. He must cultivate the habit of seeing the good that is in others, and more than that, striving to draw forth the best that is in them.

He must have a generous heart full of love and kindness for his pupils and for all mankind.

In Milton's *Lycidas*, where he mourns the death of his friend Edward King, he refers to him as a good shepherd and shows how he will be missed by his friends and all those whom he leaves behind by the following expression: "The hungry sheep look up and are not fed." There are many hungry sheep and lambs continually looking up to the teacher for food. The true teacher will feed the sheep and the lambs. He will teach his pupils so that they will unfold and develop into the fulness of Christian life. He will do his work willingly and teach for the joy of the teaching, as Kipling expresses it:

"And only the Master shall praise us, and only the Master shall blame;

And no one shall work for money, and no one shall work for fame;

But each for the joy of the waking, and each, in his separate star,

Shall draw the thing as he sees it for the God of the things as they are."

Johnstown, Pennsylvania.

"Good and evil are so intertwined in the world that the purest soul may be caught in the coils of temptation and tragedy.—Snowden.

GIVING OUR LIVES

"We may be sure, although we know not how, we give our lives like coral insects, to build up, invisibly, in the twilight of the seas of time, the reef of righteousness; and we may be sure, although we see not why, it is a thing worth doing"—Robert Louis Stevenson.

ACTION

It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day-drudge kindles into a hero.—Carlyle.

The Inauguration of Jesus

By Rev. Bernard C. Clausen, D.D.

Author of "Pen Portraits of the Twelve," etc.

The early Christians revelled in the idea of Christ's triumphant return. They would greet each other with words which recalled this hope to their minds. It was the most precious tenet of their faith. Today it makes most of us uncomfortable. We think of its promise as a threat if quarrelling. We have made of the idea a bone of contention.

Some of us wish there were nothing else in the gospel. We try to make all passages point toward it and all parables teach it. We count that sermon lost which does not mention Jesus' return. And we are tempted to neglect everything else he said because we concentrate so on "his appearing."

Others of us wish the idea were out of the Bible altogether. We wish that Jesus had been content to reveal what he had to teach us about the nature of God and the ethics of life. If only he had not complicated the whole matter with this talk about "other-worldliness"! For this part of his gospel, which bulks so large in his teaching, seems to be less timely with each passing year.

The very figure of speech which he used has become worn into dinginess. He was constantly talking about his kingdom. Kingdoms are disappearing now. We do not pray that a kingdom should triumph over all other realms that might be used to put down his foes, that another place be reserved where we may reach the Kingdom and the blessings of God may be made real.

Neither did Jesus. Of course he used the word "kingdom," but wherever he uttered it, he tried to make plain at once that he did not mean a kingdom such as his disciples were talking about. He kept emphasizing its law of service, its conquest by love, and its promised coming here in our very midst. He taught us to pray: "Thy kingdom come. Thy will be done in earth as it is in heaven." There is

nothing in his idea of the quiet conquest of men's souls by the ideals of God which seems out of style to thinking men today.

People used to laugh at the idea that "at the name of Jesus every knee should bow," for they knew that the whole world could never hear his name shouted out at one time. But Calvin Coolidge sent his voice over the whole continent, and everybody could hear who listened. We used to ridicule the promise that "all flesh shall see it together." Yet radio will enable us to see anything we care to witness, however far away, in a few more years.

Every development of our years tends to make it easier to believe in the ultimate conquest of all life by Jesus. If you scoff at his methods, you prove yourselves out of date. For modern education is admitting that the only way to win people is not to hold conquest, by clever strategem, by a well-planned coup d'etat, but by passing the word along from life to life until we have all learned about him.

Waterloo has been fought. England was waiting for the critical news. Flares flashed the signals from hill to hill. Soon the word was reaching London. A watcher in a church tower caught the message, "Wellington defeated." Then a bank of fog swept in over the landscape, and the lights were blotted out. The watcher shouted down the sad words, "Wellington defeated," and all London was shrouded in gloom.

Suddenly the fog lifted. The signals were being repeated on yonder hill. "Wellington defeated—the enemy!" The words were shouted down to the anxious throngs below. London went mad with joy.

How much of the message have you read? "Jesus defeated" or "Jesus defeated all foes." Even so, Lord Jesus, come quickly.—C. E. World.

Syracuse, New York.

A Prayer for the Press

"A Book of Daily Prayers," written by the late Dr. John Henry Jowett, contains this petition for which all the goodly fellowship of the press will be duly thankful: "God of all grace, I pray for all who mold the opinion of our country. Bless all the editors of our newspapers and all whose ministry is in the public press. Illuminate their minds and elevate their lives that all their writings may be for the glory of their God." Never was there a time when the conscientious editor felt more deeply the need of divine guidance as he applied himself to his daily or weekly task of guiding the thoughts of others.—Christian Advocate (New York).
GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if he finds your wealth hoarded up in needless accumulation, instead of being sacredly devoted to giving the Gospel to the lost.—Dr. A. J. Gordon.

THE "FOURTEEN POINTS" OF HEART PEACE

1. To claim God as the reality of realities.
2. To practice persistently companionship with Christ.
3. To pray daily in simplicity and earnestness.
4. To read frequently the Holy Scriptures through devout spectacles.
5. To never lose an opportunity for thinking kindly of, and acting magnanimously toward, the other fellow.
6. To keep up the struggle for noble thinking.
7. To watch unceasingly for the best in others.
8. To cultivate the sense of humor.
9. To eliminate from our nature all vulgar and mean streaks.
10. To make the House of God our spiritual conservatory.
11. To mingle with and love children.
12. To make our dollars almighty in doing good.
13. To keep ever young in spirit.
14. To listen always with the idea of learning from every one we hear.—Southern Churchman.

The Task of the Song Director

(Continued from page 4)

tutes the ideal and will many times tax the wisdom of the song director.

These are a few of the major tasks of the song director. The prayer and hope of the writer is that they will help some one or some church in estimating the value of a song director in a meeting.

Write the Word

By Samuel Kiehl

No writer can please every reader. It should be the sincere desire of every writer for the Brethren Evangelist in some way to glorify the name of the Father; also, to be an inspiration along some spiritual line to one or more Evangelist readers. 2 Timothy 4:2 says, Preach the word; by inference also **write the word.**"

Some time before his arrest and crucifixion Jesus said, He that believeth on me as the scripture hath said out of him shall flow rivers of living water (John 7:38 Diaglot). The next verse (39) reads thus, But this spake he of the spirit which they that believe on him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified. The inference is conclusive, that after his glorification (ascension) those who truly believe on him immediately receive the Holy Ghost the Spirit of God (Acts 10:44-47). Having the Spirit of God, received by faith in Christ Jesus, dwelling in them they are children of God according to John 1:12 R. V. reading thus, As many as received him (Jesus), to them gave he the right to become (to be what they were not before they believed) children of God. First John 3:2 R. V. bears testimony to the same truth thus, Behold, now are we children of God; and Romans 8:16 R. V. confirms the preceding statements thus, The spirit himself beareth witness with our spirit that we are children of God. The preceding scriptures tell the whole truth in a few words as to **how** and **when** men, women, boys, and girls become children of God. These children having already confessed Jesus as Lord, and believing in the heart that God raised them from the dead (Rom. 10:9 R. V.) are fit subjects for baptism in a body (or stream) of water by immersion; in the name of the Father, and of the Son, and of the Holy Ghost according to Acts 8:36-39, and Matthew 28:19.

After baptism Paul, addressing them, and other believers says, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death (not into his grave)? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:3, 4). To these baptized children of God, whom Christ hath redeemed from the curse of the law (Gal. 3:13) he says, If ye love me, keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me (John 14:15, 21). Keeping his commandments, not from necessity, but from choice, is proof that we love him. The scriptures written for our special benefit during our Christian warfare, enabling us not to become weary in well doing, for in due season we shall reap if we faint not, are the following, soul-cheering words, Come out from among them (the wicked), and be ye separate, saith the Lord, and touch not the unclean thing (sin); and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:17, 18). To be a son or daughter of the Lord Almighty is greater honor, than riches, and glory, both here and hereafter, than to have possession and full control of all the wealth of the world.

Paul's prayer for spiritual men and women, that they might be filled with all the fulness of God (Eph. 3:19) undoubtedly consists in the living, working Spirit of God being in them (1 Cor. 3:16; Rom. 5:5), Christ living in them (Gal. 2:20; 2 Cor. 13:5), God dwelling in them, and they in him (1 John 4:15). By one, or all of these indwelling personalities is God daily working in every faithful believer both to will and to do of his good pleasure (Phil. 2:13). Truly, God is good. To all he saith, Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else (Isa. 45:22). To faithful believers he saith, All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. To every member of the

Brethren church he saith, Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you (1 Pet. 5:5-7). Blessed be the Lord and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort (2 Cor. 1:3 R. V.) Bless his holy name for that ever-present, soul-reviving comfort!

Believers in Christ Jesus, who, through faith, have God, the Son of God, and the Spirit of God dwelling in them are heirs to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:4, 5); when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore (dear Evangelist readers), comfort one another with these words (1 Thes. 4:16-18).
Dayton, Ohio.

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

LABORERS OR IDLERS?—Matt. 20:1-7.

"Shall this life of mine be wasted,
And this vineyard be unfilled?
Shall true joys pass untasted,
And my soul remain unfilled?"

"No! No! No! No!
Even faithful I will be,
And each precious hour redeeming,
Wait for thee, eternity."

TUESDAY

THE LOVER OF THE LOST—Luke 15:1-7.

"Jesus my Shepherd is;
'Twas he that loved my soul,
'Twas he that washed me in his blood,
'Twas he that made me whole."

WEDNESDAY

THE EVENING PRAYER—Luke 24:27-31.

"Abide with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!"

THURSDAY

THE DANGER OF NEGLECT—Matt. 25:1-13.

"Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now."

FRIDAY

THE SOUL'S REFUGE—Psalm 46:1-7.

He hideth my soul in the cleft in the rock
That shadows a dry, thirsty land;
He hideth my life in the depth of his love,
And covers me there with his hand.

SATURDAY

ONENESS WITH CHRIST—John 17:21-24.

"O, blessed fellowship divine!
Oh, joy supremely sweet!
Companionship with Jesus here
Makes life with bliss replete:
In union with the purest One,
I find my heaven on earth begun."

SUNDAY

LOVE FOR GOD—1 John 4:8-20.

"My Jesus, I love thee, I know thou art mine;
For thee all the follies of sin I resign;
My gracious Redeemer, my Savior art thou,
If ever I loved thee, my Jesus, 'tis now."

(Prepared by G. S. B.)

OUR DEVOTIONAL

The Mountain Top

By J. C. McBride

OUR GUIDE

If the clouds be full of rain, they empty themselves upon the earth (Eccles. 11:3).

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I set it (Isaiah 55:10-11).

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness (Acts 14:17).

And the Lord came down upon Mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount: and Moses went up (Ex. 19:20).

And after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light (Matt. 17:1-2).

Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man (Eccles. 12:13).

OUR OBSERVATION

There is one point in Southern California where twice as much rain falls, as anywhere else in all the surrounding country where the government maintains rain gauges. That point is Mount Wilson near Los Angeles, and has an altitude of 6,000 feet. My Sunday school class recently said the reason was, that it was nearest the supply, and another answer that it was higher up—both right.

As I stood on Lookout Mountain in Tennessee and looked out over Chattanooga and that part of the state I exclaimed it was a wonderful sight. We too can have a more wonderful conception of the beauties of God's handiwork when we climb to the mountain top and "view the landscape o'er."

The sunshine and rain are the two most wonderful blessings God gives to the earth. They are needed that the earth may bring forth her best fruits in due season.

Jesus Christ and the Holy Spirit were the two most wonderful blessings God ever gave to the people of the earth for they are both essential and must needs be that we may bring forth much fruit at the harvest time. Both are from Heaven and their abiding love, guidance, grace strength and protection cometh down from heaven, even as the rain cometh down, that all may partake of the Water of Life and grow strong by the grace of God.

Then if the mountain top records a greater amount of rainfall than the valley, why not seek the mountain top for God's blessings—getting higher up, or nearest the supply? So many Christians are content to rest peacefully in the valley of contentment awaiting the coming of the Lord. But not so with the mountain climber who strives to reach the top. His is a journey ever onward and upward. When he has at last reached the mountain top he beholds the wonderful things which God has prepared for them that love him.

When God came down on old Mount Sinai he shook the earth and changed the appearance of the whole mountain: then he called to Moses and said "Come up." Oh the beautiful words of Jesus when he says, "Come, ye blessed," and we are taken to the mountain of transformation and are given a view of the glory land where Jesus is the sunshine, and eternal joy is the raindrops of the water of eternal life.

And now, brethren, may I exhort you to search for

God's richest blessings on the mountain top in the fear of him who gave his Son for us, and may we seek to keep his Word written on fleshly tablets in our hearts as a witness of him in the earth.

OUR DESIRE

Oh, God, our Author and Creator of all things, we are truly glad that thou hast called us to come up higher, even to the mountain top, that we may see and understand the many riches in the glory land which thou hast in store for us. We realize our heavenly Father, that we must be lifted up by thy hand above the valleys of sin and apparent contentment before we can get a glimpse of the divine purpose of thy coming. Make us all better soldiers for the Cross that we may unite around the banner and together climb to heights of eternal glory in the name of Jesus our Lord and Savior. Amen.

Los Angeles, California.

All Bible Lands in One Trip

After Thrilling Adventures Amidst Scripture Scenes on an Unprecedented Journey, Dr. William Ellis Returns with New Tribute to The Old Book

Newspapers report the return to America of Dr. William T. Ellis of Swarthmore, Pennsylvania, from a ten months' tour of Bible Lands, wherein he has covered every geographical region mentioned in the Scripture.

Dr. Ellis says that, so far as he can learn, this comprehensive trip over all Bible Lands has never before been made by any one man, in either ancient or modern times. So accustomed are even church folk to consider simply Palestine as the Holy Land that it is with a measure of surprise that we learn how vast is the area comprehended by the Bible Story.

His travels took Dr. Ellis from Paul's Rome, down the Appian Way to Rhegium and Syracuse, in Sicily; throughout Greece and Macedonia; over Paul's route in Turkey and to St. John's "Seven Churches of Asia"; from Antioch, in Syria, where the disciples were first called Christians, throughout all of Bible-marked Syria and Palestine, (he was under fire in Damascus) and into the untravelled recesses of the Sinai desert; then, over all the way that Moses knew, through the length and breadth of Egypt, and across into Arabia, where he got within fourteen miles of Mecca, nearer than any undisguised Christian has ever before gone; afterward he traversed the Trans-Jordan region, with its still-standing ruins of cities where Jesus doubtless preached; subsequently he followed the route of Abraham and of the Hebrew exiles and of the Magi down into Babylon and into Ur of the Chaldees. This arduous search for Scripture sites ended in Persia, with a visit to Shushan, and its memories of Queen Esther and of Daniel and of Nehemiah; to Persepolis and to the ancient Jewish tombs of Esther and Mordecai in Hamadan.

Once in Arabia Dr. Ellis and Mrs. Ellis barely escaped with their lives, after a fight with the Arabs. "More interesting, and far more important, than any of our adventures is the mass of confirmatory and corroborative evidence we have gathered attesting the historicity of the Bible," said Dr. Ellis, after his return. "This expedition has fairly opened up a new field of Christian apologetics. To trace the entire geographical course of the Scripture story is to demonstrate in a compelling fashion that the Bible is a place book; and that its authenticity is supported by the extraordinary accuracy and reasonableness and unity of its geographical allusions. I have written a book for Appletons, 'Bible Lands Today', covering our travels; but there is not space between its covers for the whole thrilling tale of the new light which old lands shed upon the inspired record. Something like a revival of religion would ensue were the churches to give themselves to intelligent study of all the Bible backgrounds; and of Bible lands as a testimony to the Book."

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

MARTIN SHIVELY
Treasurer
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 10)

The Reports of the Spies

Scripture Lesson—Num. 13:1 to 14:45.

Devotional Reading—Psalm 95:1-7.

Golden Text—We are well able to overcome it. Numbers 13:30.

LESSON LIGHTS.

(From the Illustrated Quarterly)

The Situation. The Israelites had now come to the borders of the Promised Land. Between them and it was a natural defence of hills up which they must go to the higher land, and something of a wilderness. All that could be done for them in the 15 months since they had departed from Egypt had been done. They had had various experiences of God's goodness and power, and of the reality of his presence. They had a wise leader, religious worship, political organization, laws, food, and guidance. They had only to trust God and go forward, and in less than two years from leaving Egypt the land would have been theirs. The God who had delivered them with a mighty hand, who had made a path through the sea, who had rained manna and brought water from the rock, and spoken from Sinai, and entered into covenant with them, and was leading them by his visible presence—he bade them go up and take possession of the Promised Land. They should have trusted and obeyed.

The Second-Best Plan. But the people were afraid. They had been for generations slaves to the Egyptians, and had lost the initiative which belongs to a free and independent people. They were not trained in arms nor was their army fully organized. They had heard of the strength of the land and imagined more than they had heard. They begged Moses to send out men who should find out for them what they were to meet. Had they not been under the direct leadership of an almighty God this would have been the wisest thing for them to have done. But with their Leader it was only the second-best thing.

The Journey of Exploration. It is not at all probable that they went in one band, as that would have meant courting suspicion, and investigation, and would have defeated their purpose. They probably scattered in various directions, going as Egyptian travelers, for the Egyptians had held this country under their control at times, and were familiar figures there. There appears from the narrative to have been two main divisions of the spies. One, under the leadership of General Joshua went through the whole length of Palestine, 300 miles from Kadesh to the pass between the Lebanon mountains, "the entering in of Hamath" (v. 21), a city north of Damascus. The other, under the leadership of Caleb, a very shrewd observer, went only about 100 miles, as far as Hebron and the Esheol Valley a little beyond it. Caleb, in that case, returned first, and is mentioned alone in Numbers 13:30; 14:24 as mak-

ing a brave report; while Joshua, taking the longer journey, afterward joined Caleb in his courageous stand (Num. 14:6, 7).

The Two Reports. Both reports agreed in all the material facts, and the only difference in the reports was the deduction each made from these facts. The "evil report" of the majority asserted that Israel was not strong enough to conquer the cities and the people they had seen. The "good report" declared that they were able to so conquer. The first distrusted God and his promises; the second trusted him and accepted his promises in full measure.

Illustration. In the London Strand some years ago there was a series of pictures in each of which one element was omitted, and the readers were asked to guess what element was left out, and the change its presence would make. In one picture there appeared a man rushing forward with wild outstretched hands, while men and women were scattering in every direction to keep out of his way. He seemed like a homicidal lunatic escaped from an asylum, attacking a terrified and fleeing company. The element left out was merely a pocket handkerchief tied over his eyes. With this added the scene was transformed into a harmless game of

The element the cowardly spies left out was the presence and the power of God, and all that God had done for them in the past. It was an evil report of unbelief. They forgot that God was on their side, and that "one with God, is a majority." They dwelt on their own weakness and lack of resources, and forgot that all the resources of Almighty God were on their side. The good report of Caleb and Joshua took these into consideration, and their faith in God gave them courage to obey, though the way did seem blocked.

The Consequences. The punishment of this lack of faith was great. The ten men who brought the evil report died at once by the plague. All the adults who had had a voice in the decision were to perish in the wilderness. Only those who at the time of the refusal were thought to be likely to become the prey of the tribes in the land, and to suffer though they could not fight, were left alive to conquer the people their fathers were afraid to encounter.

The Courage of Faith. "Always and where faithless means foolish, faithless means cowardly." "Faith is the parent of wise courage, where duty is, which is God's voice, points, difficulties must not deter; when we have God's assurance of support, they are nothing." "We are cowed by opposing numbers, and forget the fact that the Bible is a long history of the triumph of very small minorities."

Church School News

By Prof. J. A. Garber, General Secretary

This new caption represents an agreement made by the officers of the National Sunday School Association of the Brethren church at the late General Conference. They agreed that the current name "church school" rightly emphasizes the fact that the church's school meeting on Sunday belongs to the church. It further stresses the fact of the church's responsibility for such a school.

The Past Year

The officers were greatly encouraged with the gratifying reports of the past year's work. Brother Stuckey, our Field Secretary, informed us of the hearty reception accorded him in his tours among the churches, and assured us of a determined effort on the part of our workers generally to make their schools count for lasting good. The Treasurer's report, presented by Dr. Shively, revealed the largest White Gift offering in the history of our organized work.

The Educator

A fine interest was manifested in the church school session of Conference when two strong addresses were given. Brother O. C. Starn spoke on "Evangelism Through Religious Education" and Brother N. V. Leatherman discussed "Missions in the Sunday School." President Beachler closed the period with a gripping appeal for "Bigger and Better Church Schools." These fine

messages along with other helpful articles may be found in the Brethren Educator. It is planned to make this monthly magazine increasingly helpful by adding to both general article and the lesson notes.

The Officiary

On the inside front cover page of The Educator the reader will find a complete list of our National Officers. Only a few changes were made. President Beachler continues his office for which he is so well qualified. Brother W. I. Duker of Elkhart, Indiana, was elected Vice President. Because of added responsibilities in connection with the College Endowment Campaign Dr. Martin Shively asked to be relieved as Treasurer of the National Sunday School Association and Prof. M. P. Puterbaugh was chosen for this position. He came to the college from Waterloo, Iowa, and has proven himself to be a fine church school worker in Ashland city and county. Prof. A. B. Cober of Berlin, Pennsylvania was elected Superintendent of the Adult Division and Mrs. H. M. Cook of Meyersdale was chosen Superintendent of the Home Department. Miss Etta Lichty of Waterloo had asked to be relieved of the latter position because of other heavy duties.

(Continued on page fifteen)

J. A. GABBER, President
Ashland, Ohio
R. D. BAERNARD, Associate
Mansfield, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Plans for the Committees

By Rev. Robert P. Anderson

Something Simple and Just a Little Different. Try These Plans

SWEET REMEMBRANCES

For Sunshine Committee

It has usually been left to the flower committee to carry remembrances to shut-ins and old people, but the sunshine committee may also take a hand in this work, for a change.

One simple and beautiful way is to make up small packages or boxes containing candy, and carry the boxes to old folks or shut-ins. In every package, of course, there will be a message from the society, perhaps a Scripture passage (selected by the superintendent). Old people like candy as well as young folks, and they do not get so much of it.

WATCH THE CHILDREN

For Lookout Committees

Lookout committees that are alive watch for children of Junior age that come into the community or Sunday school, and invite them to attend the Junior meetings; but often they neglect the small folks in their own homes, or in homes in the street. The lookout committee should have a cradle-roll. As the children grow to Junior age, the lookout committee should go after them and invite them to come to the meetings.

A good plan is to have a special meeting each year to which all the younger children are invited. This may be either a regular Christian Endeavor meeting or a social. The aim is to make the children feel that they belong to the Junior society even before they begin to attend its meetings, and that as soon as they are old enough they will take their places as members. We must not let the children slip away from us.

MISSIONARY TABLEAUX

For Missionary Committees

One way of giving the Juniors a fine idea of the teaching of the missionary book they have been studying is to present in a series of tableaux the main scenes described in the book. The missionary committee and the superintendent together will prepare for this. The superintendent (or perhaps a worker from the Senior society) will write out the tableaux and arrange them. The Juniors will help to get the costumes, which will be very simple. They may practice their parts before the meeting when the tableaux are to be presented to the whole society. It may be desirable to give short speaking parts to some of the Juniors. In this way a very impressive missionary meeting may be arranged.

THE SOCIETY'S BIRTHDAY

For Birthday Committees

The birthday committee, of course, will remember the birthdays of the Juniors and send to each one a greeting, as well as make recognition of the birthday Junior in the

meeting. A special prayer should be offered in the meeting for every Junior who has a birthday. But besides this, the birthday of the society should be remembered. Place a small bouquet on the table as a birthday offering to the society. Have an older person tell the story of how the society was formed. Read the names of the superintendents who have served it. Tell of some of those who have graduated into the Intermediate or Senior society. Sing a birthday song. A few touches like these will add interest to the meeting.

A WINTER AND SUMMER PARTY

For Social Committees

Supper should be served at this party. Have two tables, one for the Juniors whose birthdays fall in the first half of the year, or the summer half, and one for those whose birthdays fall in the latter half of the year, or the winter half. On the winter table have a small Christmas tree as a centerpiece; on the summer table, a bouquet of flowers. The decorations will be in keeping with the ideas of winter and summer. Have contests between the summer group and the winter group: a spelling-bee; a verse-finding bee; Christmas games; summer games, like skipping rope; football played with balloons, fans

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 10.)

Four Men Who Carried the Torch. Matt. 4:18-22

Last month, if you attended Junior Christian Endeavor on Torch Sunday, you had a very important lesson. Do you remember it? It was about Jesus, the Light of the World. All of these Torch-bearers who carried torches before the time of Jesus were preparing the way for him. Then Jesus came and his light was greater than any that had gone before. Jesus possessed all of the qualities that we have talked about. Jesus' light was so bright that men have been lighting their torches from his great Torch all these years and it still glows just as brightly as ever.

While Jesus was here on earth he gathered men around him. These men went with Jesus day after day and each day they would see the bright light of Jesus' qualities. Can you think what some of these qualities were? There was Helpfulness and Love and Faith and Prayer. Then there was Truth and Patience and Sympathy. Oh, the quali-

ties of Jesus are too many for us to name, aren't they? Well, these men who went with Jesus caught a part of the great Light and their own torches burned brighter and brighter. Then you remember, Jesus was taken from them and they were left. At first, it seemed to them that they could not go on. Even after they knew that Jesus had risen from the dead showing that his Light was the true and living light which would shine forever, these people felt that they could not go forward without him. Then, Jesus sent his Spirit into their hearts and soon their torches were shining brightly again and they were going about telling people about the Light of the World.

Four of the men who had been with Jesus a great deal were two sets of brothers. Peter and Andrew were brothers and James and John were brothers. These men were very important in starting people out to tell the Gospel story. There was one special quality that was in the Torch of Peter that I think we should talk about. Peter possessed a quality that we have talked about before. Others may have had it but Peter showed it especially. This quality was broadmindedness. Do you know what that means? It means having the kind of mind that will be considerate of the views and the rights of others. It is the kind of mind that will try to give other people their place at all times. I'll tell you about Peter being broad-minded. But first, I want to ask you to try to think up the qualities that made these other Torches in our lesson burn bright. I'll give you a hint just for a little starter. All of them must have had Faith in Jesus for you see all of them were Jesus' followers and went about the world telling about him.

One time, the only people who knew about God were the Jews. When Jesus came he chose his helpers from the Jewish people and so when Jesus had gone away and left his helpers to carry the Torch over the world, a lot of them thought that the Light was only for the Jews. For a long time Peter felt this same way. Then one day, he had a dream that he could not understand. Later he was called into a Gentile home, that is a home that was not Jewish. There he was surprised to find that the people wanted to know about Jesus and the Light of the Spirit of Jesus shone among them. Then Peter realized that the Gentiles had just as much right to the Light of the World as the Jews, so he baptized these people. So Peter was the first man to be broad-minded enough to receive the Gentiles into the church.

Bible References

- M., Oct. 4. John's torch. John 1:6-9.
- T., Oct. 5. Paul's torch. Acts 26:17, 18.
- W., Oct. 6. Many torch-bearers. Acts 8:4.
- T., Oct. 7. Peter lights a torch.
Acts 10:44-48.
- F., Oct. 8. Making new torch-bearers.
Acts 16:32-34.
- S., Oct. 9. The torch in Rome. Acts 28:23.
Le Raysville, Pennsylvania.

Send Foreign Mission Funds to
LOUIS S. BAUMAN,
 Financial Secretary Foreign Board
 1330 E. Third St., Long Beach, California.

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio.

A Japanese Missionary to Formosa Head Hunters

The head-hunting savages of Formosa had been very free from epidemic diseases until the Spanish Influenza struck them, as it did all other peoples twenty years ago. This great curse had come upon them, they argued, because of the Japanese occupation. They therefore swore vengeance and one day the Japanese community at Karenko was suddenly surprised by a savage attack from the head-hunters and revenge was secured when the savages carried away the heads of 26 Japanese.

Among these men that lost their lives in this savage attack was the father of Inosuke Inoue, then a student at the Seisho Gakuin (Bible School) in Kashiwaga Yodobashi, conducted by the Oriental Mission.

The Samurai way would have been to have sworn vengeance; to have gone among the head-hunters as a soldier or policeman and to have killed a number of them. Young Inoue however, was trying to follow Jesus Christ and he remembered how when Jesus was nailed to the cross he prayed for his enemies. Therefore Inosuke Inoue resolved to go to the head-hunters and teach them the Christian way of life.

In preparation for the work he studied medicine one year and learned many practical remedies and how to help in emergencies. With this preparation he went to the natives in the mountains of Formosa with a message of peace and good-will and a desire to help.

He found them very suspicious at first but gradually he won their confidence and found that they had many admirable qualities. Their idea of the Supreme Being is that of an "All-seeing eye" to see all the deeds of men. He sees such bad deeds as stealing, therefore there is no stealing among the members of the tribe.

The life was most simple and the hardships not a few so that his health broke down and he returned to Kyushu and spent three years in evangelistic work there.

When he had learned the language of one of the tribes called the "Taiyaru," he returned to the head-hunters, consisting of about 35,000 souls. There are still about 135,000 savages in the seven tribes.

Mr. Inoue spent seven years at a settlement in the mountains called "Karapai" and gave himself unstintedly to the people to help them in any practical way that he could and to teach them to know Christ and his Gospel. During all his time his work was carried on as a personal enterprise. While his work was a labor of love he did receive some gifts from the savages in return for his medical aid. With this and native fruits and occasional help from friends in Japan he managed to carry on in a life almost as simple as that of the natives.

Mr. Inoue has just published a study of the head-hunters of Formosa, and has just succeeded in getting a supporting committee organized through the cooperation of the

Tokyo KyoKwa Doshi Kai. Among those who have thus taken the responsibility of securing financial support for Mr. Inoue's work are Mr. Hampei Nagao, Judge Watanabe, Dr. Takada, head of the Nanko Hospital, Mr. M. Tsuge, of the Japan Oil Co., Mr. B. Tada of the Taiwan Sugar Co., Mr. B.

Fukunaga of the Keisei Sha Publishing Company. This committee have undertaken to raise Yen 2,500.00 per year to support Mr. Inoue's self-sacrificing work.

Mr. Inoue told his story recently before 500 pupils of a public school of Tokyo at the invitation of the principal who introduced him as the Livingstone of Japan.—(From the World's Sunday School Association).

Our Relation to the New Turkey

(Excerpts of an address at the Conference on International Relations from the Christian Viewpoint. The author spent 16 years in the Near East and is said by church leaders to be an authority on that section of the world.)

"There is no more controversial subject before us today, than the question of what our relation to the new government of Turkey should be. It seems to be exceedingly difficult to lay aside old prejudices and the backward-looking habit and to believe that the intolerance and fanaticism that have characterized the Turk in the past can be really undergoing changes so remarkable that they leave us bewildered.

"Of deep significance, however, is the fact that workers in Turkey, whether in educational, missionary, philanthropic, financial or commercial work, are strongly in favor of the ratification by the United States of the treaty with Turkey. These are the people who have seen the most and understand most deeply and sympathetically what Turkey is trying to do.

"If the realities that have braced us in Turkey within the past three years had been prophesied five years ago we would have called them dreams of a disordered mind.

"Let us list some of the changes, far-reaching in their possibilities, without embellishment and without superlatives.

"The abolition of the Caliphate which has removed for all time the menace of Pan-Islam.

"The separation of the state from the domination of religion.

"The closing of the old Mosque schools, which were centers of fanatical teaching, and the reorganization and secularization of education.

"The adoption of a new code of laws, patterned on the Swiss, repudiating the authority of Islam.

"The branding of polygamy as illegal and the reorganization of the social life of Turkey on a basis of equality of the sexes.

"The translation of the Koran into Turkish.

"The adoption of the Western calendar, from the birth of Christ instead of the Hegira of Mohammed, a stepping forward six centuries from December 31, 1341, to January 1, 1926.

"The emancipation of women, endorsed by the government and recognized as an essential of progress.

"The attempt to come abreast of Western civilization as shown in drastic reforms in dress and in the fields of science, agriculture and economies.

"There is an intensity of nationalism in Turkey that we failed to understand. The Turks' new consciousness that they have been different and that their civilization has been behind that of the West makes them supersensitive to an unusual degree. But they have been persistent and fearless, braving the antagonism of conservative Islam and the criticism of the West. They are making mistakes, to be sure, and probably more will be made in the future. These are to be expected. Instead of scorn, ridicule and unbelief, should not our attitude be one of patience and understanding with this country that is showing its desire to move forward?

"In all history there has perhaps never been a movement that offered greater opportunity for Christian effort than the church has today in the Near East. The field is swept clean of traditions that bound it. A Moslem government has thrown aside the rule of Islam, has emancipated its women, and by its persistent desire for Western civilization has opened the way for the entrance of Christian ideals.

"I hold no brief for the Turk and his deeds of the past. I do hold the strongest brief for the future peace of the world which will come the more surely from our recognition and appreciation of the efforts of a nation to throw off the old shackles of ignorance and fanaticism and to move up into the civilization of the world.

"The backward look that shuts Turkey out will strengthen misunderstandings, race prejudices and intolerances. The forward look that draws Turkey in is toward the future peace of the world and will prove the answer of Christian influence in the Near East."

The report of the finance division of the Board of Education of the Presbyterian Church shows that this denomination has during the past three years given \$7,110,000 to colleges and to Christian work at state universities. In the South, West Virginia with one college and one university center has pledged \$350,000, and Arkansas with one college pledged \$30,000.

NEWS FROM THE FIELD

ASHLAND MEMORIAL-ENDOWMENT CAMPAIGN

Meyersdale and Summit Mills Churches Make a Splendid Gift to Ashland

These two churches are served by one pastor and are only about four miles apart. This group at one time consisted of three churches, which included Salisbury. Many of the members of the last named place moved away and only a small group was left, so that church property was sold and the work centered in Meyersdale and Summit Mills. Meyersdale is a thriving town of about seven thousand. We have here a fine brick church and parsonage. Summit Mills is a country church, located in a thickly settled community. Brother Herbert Goughnour is the pastor of both churches. Meyersdale is located in Somerset county and you can find people in most all our congregations that can trace their ancestors back to this county. The pastor and people gave me every consideration and I rejoice with them in the support given to our college in the campaign. Here like all the mining sections in Pennsylvania, was suffering financial reverses and business depression.

The Meyersdale church had recently spent quite a sum of money in church improvement and remodeling their pipe organ, but did not hesitate in doing their best for Ashland. The total amount of the Meyersdale gift was \$2,368.04.

The Summit Mills congregation which is small in numbers, put the campaign over the biggest for any church of its size yet this was due to some large gifts, the total being \$2,632.00.

The combined gift of the Meyersdale and Summit Mills congregation was \$5,000.04. This we consider a mighty fine piece of work for these people. So they boost the dial around for another \$5,000.00 mark.

W. S. BELL.

NEWS OF THE COLLEGE

The enrollment in the college department is about what it was last year at this time, 285. The Seminary enrollment is also about the same as usual. We have had some new enrollments in this department which promise well. Miss Minnie Deeter one of our missionaries to Africa enrolled recently for a year's work. Any friend who wants to help any of our missionaries while in school should write to me.

The Saturday courses will be started the first Saturday in October and will be as large as usual according to present indications.

Professor and Mrs. Anspach are now at the University of Michigan where Professor Anspach will take work this year.

The Campaign

The local campaign is getting under way. We have had a good many preliminary

meetings and are at this writing trying to organize the county. No one who has not gone through such a campaign can properly appreciate the great amount of work involved. Mr. W. L. Miller of New York, who is here to organize the work, takes over the main burden. He came here as a stranger to the school but in the short time he has been here he has become enthusiastic about our claims, ability, and the general outlook for success. The campaign will be over by the end of October.

The prospects for a good year in athletics are good. We have a good group of men this year. You will want to read the Collegian to get the results of the games.

EDWIN E. JACOBS.

IMPORTANT FACTS ABOUT THE PENNSYLVANIA DISTRICT CONFERENCE

The Conference will be held at Berlin, Pennsylvania, beginning Monday evening, October 4 and closing Thursday evening, October 7. It will be ONE DAY SHORTER this year than in the past. The Berlin church is well equipped to entertain the conference and urgently invites all to come. Night's lodging and breakfast will be furnished free

in the homes. Dinner and lunch will be served at the church for a reasonable cost.

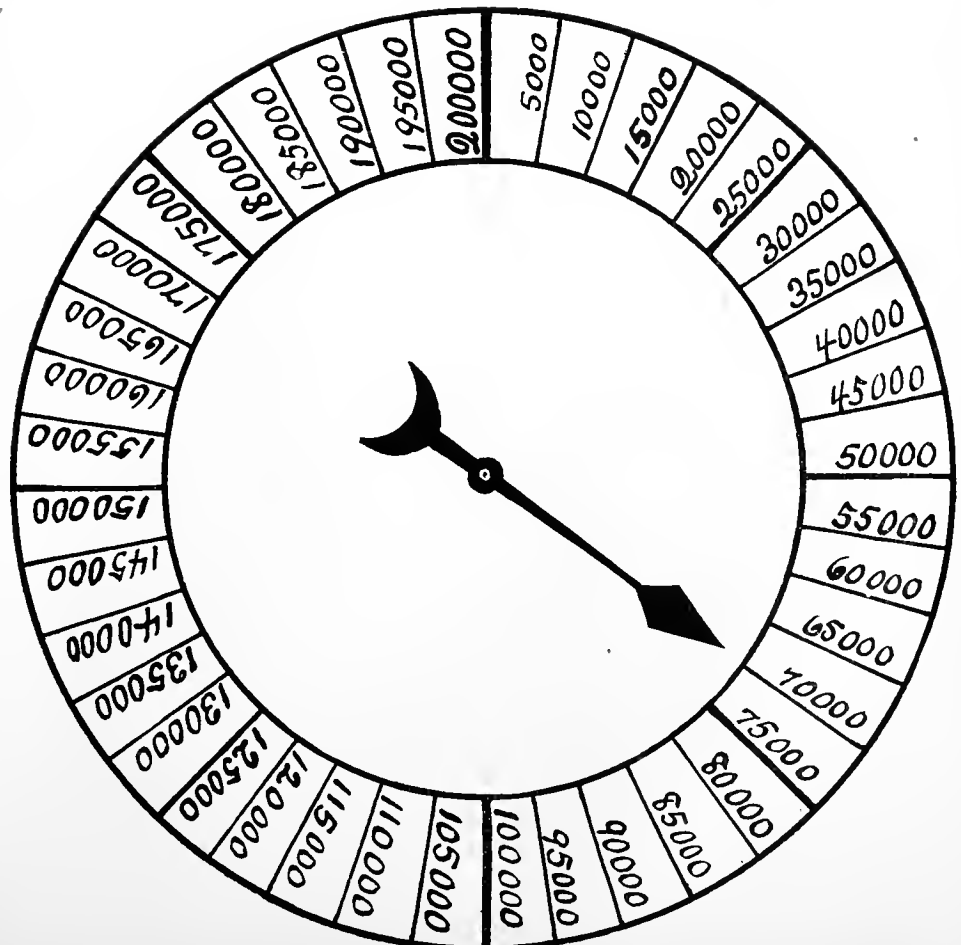
ALL REGULAR REPORTS are to be given on Tuesday morning and that in writing. This includes Statistician's, District Evangelist's, Ministerial Examining Board, District Missions, and all other regular reports. Some churches wait until conference to bring their district missions apportionment. You MUST have it in the hands of the Secretary, Brother Trent, by Tuesday morning or it will not be included in the report.

No church will be acknowledged in membership nor her pastor nor delegates be given membership in the conference unless her full conference membership dues are paid. This is a rule the Conference Membership will strictly enforce this year without exceptions. Carelessness will not be excusable along this line.

The Program is one of the strongest possible. The Committee has been at work for six months planning it. It is not a hastily thrown together affair, but a definitely planned program. We believe it to be a well rounded, instructive, inspirational program that will care for all the varied interests of the district.

Now, each speaker and each organization has been assigned a definite period on the program and will be expected to stay within that period. Discourtesies of running over on another's time will not be allowed. Please plan your messages accordingly and avoid embarrassments.

Come prepared to secure a vision of larger



things for the District and to vote bigger, forward looking, programs of expansion and apportionments. Bring your problems, but bring your faith and courage also.

Moderator, CHARLES H. ASHMAN.

A NOTICE

The purpose of this notice is two-fold. First, to remind the good people of our Pennsylvania District that our Conference will be held in Berlin October 4-7. The Berlin church is preparing to take care of a large delegation. Let the pastors urge their people and come with a full quota of delegates. Second, to give directions. Some have been inquiring as to how to reach us. Berlin is on a highway connecting the National and Lincoln, leaving the former near Grantsville and the latter at Jennertown. Those traveling on the Pennsylvania railroad will come through from Johnstown on bus. You can leave Johnstown as late as 5:30 P. M. and be in time for the evening session. Those traveling on the B. & O. will come from Meyersdale or Garrett—the latter is nearer—on the bus. If any come in from the west on train No. 16, miss the bus at Garret and will phone me from there, we will send a car for you. We are praying for a great conference.

Berlin, Pa. W. C. BENSHOFF.

CHURCH OF THE BRETHREN PLANNING TO SERVE THE CAUSE OF WORLD PEACE

Our Church and World Peace

Among the outstanding acts of our last Annual Conference was the decision "To instruct our General Welfare Board to prepare a statement of our church's opportunities to serve the cause of world peace." This should lead to crystallizing the best thought of the Brotherhood on this question, which is one of the most vital and timely questions of our generation.

There is one way in which the situation of the church of our day in relation to this question differs from that of the church of our forefathers: in the former period of our church this was not held to be a practical question. It was then far from being an issue in the affairs of any nation. It was then purely "academic," and therefore, of no practical interest to the general public. This was the light in which this question was held in the eyes of the people generally. But at the present time how astonishingly different is the situation! World peace is now one of the foremost questions of the day in every civilized country in the world, and in our own nation is rapidly becoming a public issue—or political issue, if you please. In my own State, Illinois, the leading issue between two of our recent candidates for the United States Senate was the question of being for or against the World Court. Even down to the election of aldermen in Chicago this issue came to the front. "No World Court for George Harding," read a big street banner in Chicago last spring.

How, then, does the situation of our church today in respect to war differ from the situation of our church of yesterday? Is it not in that we are forced to face the question in the form of a practical issue? Only two days ago in the assembly of the League of

Nations at Geneva, when a statement was made that Germany's entrance into the League of Nations would undoubtedly cause controversies, the quick retort was made by a leading statesman: "It is better to have a battle with words than a battle with bullets." This puts the issue in clear-cut terms. Differences of opinion between countries are bound to exist; indeed, must be expected to increase in number as the nations become more closely associated in their dealings with each other. How, then, are these differences of opinion to be settled—with words (reason and justice) or with bullets and poison gas and liquid fire? In other words, by the operation of law applied by the World Court, or by the war system, which our own country is the last to give up in favor of the World Court? Our own nation is being forced to take a stand on this issue. Is our church going to be forced to take a stand on this question? Or is our church going to consider this issue in the light of an opportunity to declare her position on this question, as the champion of Christ's teaching on the subject of taking the sword, and of regard for human life?

What statement will the General Welfare Board prepare as setting forth the church's opportunities to serve the cause of world peace? Perhaps the Board might be aided in the preparation of this statement by those who have been attempting constructive thinking along this line. There must be a number of such thinkers; for instance, some in the church which originated this query—the Harrisonburg (Virginia) church.—George Fulk, in *The Gospel Messenger*.

THE DOUBTER

Yes, Jim was a doubter, and gen'rally speakin',

I never boost doubters a bit,
For faith is the virtue I'm prayerfully seekin',

And doubt in my creed doesn't fit.

But any unb'liever like Jim wuz, God bless him!

His doubtin' most gladly I'll sing.
Quite certain 'twill never react and distress him

And leave in his bosom a sting.

When anyone "whispered" some neighbor or other

Had gone, "it was rumored," astray,
Jim would ask, "Do you know?" and the story would smother;

"I doubt it!" he coldly would say.

And his doubts were so chillin to gossip and scandal

That few ever tackled him twice.
For findin' they couldn't use Jim for a handle,

Their "talkin'" would end in a trice.

Yes, Jim wuz a doubter, as I wuz a-sayin'
"Tales" had to be proven to him.

And while for more faith all my life I've been prayin',

I'll boost any doubter like Jim.

—Philip Burroughs Strong, in "The Christian Evangelist."

CULTURE OF GREECE AND CROSS OF CHRIST

It is interesting to observe how through all the centuries Christians have held to the Cross. Very early Christians have felt the impact of Greek culture and the influence of Greek thought. The friends of Christianity themselves did their utmost to turn it into a philosophy congenial with the philosophies of the day. But there were innumerable simple-minded people who had found that Christ and his Cross had power to transform their characters and instincts, and they clung to the Cross as the great rock foundation against which the flood beat in vain. Tertullian pointed out that men did not care to die for a compromise between the faith of the church and philosophies of the heathen world. I remember that Bishop Phillips Brooks says somewhere that the easy faiths are always the weak faiths. And it has always been true that when Christianity has yielded to the temptation to let itself down to the level of popular thought it has soon lost its power to stir men deeply and to change the lives of sinners.—Bishop Edwin D. Mouzon, in *The Missionary Evangel*.

SUDS

If a man has washed his face it isn't necessary to leave some of the soapsuds on it as an evidence of the fact. The absence of dirt, rather than the presence of soapsuds, is the all-sufficient proof. And if the preacher has dipped into science and philosophy in his studies, he will not need to smear his discourse with technical terms or direct references to the text-book or names of authorities in order to afford evidence that he has invaded those fields. Unless he can show evidence of it in clear thinking and in the clearer light he is able to throw upon life's everyday problems, the scientific or philosophical soapsuds will not help him or his cause. The message may well carry the clean face of genuine scholarship, without the suds. When the suds are made too conspicuous—by constant reference to books and writers and the use of technical terms—it is pretty safe to conclude that they are used to hide the dirt.—Religious Telescope.

WHEN YOU HAVE READ ALL THE REST APPEALING TO REASON

"Request" is a stronger word than "command." However little it may sound so, it does work out that way. Ask the employer who has made the test, the one who has taken his employees into his confidence, who has requested their co-operation in elimination of waste, saving of time and other elements of profit and loss. The manager of a Cleveland hotel says he effected a forty per cent saving in the breakage of crockery and glassware by taking the hotel employees into his confidence and securing their co-operation in a reasonable effort to save and stop the waste. Invariably it works out that way. Here lies the difference between appealing to reason and unreason, to sympathy and indifference. A request suggests equality, a command, inferiority. Business that has made this discovery is far ahead of the other kind.—The Continent.

A STORY FOR OUR LITTLE FOLKS

Two Little Shoes

"Is she asleep?" whispered the Left Shoe from under the edge of the bed.

"Sound asleep," answered Right Shoe, who was where she could see little golden-haired Betty, now sleeping soundly in her little white bed.

"My, but we've had a busy day!" laughed Left Shoe. "I could hardly wait for night to come to talk it over with you, dear. I wanted to ask if you saw all the things I did. But of course you did."

"I don't believe I missed a thing," whispered Right Shoe. "No, not a thing in all that wonderful park. It kept me busy, though, I can tell you, keeping up with so many interesting things. I did enjoy the merry-go-round, didn't you? And the swings and the seesaws were such fun. But the slide! O, that quite took my breath away! We were first up so high and came down so fast. It really was the most fun of all. I was afraid, though, I was going to get skinned up. Those poor Brown Shoes—that belong to Bobby Jones! How sorry I feel for them! They must have a hard life."

"Why, I didn't notice them," answered Left Shoe. "Isn't Bobby Jones just full of play? Don't ever be sorry for any of the Shoe family if they belong to a child who is full of play. I mean a child who loves to romp and skip and run. You know yourself, dear, that shoes enjoy helping the child run fast and skip lightly. Why, we have so much fun when Betty plays as she does."

"O no, it isn't that," said Right Shoe. "They would love it if he were just full of play. You see, I got acquainted with them at the shoe shop yesterday when we were there to be half-soled. They were there for the same purpose, and I had quite a long talk with them while you were with the shoe man. I haven't had a chance to tell you about it. They said that he made them do so many things that were unkind, and they were so unhappy. He made them step on little ant houses after the dear little ants had worked so hard to make their home. He kicked a little dog and stepped on a cat's tail. They said they wouldn't mind so much how he treated them if only he wouldn't make them do unkind things. He has almost scorched them several times putting them too close to the stove to warm his feet. He always steps right into the muddiest places, so that they just can't keep themselves looking clean. They wouldn't mind so much if he wouldn't make them step on dear little ant hills and do things like that. Why, when his mother called him the other day, he ran and hid and wouldn't go in. They tried so hard to take him in the house, but he wouldn't go for a long time."

"Poor dears!" sighed Left Shoe. "Aren't we fortunate to belong to such a dear little girl as Betty! Don't you enjoy helping her skip along when she goes so cheerfully on an errand for her mother? When she runs to meet her daddy, she is always happy and bright. She is loving and kind to everybody. She has never made us do one unkind thing.

I was so excited the other day, but I might have known better than to worry a minute. A beetle was lying on his back and couldn't get up. As we passed by it I felt myself being lifted right over him. O, I thought for a minute that Betty was going to make me step right on him! Of course I should have known she wouldn't do a thing like that. She only turned him over gently with her foot, and he was so thankful that dear Betty—"

"Sh-h!" said Right Shoe, "isn't she waking up?"

"No, only turning over in her sleep," whispered Left Shoe, peeping up into the little white bed. "But we'd better go to sleep ourselves, dear; we must be ready for our dear Betty in the morning. I heard her mother say she was going to take her to see her grandmother tomorrow. That means a happy and a busy day for us, you know. Good night, dear."

"Good night and pleasant dreams," answered Right Shoe, half asleep already. -- Our Little Ones.

CHURCH vs. CONGREGATION

A crowd is a congregation. A congregation is not necessarily a church. To gather a congregation, a mere crowd, in a single place is one thing. To organize that crowd, to weld it together in Christian fellowship, to mold it into an achieving church, is another thing, and a much greater thing. You can have a congregation without any effective organization, without real fellowship or sense of cohesion; but you cannot have a church without these elements. A congregation is a mass of unorganized material. A church is that same material after it has been "fitly framed together", built "into a holy temple—a habitation of God in the Spirit."—United Presbyterian.

Plans for the Committees

(Continued from page 11)

being used to strike them instead of the feet. Use some of the common games as well. The book, "Successful Socials," contains a lot of information about socials and games for them.

A DOLLAR MEETING

For Prayer-Meeting Committees

This meeting should be a contest between two sides. First make out a list of points to be given for various things done by the Juniors in the meeting: one point for a sentence prayer, one point for reading a clipping, five points for giving a thought in the speaker's own words, five for giving a recitation. Call the points cents instead of points. See which side can make the most money in the meeting by piling up the larger number of cents. Send out invitations to attend this meeting. On the cards of invitation draw a dollar sign. Announce the meeting as a dollar meeting. The new name and the idea of making money will make the meeting a little different from the ordinary.

CHURCH SCHOOL NEWS

(Continued from page 10)

Some Plans

Inasmuch as Brother Stuckey plans to resume his school work at Princeton he will not be engaged in active field work this year. He was continued in office as a voluntary worker, and holds himself in readiness to render such service as he may find possible. He did a very commendable piece of work in the field during the past year, and we, as well as our workers who learned to appreciate him and his work, are happy to know that he will continue to aid the work with his pen (or typewriter) and voice. The other officers and departmental leaders stand ready to assist schools within reach of them. Pastors and superintendents will do well to avail themselves of this personal aid. In addition it is planned to print some leaflets dealing with various phases of the work.

And Now

It is important that we get started promisingly with a real rally day service in every one of our churches. Make the watchword "Bigger and Better Schools" and show such a worthy objective can be realized in each school.

IN THE SHADOW

YETLEY—Myrtle Huldah Haynes was born at Garwin, Iowa, September 4, 1904, and departed this life at the Deaconess Hospital, Marshalltown, Iowa, August 10, 1926, aged 21 years, 11 months and 6 days.

She accepted her Lord and united with the Carlton Brethren church in November, 1915. She had always taken an active part in the church and Sunday school work. At the time of her death she was a teacher of the Junior class. Her class will miss her for they all loved her. I am sure her life will go on as an uplifting influence in the lives of these boys and girls for her example was always the best.

She leaves to mourn her departure her husband, father and mother, five sisters, one brother, and a host of other relatives and friends. The writer was called and funeral services were conducted in the church, assisted by Rev. Carl Helser, just as she had directed.

AUSTIN R. STALEY.

THE TIE THAT BINDS

MACKEY-EDWARDS—On Tuesday evening, September 7, 1926, at the home of the bride's grandfather in Portland, Oregon, the wedding of Mr. Hattie Myron Mackey and Miss Grace Allera Edwards was solemnized. Only the members of the immediate families and a few close friends of the bride witnessed the ceremony. The contracting parties were attended by Miss Neva Edwards, sister of the bride, and Mr. Ralph Mackey, brother of the groom. On the morning following the ceremony the happy couple left for an extended auto trip through Oregon and California. After their return they are to make their home near Sunnyside, Washington. These young people have many friends who wish them every happiness. Ceremony by the writer. J. C. BEAL.

MINNICH-MINKLER—At high noon on August 4, 1926, at the Commercial Hotel, Yakima, Washington, Mr. Gerald Minnich and Miss Vernice Minkler, both of Sunnyside, Washington, were united in marriage in the presence of the members of the immediate families. Mr. Minnich is a member of the First Brethren Church, Sunnyside, Washington, and Mrs. Minnich is a member of the Baptist Church. They will make their home in Sunnyside where Mr. Minnich is in the employ of the Sheller Motor Company. Their many friends wish them every happiness. Ceremony by the writer. J. C. BEAL.

LICHTY-FUERST—On the evening of August 7, 1926, at the home of the bride in Grandview, Washington, occurred the marriage of Mr. Frank P. Lichty and Miss Emma Fuerst. A large gathering of the immediate families and old friends witnessed the ceremony. Mr. and Mrs. Lichty were the recipients of many beautiful gifts. Both the contracting parties are members of the First Brethren church, Sunnyside, Washington. The bride, for a number of years, has been a most successful teacher in our Sunday school. Mr. and Mrs. Lichty are to reside on a ranch near Sunnyside. The best wishes of the entire church and a host of friends are theirs. Ceremony by J. C. BEAL.

A REPLY TO THE CATHOLIC BISHOPS ON THE MEXICAN SITUATION

By Manuel G. Preto, Mexican Consul

In the columns of the press on September 16th appeared a statement by the Catholic Bishops of the United States in which the administration of President Calles was referred to as "a tyrannical government." The same article contained the statement that the Mexican Catholics are "the real champions in Mexico of religious and civil liberty."

In the interest of fair play I ask place in the press of the United States to place certain facts before its people.

The only possible basis upon which the Catholic Bishops of this country can charge the Mexican government with being a tyrannical one is the insistence upon President Calles' part that the sovereign will of the Mexican people as expressed in its constitution must be obeyed by everyone, irrespective of their position in society; that the Arch-bishops and Bishops of the Catholic Church in Mexico must obey the law just as the humblest citizen must obey it.

No statement has ever been made by the Catholic Hierarchy of Mexico that the laws which President Calles insists must be obeyed are in any way extra-legal. They have, however, arrogated to themselves the right to say that these laws should never have been placed in the constitution; and not only have they refused to obey them, but some of the Bishops have issued statements saying that the laws of the church are superior to the civil laws of the country. It was this attitude of the Catholic Hierarchy that brought about the present so-called "religious crisis."

The statement of the Catholic Bishops of the United States that the Catholic Hierarchy in Mexico is "fearlessly resisting armed force in defense of the inalienable rights of man," is not in consonance with the known facts. Not one priest in Mexico was driven out of a single place of public worship. Not an attempt was made by the government to interfere with the spiritual functions of the church. Upon President Calles' refusal to abrogate the provisions of the constitution, which in his oath of office he had sworn to obey, the Catholic Hierarchy of Mexico left the churches and refused to administer in public places of worship the consolations of religion to the people.

As to the assertion that the Catholic Hierarchy of Mexico are "the real champions of religious and civil liberty," I beg leave to submit the following facts, all of which can be verified in histories of Mexico, written, not by Mexicans, but by well known writers of the United States, such as the historian, Bancroft.

A quarter of a century after the people of the United States had achieved their independence and founded a government in which church and state were absolutely divorced, the Bishops of Mexico were still conducting the Inquisition.

A half century after independence had come to the United States, the Bishops of Mexico were supporting the forces of reac-

tion in that country which guaranteed to the church special privileges, including responsibility only to ecclesiastical courts and recognition of the Catholic as the only religion allowed to be taught in Mexico.

Nearly a century and a half after the United States had become a free nation, the Mexican Bishops were supporting the militarist, Victoriano Huerta, and their spokesman in the United States, Bishop Francis C. Kelley, was publicly denouncing the presence of the Protestant ministers in Mexico as an insult to its people and charging them with making atheists and infidels of those influenced by their teachings.

These facts disprove absolutely the claims in the statement of the American Catholic

Youth

We have heard the trumpets calling
Youth.

We have seen their proud reply,
Laughing as they leapt to die,
Boyhood in their battle cry.

We have heard the World's tears falling
For slain Youth.

Lads transfigured to redeemers, Youth,
In a moment grown sublime
Saved the smitten hope of Time,
Cleared the way that life might climb
On toward God—our saints, our dreamers,

Holy Youth.

Still a sterner strife is calling Youth.
Madness beats upon the gates
Of old selfishness; age prates,
Cavils, queries, hesitates,
Nearer roars the storm, appalling
All but Youth.

—Youth that hears diviner voices,
Youth

That has faith in brotherhood,
Courage to attempt a good
Only visioned yet, that would
Build a world where life rejoices,
Generous Youth.

Still we hear the trumpets calling
Youth

On to heights beyond the tread
Of the Past, though brightly led
By young spirits of the dead,
Souls that sprang from bodies falling,
Shining Youth.

—Katherine Lee Bates.

Bishops that the Catholic Bishops in Mexico are "the real champions of religion liberty."

As to the record of the Mexican Bishops in Civil Liberty, the following incontrovertible facts are submitted:

On the 16th of September, 1810, a humble Catholic priest raised the banner of revolt against the Spanish tyrants. His name was Father Hidalgo. For this offence he was excommunicated by the Catholic Bishops, and suffered a most cruel death at the hands of the Spanish rulers. Another Catholic priest, Father Hidalgo. For this offense he was excommunicated and killed.

When the Spanish power fell, the Catholic Bishops of Mexico backed the usurper, Itur-

bide, who proclaimed himself Emperor and continued the special privileges of the church. For the next forty years the Mexican Church Hierarchy, as a matter of absolute record, supported every reactionary government and attacked every liberal one.

When, in spite of all they could do, it seemed that the liberal elements in Mexico were to triumph under Juarez, the Archbishop of Mexico went to Europe intrigued with Napoleon Bonaparte III, brought a French army to Mexican soil, and placed Maximilian Archduke of Austria, on the throne of Mexico as Emperor, supported by the bayonets of an alien army. For years the soil of Mexico was drenched with the blood of its people by this French army, whose presence there would have been impossible without the influence of the Catholic Hierarchy.

Always their record has been one of opposition to all enlightenment that the statesmen of Mexico struggled to bring to his people. Always has the Catholic Hierarchy been arrayed on the side of the huge land owners, who kept the peons in a state of virtual slavery. Every liberal principle has been anathema to them. The enlightened social legislation which the Obregon and Calles administrations have sought to put into operation has found in the Mexican Hierarchy the most bitter opponents. Being themselves seekers of special privileges for the church, they have championed the special privileges of the great land owners, the financial interests, and that large industrialists there are in Mexico.

How little care they for the physical interests of a people impoverished by ten long years of revolutionary struggle is shown by their deliberate backing of what they term a "boycott." The announced intention of this plan was to create financial and industrial chaos in Mexico. They helped thus to compel the government to continue the special privileges which the Hierarchy has never ceased to struggle for.

New York, N. Y.

The number of residents served by each city letter carrier varies from 1,200 to 1,500, according to the topography of the district served, figures published by the Post Office Department reveal.

ANNOUNCEMENTS

EVANGELISTIC SONG DIRECTOR

I have had seventeen years' experience distributed over the following lines of service: pastoral work, evangelism, Y. M. C. A. Boys' Work Secretary, chaplain in boys' camp, song director and soloist. My services as song director, personal worker and general helper is offered to Brethren pastors and churches. Special easy terms are offered to Brethren churches only. Terms and dates furnished upon application. Reference furnished when required.

H. E. EPPLEY.

L. B. 266, Winona Lake, Ind.

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The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



What Does the Pastor Owe his People?

"Jesus saith unto him, Feed my sheep."

THE BRETHREN EVANGELIST

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EDITORIAL

What the Pastor Owes the Church

Last week we considered the subject, "What the Church Owes the Pastor," and promised a further consideration of the complementary subject, "What the Pastor Owes the Church." It is profitable to have a general understanding of the mutual responsibilities of pastor and people. The pastor naturally feels the need of and yearns for an understanding on the part of his parishioners of their relationship and responsibility to him and the work in which God has made him a leader. This situation will be frankly faced on the part of the people most quickly and honestly when he is willing to acknowledge freely and sincerely what he owes to them. And it is with the purpose of encouraging such a frank acknowledgment of the mutual obligations of the parties to this sacred relationship that we offer these suggestions.

In the first place the pastor owes it to his people to keep himself unspotted from the world, to live a life that is holy and blameless in all respects. He should keep himself separated from the world and free from worldliness. If any one is to respond to the divine pleading to "come ye out from among them and be ye separate" and "touch not the unclean thing," surely it is the pastor of the flock. To him comes first and with supreme force and insistence those reproofing words of the Great Apostle, "Be not conformed to this world, but be ye transformed by the renewing of your mind." Nothing is more fundamental and indispensable to a successful ministry than just this. It is the sheerest folly for any one to presume to be a leader of a people of God without first having decided fully and definitely to break with all worldliness and carnality and to live the life of the Spirit. And not only must he keep his own conscience free but he must be regardful of the consciences of others; he must be blameless. It is easy to say that the preacher has every right that the layman has to mingle with the things of this world, and from the standpoint of strict justice, possibly he has. But he has a higher responsibility as a leader in righteousness to seek to keep ahead of his people in spirit and conduct, to live above the commonly accepted standards, that he may be able to point them the way and be an example unto them. From this standpoint he has much less right than his members to indulge in questionable amusements, to be a party to an unworthy enterprise, to be actuated by ulterior motives, to be given to gossiping or carelessness of speech, to be inconsiderate of the feelings of others, disregardful of his promises, neglectful of his financial obligations, or extravagant in his expenditures. In every way he should seek to walk circumspectly, scrupulously blameless,

a true light shining in the darkness of the world, to the glory of the Lord Jesus Christ. Every pastor owes it to his church to be that sort of a man.

He owes it to his church to be wholly devoted to the work of the Christian ministry. He should feel the compulsion of Paul, Woe is me if I preach not the Gospel. He should feel himself divinely called and ordained to his holy office, and it should be the supreme purpose and ambition of his life to be able to give the finest possible account of his ministry. Nothing should be allowed to divert his attention from his high office, nor to divide his interest and effort. He should feel himself dedicated and consecrated to the one great work and should concentrate his whole being upon it. Paul's slogan should be the constant aim and determination of his life, "This one thing I do." There is little chance for failure when a minister of the Gospel is wholly devoted to his ministry, and that is what the church has a right to expect.

The pastor has an obligation to keep his mind fresh, vigorous and growing. He should be continually enlarging his vision, increasing his knowledge, broadening his sympathy and searching deeper into the wells of truth. One of the undisputed claims of the pastor for an adequate salary is to this very end, that he might be able to secure for himself the needed equipment for a constantly growing mental life. And the man who fails to insist upon this right, or to use it when he has it, is cutting short his future and lessening his usefulness. That man will certainly be held responsible for depriving the church and the Kingdom of his largest possible service. "Feed my sheep", says Jesus to his undershepherds, but how can they when they starve themselves mentally? Who knows how many a lean congregation owes its condition to a lack of mental energy on the part of the pastor?

The pastor should take care that his soul is kept growing and expanding and becoming richer in grace continually. Only so can he lead his people to a higher plane of spiritual experience, and only so can he be accounted worthy in the sight of God. We are sometimes inclined to become so professional in our work that we all but lose the sense of our own spiritual need. We forget that we are but humble children of God, whose only hope lies in keeping our souls struggling toward the shining goal, just the same as those whom we lead. There is a tendency against which we must guard, of studying God's word merely for the sake of getting some new truth to pass on to those whom we are to teach, without taking the time to prayerfully meditate upon it and endeavoring to build it into our own lives. It is primarily a problem of keeping conscious of our own need and of maintaining a thoroughly sincere attitude in our devotions and a never-ceasing hunger after the righteousness of God. Such a desire will not encourage, nor permit him to become neglectful of the spiritual welfare of others; it will make him more concerned, and he will be less professional and more sincere in his efforts.

Furthermore he must keep the flame of evangelistic fervor burning in his soul and seek to spread the fire into the hearts of his people. The church must never cease to share the holy passion of Christ for the saving of the lost—that is its great mission, but we cannot be surprised that it wanes when the pastor's heart cools in this regard. That outgoing, seeking, yearning, wooing spirit that pervaded the life of Jesus expresses the very heart of the Gospel, and he who has lost this, has lost the real life and power of it.

An outstanding obligation of the pastor is to fellowship freely and frankly in the homes and social life of his people, entering into their tasks and problems, sharing their joys and sorrows, encouraging them in the Christian way and inspiring them with Christian ideals and ambitions. The pastoral duties constitute an exceedingly big field of ministerial opportunities and responsibilities, and they are as varied as they are large. He who fails here, fails at one of the most strategic points of his ministry, and denies the church of one of its most important means of growth. Sometimes we hear a lament because of the heavy demands of the churches for this type of service, but that very demand points to the vital need of it. Jesus himself set the example with a personal ministry of remarkable success, and from that day to this that personal touch has never ceased to occupy an important place in the church's program, when it has been characterized by vitality, aggressiveness and growth. It is an essential part of the pastor's work and the church has a right to insist on it.

"Reprove, rebuke, with all longsuffering", that is a part of the pastor's responsibility, though a part which no one likes to be called upon to discharge. But there are times when the reproof must be given, and even the rebuke administered, but it must be done in love and kindness and by a heart that is full of sympathetic understanding and patience. And here it is that the fellowship and intimate relationship that is built up between pastor and people by means of the personal contact or pastoral work, serves him well and enables him to carry out such disciplinary measures as are necessary with that wisdom, tactfulness and kindly concern that increases the chances of success many fold.

The great function and responsibility of the minister of the Gospel is to preach. Everybody knows that, of course, and it would be unnecessary to mention it in this connection except to say two things about it. First, the preacher owes it to his people to preach a full Gospel, and second, to preach it in such a way that Jesus and his great work will become outstandingly real and powerful, filling the whole horizon of the worshippers, while the preacher remains in the background unnoticed. It is no easy matter to keep self in obscurity. The tendency is to let self stand out so prominently that Jesus himself is scarcely seen. Or the sermon bulks so large that the Gospel story is obscured. That is human nature, but it spoils the preaching and makes of it a vain show, wholly unsatisfying. The hungry souls of men want to see Jesus and not the preacher; they want to hear his message of hope and consolation and not the wisdom of man; they want to be thrilled by the story of the cross and not by any feats of oratory. And they have a right to the kind of preaching that will satisfy.

And finally (though we have omitted for want of space many things we had in mind to say), the pastor owes it to his people to intercede for them before the throne of grace. Every earnest pastor does this, but we all need to ask with the disciples of old, Lord, teach us to pray. We need more earnestly and constantly to implore God in behalf of those intrusted to our care. The people possibly do not depend on, nor desire the exercise of the minister's priestly functions as they once did, but he must not, and will not, permit it to die out. So long as we have the record of the deadly earnest intercession of Moses and the incomparable high-priestly prayer of our Lord, and so long as we have faith in the divine promises and such evidence of human need, the true shepherds of the Lord's flocks will continue to intercede in their behalf. So, may God help us all to the kind of pastors the churches have a right to demand, and help the churches to do their full duty to their pastors, for the sake of the Kingdom's progress.

EDITORIAL REVIEW

Dr. C. F. Yoder gives encouraging news regarding the work at Huinca Renanco, in the Argentine, where, as a result of a week's meeting, eleven confessed Christ, and the love feast was observed with forty communicants present. At Rio Cuarto two publicly accepted Christ and a number await baptism.

Brother J. L. Kimmel, pastor of the mission church at Fort Wayne, Indiana, notifies us that his address is changed from 918 East Rudisill Boulevard to 535 East Leith Street, Fort Wayne, Indiana. Those interested please take notice and make the change on your own mailing list.

Brother Glenn Carpenter, prominent lay leader of the Ardmore church of South Bend, Indiana, reports the holding of Home Coming Day and the change of pastors on that day. Brother B. H. Flora, who has served the church well for more than a year, retires and turns the work over to Brother Edgar Duker, who is to give the church every Sunday service. Brother N. V. Leatherman of the First church was one of the preachers of the day.

The Ohio conference program is to be found in this issue and some good things are in store for those who will be privileged to attend. Churches ought to see to it that they have their full quota of delegates started on their way to Fremont on Tuesday, October 19, and instruct them to stay throughout the conference. The pastor of the entertaining church, Brother S. C. Henderson, gives some instructions as to how to reach Fremont in a special notice.

We are reproducing a pastoral letter sent out by Brother C. C. Grisso, pastor of the Warsaw, Indiana, church, to his parishioners,

because it is a good letter for any church and is an excellent plea to increased loyalty and activity, of which all our churches stand in need. Accompanying this letter was a splendid picture (an electrotype reproduction) of the entire Grisso family. We bespeak for them the loyal cooperation of the Warsaw church in their forward movement.

From the Bedford county circuit in Pennsylvania we are pleased to have another of Brother W. S. Crick's quarterly reports. He is able to show a steady progress in all three churches of his parish. At Raystown the work was strengthened by one addition by baptism and two by reconsecration. The Bible school work at both New Enterprise and Yellow Creek is being strengthened. We appreciate Brother Crick's regular and excellent reports, and we hope a goodly number of our pastors may catch the spirit and write often.

Dr. W. S. Bell, Endowment Campaign secretary, reports his canvass in the Berlin church of Pennsylvania, where he found a very loyal and sacrificing spirit manifest. This splendid church has recently built a noble sanctuary at a cost of \$65,000, but they did what they could for the college nevertheless. Brother W. C. Benshoff is the loyal and able pastor of this people. Their gift was \$905.79. The Listie church, which is being served by Brother Walter Nowag, who carries this work along with his secular work. This church subscribed \$250, which is good considering their numbers and financial strength. A total of \$1155.79 is added to the endowment fund this week, which makes the grand total \$70,632.63.

Dr. G. C. Carpenter, one of our most regular correspondents and who always writes an interesting letter, tells of his vacation trip and of the various points of interest that came within the scope of that trip. A church is wise that makes possible to its pastor such a profitable vacation trip. Not only the pastor but the church benefits thereby, and we hope more of our pastors will find it possible to avail themselves of such privileges. When Brother Carpenter and his good wife returned they found the church redecorated, due to the initiative and financial strength of the ladies' organization of the church.

Brother R. A. Hazen, secretary-treasurer of the Ohio Mission Board, informs us that the payments on apportionments have been coming in splendidly from the churches. However there are several that are back somewhat and we hope they will make an effort to clear the slate before the Ohio Conference at Fremont. The actual situation will be reported and placed before the conference and you will not want your church to be shown up as being in debt. The only way to avoid such embarrassment is to pay up, or make arrangements with Brother Hazen for the payment, before Conference.

Brother F. C. Vanator, the energetic pastor of the Canton, Ohio, Brethren church reports the laying of the cornerstone for the new church plant which is in the process of erection. This congregation has made very commendable growth in recent years and with the larger equipment which this new church will make possible, and the very prospective field in which they are situated and which they are doing their best to take possession of, the future is bright indeed. Dr. R. R. Teeter, as previously stated in these columns, gave the special address of the day and other ministers assisted in the services. Brother Vanator is proving himself an able leader and his people are giving fine response. The prayers of the brotherhood are requested for this work.

You will be interested in President Jacobs' news of the college this week. He makes further statement regarding the burning of the gymnasium and that arrangements are being made to carry forward the athletic program of the year notwithstanding this severe loss. It occurs to us that this misfortune which the college has suffered ought to cause the brotherhood to come forward with financial support in a way that will wipe out the handicap and cause the disaster to turn out to be a blessing in disguise. Nothing is more vital to the life and future of our church than our church school, and it would be to turn this disaster into calamity if we should allow it to be the means of hindering Ashland College in its development and holding it back from its large place of service in the church and the world. It appears that this incident is going to have a quickening effect upon the local campaign, and if so, surely it ought to have a like effect on the still more important campaign in the brotherhood.

GENERAL ARTICLES

One In Christ

By N. V. Leatherman

Christ prayed in his great intercessory prayer, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one."

Certainly this short quotation is sufficient to influence our minds and hearts to a certainty of Christ's desire for the unity of his followers. This is a day when much is being said about church union. Hence we believe our subject is a point at issue. There are some communities where denominational lines are being entirely eliminated in order to build a union of churches. The Scripture above is very often quoted to bring the different minds together for this purpose. Most often the larger argument for the consummation of these unions is a type of economy so often proposed in America, an economy which disregards the future and more wholesome principles. Some of these efforts have met with success to the grief of the devout. Others must be commended for their sensible positions taken and good results attained. That certain congregations in the Brethren church will be called upon to make their decisions for or against such movements, there seems to be very little doubt. That these decisions might be made right, our people should be sure of Christ's idea of ONENESS.

Furthermore, some are asking, are we not as Brethren making the requirements for applicants entering our beloved fraternity, more rigid than God has made for entering into fellowship with himself? The reasoning is, that God does accept and fellowship those of other persuasions, people who do not do the things we practice, thereby demonstrating his grace better than we. What shall we say to these things? What mind shall we have, and how shall we respond?

There is no doubt remaining as to the urgency of Christian unity. "That the world may believe that thou hast sent me," is the burden of Christ's prayer. Which church shall I join? seems to be a stumbling-block to some today. Especially of those who want to find all possible reasons for their holding aloof from the church. The Mohammedans think their prophet was greater than Christ because of the separateness of Christ's churches and the union of the Mohammedans, which union of course is held fast with the threat of death over the head of every Mohammedan. Certainly the Christian church has lost much power in testimony, by reason of its divisiveness. But how can we be one? If the Brethren church holds fast to the things which has made us a denomination among Christians, will we be hindering or giving aid to what Christ had in mind by being ONE?

It is with these thoughts in mind, that we approach our subject, "One in Christ." And we take the position that we will be supporting the interests of Christian unity in our day, by holding to the Faith of our Fathers. This position may seem fanatical and absurd or crude, but because our mind and heart are persuaded after this fashion we must take it. And we take it to the point that we would urge it upon our general consideration.



ELDER N. V. LEATHERMAN
Pastor First Church
South Bend, Indiana

Three things make Christians one. They are, truth, sentiment, and expression. Our experiences in life verify this assertion. A mob is a mass of people with one fact or truth before them, a criminal in jail. They all think alike about that crime. They all feel disposed the same way towards the criminal. They all make a dash for the jail. Our political parties gather in conventions and make their platforms. Politicians proclaim their platforms so that the people think and feel about them like they do, then go and vote their tickets. Our denominations likewise form their platforms, magnify their teachings, get others to think and feel with them about these truths and act accordingly.

Now our position grows out of the fact, as we believe, that it is better for each denomination, to hold fast to and proclaim the truths they have, than to do like so very many are doing today, calling all our differences non-essential, thereby proclaiming many truths which God has given, of no value, or of no consequence. Liberty can never be gained by ignoring the truth. "Ye shall know the truth and the truth shall make you free."

Truth is what it is. Our thinking never makes the truth. All men may be liars; but God is (true) faithful. Our thinking about God, does not make God. God is, he was and ever will be. Our thinking never made electricity. It always was, since the present order of the earth at least. So it is with Christian truth. Our different denominations do not make God's revelation of truth to themselves. Yet our Christian unity depends upon whether or not we see God and think about God and his Word. (This article does not permit the discussion of the veracity of the Word.) In other words, we do not make the truth, but should allow the truth to make us. In no other way can we be one. The neglect of first principles always means divisiveness. The holding to first principles should mean unity. And for the Brethren church to break away from the truth God has established in and through his ordinances, as well as other doctrines means that we are separating from the only power in heaven and earth which can make for unity.

Other men than our own admit there is loss in breaking away from what God has plainly told us to do. If our views of truth are heterodox, or not correct, then let us change our views. But if they are orthodox, who are we to disregard what God has spoken? And may we know, that the argument and persuasion against our position is not so much that we are in error, as that we are foolish for keeping so-called non-essentials, and our forbidding full standing membership to those who do not think like we do about the practice of ordinances. If we require for membership in our church things which God has declared, we are right. If others do not stand for these truths, through either ignorance or carelessness, that is their error and our responsibility certainly must end by standing for the truths ourselves and in every way possible trying to bring them to see as we do. Surely Christians in other persuasions cannot say we are pointing a "better than thou" finger at them. For as a people we must still pray, "God be merciful to me a sinner." We do stand for the ordinances as a unity. May God help us to stand a unit in all his teachings.

Oneness in Christ also means one in sentiment and expression. When we see things alike we will be moved

alike and act alike. May God give us wisdom to demonstrate these things. One large reason why many do not agree with us is on account of other sentiment in relation to our teachings. This sentiment is made by home conditions and surroundings, as well as by church and school influences. Sentiment is the way by which the heart and mind are made plastic to receive the truth. Folks accept the truth of redemption when their hearts are made plastic by their thoughts of the suffering Redeemer. Too much of our presentation of truth has been to the abuse of sentiment.

We can reach the hearts of others by remaining faithful to our teachings when we ourselves exercise a proper

attitude. Some men cut their influence in the church tremendously, not because they do not stand for the truth, but because they present the truth in such a way that raises a sentiment against, rather than for it. Our Lord's teachings and parables are wonderful examples of presenting truth in a taking way, that does not abuse sentiment in favor of the things he taught. We must not only create an interest in the truth, but stimulate a sentiment in favor of it. Folks must be made to think and feel alike about God's truth. Then can we expect them to yield and obey alike. Then can we expect a Christian unity. For such it is. Let us be one. But may it be God's way. South Bend, Indiana.

Home Religion

By Wilbur Brenner Stover, Missionary to India 1894-1920

Family Prayers: The Present Need

(We are indebted to Elder Stover for this first of a series of monthly messages which he has agreed to contribute on "Home Religion." Brother Stover writes out of a rich experience and on a most vital subject and we hope his desire to stimulate a greater interest in home religion may bear fruit among us.—Editor).

Having spent half my life on the Mission Field in India, and in the last five years having been in a great many of our home churches, and of course, in many more of our American Christian homes from New York and Pennsylvania to California and Oregon, I have a very definite conviction that Home Religion is of the utmost importance both to our individual and to our national life, and that when functioning properly such will find vital expression through the daily family prayers. There is a very respectful atmosphere in many a home; husband pays all due regard to his wife, and she shows him every deference; children are kind one to another and have respect for their parents; yet there is something wanting, there is no expression of religious life and fervor, no expressed attitude towards God, when the family worship is not there. The good folks of such homes do not realize the lack, nor yet feel the coldness, but they who have become accustomed to such daily prayers of the family certainly recognize the difference, even if they do not comment upon it.

As a boy in a Pennsylvania home where the family prayers were regularly held in the evening, I came to realize a value which I could not express. I also came to feel that if people had any worth while religion, it was sure to find expression in this way. No one ever said as much to me, but I instinctively caught that feeling as a result of my parents' attitude to worship. On my going to Illinois at the age of sixteen, I was in the home of good farmer folk, whose religious life was commonly recognized. In the evening we went to bed without prayers; my astonishment and disappointment were complete. I was not yet a confessed Christian, but in my room I knelt down by my bedside and prayed for them, these good people who had not enough religion to call the family together and pray together. In the morning I was called early, with the added word, "We are about ready for prayers." This mellowed me, and again I prayed, this time that God would forgive me for my hasty judgment of others. We always had prayers in the evening; they in the morning. I had not known.

We may apologize as we wish, and our apology be never more sincere, yet before those who know what the daily family worship in a home group is, and what it means to every individual in the group, neglect of this service is tragic. There are from 8,000 to 10,000 foreign students attending our colleges and universities. They are here for a few years, then will return to the mother country, from which they came. One of these, a Chinese girl, was invited into a good hospitable home to spend the Christmas holidays. When leaving, to return to her school, her kind hostess expressed the hope that she had enjoyed her

vacation. Imagine the good lady's chagrin when the laconic reply was given: "In our country we have in every home our household gods, and some time is given daily to their worship. I have enjoyed my stay, sure, and you have been very kind to me, but in your home I have missed the worship."

There are three things to be remembered, if we wish to make our family prayers most profitable; first, a **Regular Time**. Dr. Jowett once said: "At seven o'clock in the morning, I confess to a natural bias for the prayer room." He had accustomed himself to the hour of prayer, and when the hour came, the spirit came also. Any old time will not do, if we seek the best results. To pray only when an emergency arises is pure selfishness. Having a fixed time, either morning or evening, is almost an essential. Some one has said it is better to have prayers in the morning, for it takes more grace to live well in the day than to sleep well in the night. Of Dr. Alexander Smolie it is written: "The family life must have been very beautiful. The father and mother and two boys had family worship, always twice a day; immediately after breakfast in the dining room, and then about nine o'clock in the evening in the drawing room. On Sunday nights they always sang 'The Lord's our Shepherd.'"

Second, the daily worship will be at a **Regular Place**. The place becomes sacred with usage. The Lord will hear prayer, wherever offered, if offered in a right spirit. And that's the point exactly; a regular place helps mightily to enter into the right spirit, that spirit shared by all. The family worship looks to the needs of all. This principle of religion will flourish in the home.

Third, the daily worship will be most valuable with **Everyone Present**. Not by compulsion, but by the creation of a healthful desire, will this be accomplished. When one is absent he misses something. Such realization cannot be created on the spur of the moment; it is the result of usage and experience, and comes into one's thinking like a gentle rain comes upon the earth. And it is not a matter of the imagination. A college senior was necessarily absent from the morning prayers of his home for two consecutive days. When on the third day he was home again, he said: "I tell you, Mother, it makes a difference." The recognition of this fact every Christian parent desires to have injected into the spiritual equipment of his child: **there is a difference between the lives of those who find time to pray and those who fail to do so.**

These three points are to be remembered if we would have a family worship worthy the effort; a regular time, a regular place, and every one present. The baby may not know what is doing, but as he lies looking around, or perhaps trots here and there while all others are kneeling, he will get his first impressions of God, and no one can possibly tell just when. These first impressions will be acquired in the home. And they will be more lasting than if acquired anywhere else. But he who never has time for family worship will not agree to that.

Mount Morris, Illinois.

Meditations—Second Installment

By Egydio Romanenghi

The man who has done most for the world.

Great men have been named but now I bring forward the man who never wrote a book, who never won a battle, who never composed a musical chord. I have seen the sepulchres of great men. Their monuments stand glorious but solitary. There is only one man whose grave no longer exists, but which at the same time is guarded by love; one man whose body the grave could not hold in bonds, one soul that became the soul of history, the heart of human civilization.

He was a Master whose steps the good of today try to imitate, a Master who touches us and inspires us with love. Poetry, music, and painting have exhausted their resources in order to render him homage; philosophers and thinkers have meditated upon his works and confessed his superiority; martyrs and apostles have given their flesh and blood to martyrdom, illuminated by his memory; and all needy souls have sought him eagerly in the moments of grief, and they have found him, not on a throne nor in a palace, but between two thieves, nailed on the cross of infamy.

History is the art gallery of great souls. In this gallery we find also the picture of this man, superior to all others. Men have studied him from all angles. Philop-ophers claim him in their assemblies, sectarians have him symbolized in their various creeds, the mystic finds in him a soul that stands beyond the human, the socialist considers him as the benefactor of society. Notwithstanding that this man has done so much for the world, this great world is forgetting him. Drawn perhaps by my pessimism I can not help but exclaim that this world is forgetting Jesus and the only hope of the world is he, and without him this world would be nothing else but a shadow, a dream, an illusion.

If this country is beautiful, great, blessed, it is not due to science, nor to philosophy, but to this man whom I adore, not as a great master, but as my beloved Savior; and not through fanaticism but on account of my own experience.

Let us examine three opinions, three opinions which synthesize the last word of religious criticism. Renan came from France to contemplate the picture of Jesus, and he found in him the atmosphere of Paris. To Renan, Jesus is the cheerful Rabbi, he is a being in love with the beautiful, a moral beauty which he bore within himself. Jesus was a master who captivated the multitude with his genuinely Parisian enchantment.

Schenkel came from Berlin to study the picture of Jesus and seeing his face, declares that he is similar to

the German philosophers. Seely came from London and found in Jesus the image of common sense; his is not the fact of an artist, much less that of a heretic, it is the face of a reformer.

And now I strum my pessimistic lyre although you may criticize me for singing the woes of this world. Our age is an age thirsting for life, the morning of life, but it is at once an age of hate. Everywhere there seems to be venting itself the war of fierce animosity, stern grudge. The reddened earth gives forth only thorns. From the fields in desolation there break forth only hoarse imprecations. Our age is a materialistic age, the mess of pot- tage of Esau has captivated it, the flesh pots of Egypt, if you prefer. The world needs to be filled with ideals, atheistic and materialistic epochs have always been the forerunners of ruin, calamity or destruction.

I said many times that the salvation of this world is this country, but lately I discovered that I was mistaken. When in one year 65,000 girls disappear, you better try to save your own country. When there are so many girls who are mothers but not wives, and so many children who never will know their father, I repeat, you better save your country. Nevertheless I harbor within me the hope of seeing this your beautiful country going back to Jesus with all its heart. In the same way, some other countries too. The world without Jesus could not exist even when it could exist without any science or philosophy. Forget all the great men but do not forget Jesus. I want to say to you that my only substance properly so called is the life of Jesus in my soul. What are the other things without him? Mere shadows, pretext, figure, symbol, dream!

And now in conclusion I beg you to accompany me that we may render to Jesus the just homage that is due him.

Thou, the reverberant bell
To announce the coming day—
To him who sorrows, balm,
To the smiling and prosperous, cheer.
Thine to begin the vibrant song,
Which awakens work and energy,
And delight with notes of joy
The dreaming hour of heart of love;
To say to womankind, release,
To the hardened sinner, lament,
To the old, think on thy past,
And in the sublime death of the poet
To break his lyre mid paeans of glory.

Ashland, Ohio.

Foundations of Prohibition as a Permanent Policy

Dr. Ernest H. Cherrington

"The structure of American prohibition which for 150 long, weary, tedious years has been a-building, will either stand or fall by the supreme test of today.

"The rain of doubt and criticism and faint-heartedness and abuse as never before is descending upon this structure of prohibition. The floods of vicious propaganda, of insidious suggestion and false logic, are rising about its walls to undermine if possible the base on which it stands. The storm winds of violent opposition, of appetite and greed and political demagogery are trying the very fibres of the building. Prohibition's supreme test will determine whether after all prohibition is a passing fad or a permanent policy of free government, whether its foundations have been laid in sand or on granite."

"None of the many tests has approached in importance and significance the supreme test which prohibition now

faces. The past is safe. The real problem has to do with the present and the future. The destiny of prohibition and sobriety for America and the world cannot rest in safety on Chinese philosophy.

"Enforcement efficiency, appropriations by the states and nation, the strictest of laws, both state and national, even the Eighteenth Amendment, carry in themselves no guarantee of permanency of prohibition. The psychology of the crowd may change. Enforcement may wax and wane. Observance may become a dead letter. Laws may be modified—constitutional amendments may be repealed. Political expediency may support tomorrow what it condemns today. Emotions may rise and fall as do the tides and even public opinion may swerve and shift. Something far deeper, more substantial and more fundamental than all these must be found to guarantee the perma-

nency of the structure of prohibition and sobriety. The real question is whether, in our day and civilization, there are such factors in the case.

"The age in which we live is primarily an economic and industrial age. Coincidental with the coming of prohibition there have occurred two momentous changes which are already profoundly affecting American institutions and American life. One of these changes is the industrial revolution in the throes of which America now finds herself. That revolution promises to be of more far-reaching importance than even the old industrial revolution of the period between 1780 and 1840. The key word of this modern revolution is 'mass production.' The transformation already taking place is almost unbelievable. Throughout the entire industrial realm, electrical current is being rapidly substituted for human muscle and for most other kinds of power which characterized the industries of yesterday. The conservation of man power by the use of this intricate and delicate electrical equipment has served to transform the human factor in industry from the unskilled laborer of yesterday to the highly skilled workman of today whose imperative requirements are not muscle but keen eyes, quick wits, steady nerves and clear brain.

"Where in all this new industrial regime, with its implications and its complications, with its delicate machinery and equipment and with its exacting demand is to be found the place for beverage alcohol?

"The other momentous change which has come coincidental with the coming of prohibition is the all but complete transformation in means and methods of communication and transportation. These two factors have invariably been the two most important factors in the development of every civilization that the world has ever known, yet before our very eyes in a score of years these two factors have undergone a greater change than took place in them during the two thousand years before 1900.

"No less remarkable is the transformation that has taken place in transportation which this day is record-

ing. Time was when the newspaper headlines would charge a railroad wreck to a drunken engineer, but of the 110,000 locomotive engineers in America today, who ever reads of a drunken engineer either on or off duty? The American Brotherhood of Locomotive Engineers, with more than 90,000 members, is one of the greatest total abstinence societies on earth. Why? Is it because of the Eighteenth Amendment? No, it is due to the great economic law of the age and the greater law of public safety.

"The nation's agricultural and manufactured products, a few years ago, were transported on short hauls by wagons with teams and teamsters, when if a teamster happened to get topheavy with alcohol he could throw the lines over the dashboard and depend upon the mules to avoid collision and the ditch. That cannot be done with a modern auto truck. America within two decades has become automobilized. There are 500,000 miles of surfaced highways in America today and the present investment of the people in automobiles and surfaced highways is already greater than are the total investments in all the railroads and railroad equipment of the nation which has been developing for a century. The United States has 6 per cent of the population of the world, yet of the 23,500,000 of automobiles in all the world, 20,000,000 are in America. Consider for one moment what the old beverage alcohol systems of yesterday would mean today with 20,000,000 automobile drivers!

"The revolution in transportation, however, is only in its infancy. When Peary went from civilization to the North Pole 17 years ago, with all the modern appliances at his command, the trip required eight months. When Commander Byrd made the same trip last spring he went to the Pole and back within 15 hours.

"The old age with its ox cart and stage coach and water mill has passed into history and there must inevitably follow upon their heels beverage alcohol, which can never be attuned to this new age of the skilled laborer, the fast express, the electric dynamo, the automobile and the airship."

THE BRETHREN PULPIT

The Spirit Filled Life

By Austin R. Staley

(Sermon preached on Wednesday evening of General Conference week Winona Lake, Indiana, August 25, 1926)

"Be filled with the Spirit." Eph. 5:18.

And as a brethren church we claim to believe in a Triune God—Father, Son and Holy Ghost. Yet I often wonder whether today we do rightful honor to the third person in the Holy Trinity. The Holy Spirit is associated with the Christian life in a practical way.

We are taught many times in the Bible that God is One. But God has revealed himself to us as Father, Son, and Holy Ghost. At Jesus' baptism the Holy Spirit descended upon Jesus, and the voice from heaven spoke to Jesus, the Son of God, "Thou art my beloved Son; In thee I am well pleased." Again Jesus and his three most beloved disciples are alone on the mountain top. An unseen hand pulls back the curtain of the night and a baptism of light falls upon the Divine Son of God. The disciples are permitted to see him in the glory which he had in the beginning. They also heard God speaking from the cloud saying, "This is my beloved Son, hear ye him." The last commandment that Jesus gave to his disciples was the Great Commission, to go and make disciples of all nations, to baptize them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit. By all these texts it is clear that God is a trinity

and that the Holy Spirit holds an all important place in the trinity.

First, we want to think of THE NATURE OF THE HOLY SPIRIT. The Holy Spirit is a person, "the personal Spirit, perfectly good, who in holy love orders the destiny of the church and man. The Holy Spirit's personality is as definitely set forth in the Word of God, as is the personality of the Father or the Son. In baptism as commanded in the Great Commission he (the Holy Ghost) holds an equal place with the Father and the Son. In his power to know to feel and to will as set forth in such passages as 1 Corinthians 2:10, 11; 12:11; Romans 15:30, he is given equal place with God the Father and God the Son. God the Father is creator and source of all things. God the Son, is God in Christ, God incarnate. God the Holy Spirit is God imminent in the world, in his church and in human lives. In speaking of the Holy Ghost we should always use a personal pronoun. He is the third person of the trinity. He is the living personal Spirit in our midst, in the church, and in every human life that allows him to enter.

Second, THE CHURCHES' STRENGTH IS TO BE

FOUND IN THE POWER OF THE HOLY SPIRIT. "Ye shall receive power, when the Holy Ghost shall come upon you." Acts 1:8. Power is a magic word of this age. On every hand man is searching for power. This ambition is being realized to such an extent that human achievements of the present day would have been regarded as miracles even a hundred years ago. Steel bridges of immense weight are thrown across our great streams. Steam engines draw a mile of heavy freight cars. Birdmen fly aloft like huge eagles. We can talk around the earth, and send forth the radio message unheard by the human ear, but caught by human-made instruments thousands of miles in every direction. But are all these proof that the world is better? The more we study man and the conditions of the present day, the more firmly are we convinced that the pride that led to the dispersion of the Jews, is felt today by teeming millions of men, reaching for material things. We are living in an age in which the wreck of the material, is more talked about than the wreck of the home, where lies the greatest danger to America. For if the home goes, all that we love and enjoy as American people, will soon follow.

When speaking of the Churches' Power, we do not have in mind material power, the power of numbers nor the power of money; both history and Scripture show that these may be a hindrance to the cause of God. Neither are we thinking of brains or education or organization. God's gift of intelligence, developed by education, and applied in the process of organization, is not to be discredited. Still, there must be something behind all this—it is in this lofty bestowment of the Holy Ghost that the church finds its strength.

It is a marvelous truth that Jesus promised greater power to his disciples in every age than he himself experienced while in mortal flesh. "Verily, verily, I say unto you, he that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father." John 12:12. More than ever today do we, as church members need to realize the presence of the Holy Spirit in our midst and to apply the power of the Spirit to the work of winning men and women to God.

As Jesus stood on the mountain top with his disciples, just before he ascended into heaven, he said, "that they should not depart from Jerusalem but wait for the promise of the Father . . . you will receive power when the Holy Ghost has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria and to the remotest parts of the earth."

Too few of us have even experienced Pentecost to say nothing about going into all the world as a real witness for Jesus Christ. But the disciples obeyed the command. About a hundred and twenty of them gathered in the upper room and spent ten days in a prayer meeting. Today only a small percent of the Christians can find time to spend one-half hour a week in prayer. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting . . . and they were all filled with the Holy Spirit . . . Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven, and when this sound was heard, the multitude came together, and were confounded, because that every man heard them speak in his own language." "PETER, standing up with the eleven, lifted up his voice and spake forth." No fear of servant maids now! But can this be the man who shrank before the look of the waiting-maid who charged him with being "with the Nazarine?" Can this be the man that "began to curse and to swear, I know not this man of whom ye speak? The very same, and yet not the same; for the baptism of the Holy Ghost has changed Peter, so that he can stand before that surging multitude, their hands dyed crimson in his Master's blood, and without fear charge home upon them the awful crime, "him ye did crucify and slay."

Pentecost was not an isolated incident. On that day he came to take up the work where Christ laid it down, to officiate in Christ's stead, to be with and within the church until she shall be, "caught up in the clouds to meet the Lord in the air." 1 Thes. 4:17.

Abiding in Christ is not a physical contact. "God is a Spirit; and they that worship him, must worship him in spirit." His promise is that the Holy Spirit is waiting to vitalize and energize every human soul on request. "If ye being evil know how to give good gifts unto your children, how much more shall your Father in heaven give the Holy Spirit to them that ask him."

As Christians we deal more directly with the Holy Ghost than we do with the Father, or with Jesus Christ the Son. Many Christians overlook this fundamental truth. How little we hear, even from the pulpits of America on the absolute necessity of being filled with the Spirit of God, if we are to be saved to serve. How many sermons have you heard from this conference platform in the past several years, that were dedicated to the Holy Spirit? How many sermons have you the ministers of this assembly, preached on the nature, the works and the power of the Holy Ghost? I read many volumes of sermons yearly and am deeply impressed with the fact

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

GOD'S SPOKEN WORD—2 Tim. 3:14-17.

Blessed Bible, sacred treasure,
Precious Book of all the best,
There is comfort never failing
And a calm abiding rest.

Read with reverence and commit it,
Verse by verse, and day by day;
'Tis the Word that God hath spoken,
And it cannot pass away.

—Fanny Crosby.

TUESDAY

WHAT GOD HATH WROUGHT—Exod. 14:26-31.

All is God. If he but wave his hand,
The mists collect, the rain falls thick and loud,
Till, with a smile of light on sea and land,
Lo! he looks back from the departing cloud.

—Longfellow.

WEDNESDAY

DISCOVERING GOD—Exod. 3:2-5.

We lack but open eye and ear,
To find the Orient's marvels here;
The still small voice in autumn's hush,
You maple wood, the burning bush.

—Whittier.

THURSDAY

TO THE SOWERS—Mark 4:9.

"I gave thee of my seed to sow,
Bringest thou me my hundredfold?"
Can I look up with heart aglow,
And answer, "Father, here is gold"?

—Lowell.

FRIDAY

THE MOUNT OF VISION—Luke 9:33-36.

"Not always on the Mount may we
Rapt in the heavenly vision be;
The Mount for vision—but below
The paths of daily duty go."

SATURDAY

THE SIGHT OF FAITH—John 11:20-27.

Lord, give us more of faith,
For in our mortal sigh,
Life and our little death
Shut out the hills of light.

—Nancy Byrd Turner.

SUNDAY

STILLING LIFE'S STORMS—Matt. 8:23-27.

"And, Oh, when the whirlwind of passion is raging
When sin in our hearts in wild warfare is raging,
Then send down thy grace, thy redeemed to cherish,
Rebuke the destroyer, save, Lord or we perish."

(Prepared by G. S. B.)

that for one sermon on the Person and power of the Holy Spirit there are literally hundreds on all other subjects imaginable. The hymn book we have been using has three hundred and twenty-nine songs in it, and out of that number only eight are specially dedicated to the Holy Spirit. Yet the power of the Holy Spirit is vital and fundamental to the growth and development of the Church of Jesus Christ. The Holy Spirit is the greatest power in the world today.

WITHOUT THE HOLY SPIRIT THERE IS NO CHURCH. Without the work of the third person in the Trinity we might as well burn our churches, throw away our Bible and quit playing religion. The security of the spiritual life of the church depends upon her ability to hear the voice of the Spirit in all her affairs.

The early church was a growing institution because Spirit Filled. The outpouring of the Spirit came to the disciples on the day of Pentecost. Peter boldly declared the new message recorded in Acts 2:38, "Repent ye and be baptized into the remission of your sins; and ye shall receive the gift of the Holy Spirit." This is the message of the church to the world. All can have the blessings of a Spirit Filled life, on condition of faith, repentance and baptism. When the church needed deacons they wanted men who were full of the Holy Ghost. "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." Philip's converts received the Holy Ghost. Philip was directed in his work by the Spirit. Paul after his experience on the Damascus road received his sight through the power of the Spirit. Cornelius and his family, who were Gentiles, also received the Holy Spirit and were baptized. The council at Jerusalem, called to settle the new problem that arose through Gentile converts, was directed by the Holy Spirit. The missionary work was started, guided, and blessed by the Holy Spirit. We read that on different occasions that thousands were added to the church. Why was this? Because they were "walking in the fear of the Lord, and in the comfort of the Holy Ghost." Acts 9:31.

Today, when so much is being said about religious education, the tendency on the part of many religious workers, is to leave the Holy Ghost out of our church programs. This explains why so many churches are cold, dead, and without fruit. The church that fails to emphasize the doctrine of the Holy Spirit loses her revival and spiritual energy. Religious education, church organization, equipment, and machinery are not enough. We must remember that it is, "not by might nor by power, but by my Spirit, saith the Lord of Hosts."

I wonder what would happen if St. Paul could stand in some of our modern pulpits today and feel our spiritual pulse. I wonder what he would say? I am afraid that he would ask us the same question that he asked the church at Ephesus, "Did ye receive the Holy Ghost when ye believed?" Some of us like the Ephesians would have to admit, "We have not so much as heard whether there be any Holy Ghost."

But who shall reveal the Holy Ghost to the world? Who but the men and women in whose hearts he reigns and rules supreme. The Holy Spirit cannot live in the heart that is filled with thoughts of the world and worldly things. We need not expect him to stay with us, if we neglect our God-given opportunities for Christian fellowship and worship on the Lord's day. You cannot experience his power, if you attend Sunday school and church services on Sunday morning, then go to the golf links, ball game, movies or card game in the afternoon and evening. Do you expect the Holy Spirit to stay in your heart when you prefer the jazz radio program to the prayer meeting? How can you expect him to stay with you if your thoughts and desires are unholy and unclean?

If you want the blessing of the Holy Spirit's presence you must pay the price. You cannot serve Christ one day and the devil the next. You cannot hold onto Christ with

one hand and to Satan's black paw with the other. The Spirit Filled life is not like that. "Touch not the unclean thing, and I will receive you and be a Father to you." "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have from God." It is a wonderful thing to have a soul and body which is not a tomb of buried possibilities; but a real temple of the Holy Spirit.

When the Spirit comes into you, you will know it. "The Spirit itself beareth witness with our spirit, that we are the children of God." Life will never be exactly the same afterwards. Life will be fuller, sweeter, more lovable and more gracious than ever before. You will be a more conspicuous Christian, or you will be more conspicuously Christian. The church whose membership possesses this power will be terrible as an army with banners against sin.

A man has lost his way in a dark and dreary mine. By the light of one candle, which he carries in his hand, he is groping for the road to sunshine and home. That light is essential to his safety. The mine has many winding passages in which he may be hopelessly bewildered. Here and there marks have been made on the rocks to point out the true path, but he cannot see them without that light. There are many deep pits into which he may suddenly fall, but he cannot avoid the danger without the light, should it go out he must soon stumble, fall, perish. Should it go out the mine will be his tomb. How carefully he carries it. How anxiously he shields it from sudden gusts of air, from water dropping on it, from everything which might quench it! We are like that lonely wanderer in the mine. Does he diligently keep alight the candle on which his life depends? Much more earnestly should we give heed to the warning: "quench not the Spirit." Sin makes our road both dark and dangerous. If God gave us no light we should never find our way to the soul's sunny home of holiness and heaven. But he gives us his Spirit to enlighten, guide, and cheer us.

"Create in me a clean heart, O God; and renew a right spirit within me."

May we enjoy the peace, satisfaction and power of the Spirit Filled Life.

"Hover o'er me, Holy Spirit,
Bathe my trembling heart and brow;
Fill me with thy hallowed presence,
Come, O Come, and fill me now.

Thou canst fill me, gracious Spirit,
Though I cannot tell thee how;
But I need thee, greatly need thee,
Come, O Come and fill me now.

I am weakness, full of weakness,
At thy sacred feet I bow;
Blest, divine, eternal Spirit,
Fill with power, and fill me now.

Cleanse and comfort, bless and save me,
Bathe, O bathe my heart and brow;
Thou art comforting and saving,
Thou art sweetly filling now."

Conemaugh, Pennsylvania.

A religion that does not strike its roots in the supernatural cannot be spiritual.—The Lutheran.

"Coming out of the mystic deeps, our feet may be lured by many roads; but following the Star we shall find with joy unspeakable the different road. It will lead us back to our own country, whose capital is the City of God whose citizens are the redeemed out of all nations, whose Savior is the Lamb of God that taketh away the sin of the universe."—Dr. Frederick Shannon.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 17)

Moses Honored in his Death

Scripture Lesson—Deut. 32:45-52; 34: 5-8.
Devotional Reading—Psalm 116:12-19.
Golden Text—Precious in the sight of Jehovah is the death of his saints.—Psalm 116:15.

LESSON LIGHTS

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man dug that sepulchre,
And no man saw it e'er;
For the angel of God unturned the sod
And laid the dead man there.
—Mrs. Cecil Alexander.

The Greatness of Moses. 1. Heroism runs as a marked characteristic through his whole career. Who but a hero could have defied Pharaoh in his own palace; or, a hero of faith, led his people through the Red Sea? Almost every crisis for 40 years demanded heroism.

2. Meekness in enduring complaints, weaknesses, faults, and misrepresentations, with self-control and self-sacrifice, is one of the noblest and most difficult forms of heroism. He that ruleth his spirit is greater than he that taketh a city.

3. Moses was a Great Prophet (34:10), one who speaks and acts under the direction of God, the medium through whom God reveals his will to men.

4. Moses was a Great Patriot, giving up the best of his life for his nation, true to his trusts, incorruptible, unselfish.

5. Moses was a True Statesman. He welded a mass of freed slaves into a body politic. He had marvelous control over men, and great fertility of resource. And he was guided by God.

6. Moses was a Great General, possessing in peace, and in his dealings with other nations, all the qualities that are required in managing armies.

7. Moses was a Great Author, of literature more lasting, more read, more influential than any other.

8. Moses was a Great Orator, and a Great Poet. Read the latter chapters of Deuteronomy for these, and also Psalm 90, which is attributed to his pen.

Unfinished Work. Most men who die, while, like Moses, their vigor remains and their minds are clear, leave cherished plans unfulfilled, life-work unaccomplished, visions unrealized. This is especially true of those who, after intense longing, high purpose, and long preparation, are taken away at the beginning of their career. And parents, when they lose their children in early years, are bitterly grieved as they see their visions and hopes and dreams fade away.

Now to these feelings the experience of Moses gives two answers.

1. The work of Moses would like to have done himself was done by his successor. That which Moses wanted most of all was granted to him, only it was done by another.

2. Moses' experience teaches us that "death does not end all," for many centuries

later he appeared on the Mount of Transfiguration with Jesus.

It teaches also that the change from this life to the life beyond is a change to a larger and more glorious life. Death cannot itself change the character. All that any one has gained of mental and moral power remains, and becomes a preparation for the larger work and greater opportunities to which one is transferred by death.

Glimpses of Our Promised Land. "Faith has always its Pisgah Mount which commands the glorious land ahead, and where, above the mists of sin and doubt, we see the sunny splendor of promises fulfilled. Christ, in the darkest hour of his life, saw the breaking of the everlasting day, the coming morning when the shadows would disappear. . . . So we who have learned of him never lose entirely that vision from the mountain top."—Greenhough.

The Naturalness of Death. The circumstances of the death of Moses teach us how natural and easy is the process of death. "When an aged New England saint had arrived at the frontier station and a friend asked him how death seemed to him, 'Very much like going into the next room,' was his answer. All these things, I imagine, are

going to look very natural and very simple to us when we have passed through them and view them from the other side of the frontier. To a child before it has passed the gate the great unknown world looks very appalling and weird, but once outside it soon comes to find it to be but an extension of its own father's dooryard."—Parkhurst.

God Hid the Burial-place of Moses that it might not become a temptation to superstitious reverence. "Let the Jews once learn to give the honor and the glory to Moses, and not to God, and the whole of their strange education went for nothing. Instead of worshiping God they would begin to worship saints. Instead of trusting in God they would begin to trust in men; whether in earth or in heaven matters not. So Moses must vanish out of their sight."—Kingsley.

The Book of Deuteronomy—Moses' final gift to the nation, was to the great Prophet of Nazareth, when he appeared many centuries later, "the great book of the Law. Its phraseology weaves itself into his speeches, and it is almost invariably from this one book that he quotes. Sentences from Deuteronomy rise instinctively from his lips as weapons with which to repel the tempter. And when he sums up the whole of God's law to his chosen people in two words, it is the central sentence of Deuteronomy which he cites as the first and great commandment."—Moulton.

The Teacher's Decalog

Rev. Murdoch MacKinnon, of Regina, Canada, has a card printed with the heading given above and the text matter which follows:

I. Thou shalt sanctify thyself for the sake of the young people entrusted unto thee by parents and by the Church of Christ.

II. Thou shalt search the Scriptures daily that thou mayest bring out of this treasury things new and old both for the benefit of thy class and for the culture of thine own soul.

III. Thou shalt give diligence to all the interests of thy class that it may have the necessary leadership in thy person and service.

IV. Thou shalt take a personal interest in each pupil, knowing that God made every human soul separate and distinct.

V. Thou shalt honor fathers and mothers by frequently visiting them in their homes that thou mayest know the antecedents of the children unto the third and fourth generation.

VI. Thou shalt not kill the spirit of thy class by irregularity of attendance but shalt in this respect teach the children by example as well as by precept the virtue of perseverance.

VII. Thou shalt not commit the grave offense of being absent from thy place except for reasons thou canst conscientiously take to thy God, and when the class is thus destitute of thy presence thou shalt secure

in thy place one who shall be well prepared for the duties of that day.

VIII. Thou shalt not steal any of the time allowed for the school but shalt be in thine appointed place for a brief period before the school reverently engages in public worship.

IX. Thou shalt not bear the insignia of the teacher in vain but shalt search the byways and hedges for any lambs straying away from the fold and like a good shepherd thou shalt continue the search until thou find them.

X. Thou shalt not covet any one his privileges in comparison with thine own but shalt remember in thy prayers and in thy studies that thou art set apart to lead the young people committed to thy keeping into the joy and fellowship of Jesus Christ.

A NEW COMMANDMENT

Thou shalt love the members of thy class with all thy heart and soul, even as Christ loved them and gave himself to them.—Homiletic Review.

The best investment any of us can make in this world is each day to set about doing something, however small or big, that will clear the pathway for some one else.

The British and Foreign Bible Society has put out in a year more than ten million copies of Scripture, that is Bibles, New Testaments, and small portions. This amount has been exceeded only twice in its history, in 1915 and 1916.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Selected Suggestions for C. E. Workers

A TRAMP CONVENTION For Social Committees

The Endeavorers of the Festus, Mo., Christian church recently held a "tramps' convention" in the basement of the church. The young people, says Miss Ethel Louise Cron, came attired in garments fit for any Knight of the Road. The most interesting feature was the reports of the tramp delegates, such tales of poverty as might have melted the heart. Hot chili and coffee were served in tin cups, and the hobes gathered around a companion who played the mandolin and lustily sang old-time songs.

A PROGRAMME OF CHRISTIAN ENDEAVOR MISSIONARY SERVICE By Elizabeth A. Bury, Missionary Superintendent of the Rhode Island Christian Endeavor Union

Prayer

For ourselves, that we may get a vision of the world's needs.

For strength to do our share.

For the missionaries; send for your year-book and pray for them by name.

For more workers and money; pray, and leave the results with God.

Mission work is God's work, and he has never failed.

Giving

Systematic giving of our money.

Plan to give a certain sum each year.

Service

Pack boxes, remembering to send only the best.

The postage is the same; so if we give, let us give willingly.

Write to your missionaries; tell them that you do not expect an answer, you want them to know that you are praying with them.

Time

We are so busy, and we have so little time; but if we pray, "Thy kingdom come," we must find time to help answer this prayer.

Mission-Reading Contest

Divide the society into two sides, and give one point credit for each page of missionary literature read.

Life-Service Day

Plan for a Decision Day. Most of our missionaries, home and foreign, come from the young people's societies.

Missionary Programmes

Plan for one every month.

Stereopticon lectures.

Mission teas, plays, and pageants

A "what our board has accomplished" evening. Get facts from your board, emphasize the work that has been done, then show the need.

Pawtucket, R. I.

THE INTERMEDIATES' PRAYER

By Ethel H. Boxell, Intermediate Superintendent of the Minnesota Christian Endeavor Union

Intermediates need help from the superintendent, that they may use their Quiet Hour to the best advantage, and definite plans for Bible study are eagerly accepted. Also choose Bible passages to be memor-

ized, repeating them in the prayer meeting. Urge members to give helpful suggestions and illustrations from their Bible reading when taking part in the prayer meeting.

The value and power of prayer cannot be emphasized too often in the prayer meeting. Have different members give short talks on various phases of prayer. List, occasionally, on the blackboard objects for thanks and petition before praying. Suggest that each member have a prayer list. Learn Bible prayer verses.

Thus we can do much to develop the Intermediates' natural craving for communion with and understanding of God.

St. Paul, Minn.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 17.)

Story Books I like Best. Prov. 2:10; 8:10, 11

Johnny and Joseph were going to bed. Johnny was seven years old and because he had been going to school for several weeks and taking care of himself on his way without having someone else watch for the autos for him, he was beginning to feel very grown up. Joseph was two years younger than Johnny and had to stay home, so Johnny told him all about school. He told him about the things he studied and the games he played. On this particular night that we are talking about Johnny had been telling about a story that the teacher had told that day. When Johnny had finished his story both boys decided at the very same time that they wanted their mother to tell them a story.

Mother asked what book they wanted her to read from and immediately Joseph said, "I want to hear an 'Uncle Wiggly' story." but although Johnny had always liked "Uncle Wiggly," tonight he said, "I would rather have a true story, I want to hear about someone who really lived. Tell me about some little boy just my own age who once lived and tell me the things that happened to him."

So, mother decided that she would have to tell them two stories. First, she told about the time that Uncle Wiggly gave a dose of medicine to a little sick boy. Johnny and Joseph both enjoyed it, too, for they liked to make pictures in their own minds of Uncle Wiggly out on his adventures.

Then, mother asked Johnny if he had any particular story that he wanted to hear. He said, "No, just so it is true." Then mother said, "Well, I think that some of the nicest true stories that we can find are in our Bible. They are such interesting ones that I want my two little boys to learn a lot of them. Don't you think that it will be nice to learn about the little boys and girls that once lived far across the sea in the Bible lands?"

Once upon a time there was a wee little baby named Josiah. When this little boy was born, he was very rich. His home was a big palace and there were many bright jewels and much shiny gold and silver that he could watch. But, though the wee little baby was rich in these things, yet he was very poor in one way. He had a bad daddy. Little Josiah's daddy lived a wicked life and the terrible thing about it was that he not only was wicked himself but he led a lot of other people to be wicked, too, for he was a king.

Now Josiah's mother loved him very much. She loved him so very very much that she tried to make up for the lack of a nice daddy by being with her boy as much of the time as possible. She taught him about God. She taught him to be honest and to love to do good. And, as he grew Josiah became a very obedient, kind little boy, just the sort of a boy that every mother wants her little boy to be.

When Josiah was eight years old, something terrible happened and something very nice happened. The terrible thing was that his daddy was killed. But, the wonderfully nice thing was that our boy, Josiah became king. Just think, he became king when he was only eight years old. Then, his mother was truly proud of him because he was a good king. He taught the people about God and did many wonderful things showing that he still remembered the things that his mother had taught him.

"I like Bible stories, mother, and I think that it is lovely to know about such boys as Josiah. I believe that the Bible must be the very nicest story-book that there is," said Johnny and soon he was asleep, dreaming that he was a king and was helping people to be happy.

Bible References

M., Oct. 11. The prodigal's story.
Luke 15:11-13.

T., Oct. 12. The story of Joseph.
Gen. 37:3-8.

W., Oct. 13. David and Goliath.
1 Sam. 17:32-37.

T., Oct. 14. The story of Jesus. Mark 1:1-5.

F., Oct. 15. The story of Esther.
Esther 2:5-11.

S., Oct. 16. The story of Moses. Exod. 2:1-4.

O God, who in thy mercy hast sweetened our forward-looking faith with promises of good, help us to live in this and every other day as citizens of an eternal kingdom; rich in poverty, cheerful in adversity, serene in labor and perplexity, ever rejoicing in thy presence and thy love. We bless thee for the good that we have known and for deliverance from the evil in the world; for our calling as disciples and for the brotherhood of saints. We praise thy name that we have seen already some fruits of our sowing, and that there are harvests yet to come. Give us a steadfast courage for all experiences of our education here and may the airs of heaven breathe about us and refresh our souls when we are weary. Let thy Good Spirit lead us and make us witnesses for Christ. In his name and with grateful hearts for his life of brotherhood and the lovingkindness of his enduring love. Amen.—Christian Index.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1130 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio

Rio Cuarto, Argentina

Since writing last it has been my privilege to visit our flourishing mission in Huinca Renanco where I preached for a week to good crowds. One meeting was held in the public plaza and one in a rented hall on Main street. The meeting closed with a love feast attended by about forty. Eleven confessed Christ as a result of the campaign and the work is promising.

Here in Rio Cuarto we have begun a small branch Sunday school in Pueblo Alberdi with Adelina Zeche in charge. In our Sunday night service this week two more publicly accepted Christ. There are now quite a number awaiting baptism, which we hope to celebrate after a revival campaign next month.

There has been considerable sickness this year on account of an open, damp winter, and since the awakening in athletics has come the Sundays are all occupied by football games, and those not interested in the Gospel find diversion there.

Another conversion is reported from Buenos Aires.

C. F. YODER.

September 7, 1926.

Themes that Challenge Missionary Leaders

The Committee of the International Missionary Council held their session for 1926 in the picturesque region of Dalecarlia, Central Sweden, and as guests in Vilohemmet, the Rest Home of the Swedish Missionary Society, near Rattvik, and overlooking Lake Siljan. Dr. John R. Mott, chairman of the Council had just returned from an extensive tour around the Pacific, including visits to Japan, Korea, China, the Philippines, Malaya, the Dutch East Indies, Australia and New Zealand. Mr. J. H. Oldham, one of the secretaries, had during the first six months of 1926 visited South Africa, Tanganyika, Kenya and Uganda. The membership of the Council limited to 200, is worldwide in its personnel and vision, including not only representatives from missionary societies and sending agencies, national and international, and representatives of rising indigenous churches and a limited group of specialists and men of exceptional experience. Among the themes that claimed the time and challenged the thinking of this group was "Spiritual Vitality." "Realizing the inadequacy of the present efforts to meet the needs of the world, the members of the committee became deeply convinced that only as new tides of spiritual life begin to flow within the church can the waiting tasks be fulfilled." Among the other interesting topics for study were these: "Presentation of the Christian Message in Relation to Non-Christian Faiths," "Enlisting the New Generation," "Enlisting the Interest and Service of Laymen," "Christian Education", and "Racial Questions." The next meeting of the Council will be held in Jerusalem, March 19 to April 1, 1928, when the main themes for consideration will be those which held their attention at the recent meeting. For a worthy consideration of these themes a world-wide preparation

is to be made and it is hoped that out of it may come a new missionary passion throughout Christendom.

In Foreign Lands

Of 3,880,320 people living in Switzerland, 57.5 per cent or 2,230,597 are Protestants, according to "Das Evangelische Deutsch-

land." Roman Catholics numbering 1,585,311 comprise 39.9 per cent of the population, the Jews 1.5 per cent with 20,979 adherents, the remaining 1.1 per cent belonging to other confessions or professing no faith.

It is important to note that since the 1910 census the Protestants in Switzerland have increased 122,700 while the Catholics have decreased 8,200.

Bandage Making Suggestions

Material: Muslins, thin cotton material curtains, dress material, sheets, in fact anything except gauze shirts and heavy woollens. The material may be taken from old and discarded articles, but must be clean. All colors and designed goods will do.

Size of Bandages: The roll may be as big as 2 inches in diameter for the wider bandages. However the narrower ones should be no more than 1½ inches when finished. There are four suggested bandages. Width 1¼ inches for toe cases; 2, 3, and 4 inches. At least one-half of the bandages made should be of the two-inch width and the 1 or 1¼ the least amount.

The sewing of the bandages is very necessary. The bandages should be without breaks in its length. Therefore the sewing of the ends of the strips of material together is very necessary. The sewing machine method is the most rapid. After the bandage has been tightly rolled the end should be tacked down with thread so that it will not come unrolled by handling.

If the strips were torn from the material (having uniform width) before bringing to bandage making groups it would save time and muss. Then there would be needed a couple of girls to do the sewing on machines, a couple to sort and arrange strips of bandages for the machine girls, one or two girls to turn the bandage roller (according to the number of rollers available) while another girl or two would feed the bandage roller, and another girl tack ends of bandages.

I suggested that a committee be appointed to get in touch with the lady members of their church to help contribute material for bandages and also to collect the same. Announcements should be made in church services.

A bandage roller will be necessary and can be kept on hands for the group work. They cost from \$1.00 to \$3.00. The width of bandage should be considered in the purchase. You may be able to borrow a roller from a doctor.

Sending the Bandages:

1. Bandages amounting to 50 or 55 pounds when packed should be sent to Montgomery Ward and Co., Chicago, Ill., (c/o Export Department for Foreign Missions.)
2. Instruct Montgomery Ward and Co. to send bill of freightage from Chicago to field in Africa to Miss Alice B. Longaker (Foreign Mission Office Secretary of the Brethren Church.) 1925 E. Fifth Street, Long Beach, Calif.
3. Also instruct Montgomery Ward and Co. to address box as follows:
Miss Mary Emmert,
c/o Mission Oubaighi Chari,
Boali par Bangli,
Oubaighi Chari,
French Equatorial Africa.
4. Always write M. W. & Co. that you are sending a box giving them the number of freight ticket, date of sending the box,

and state contents of box (home made bandages) and that it is packed ready for sending and need not be repacked. Also ask them to drop both you and Miss Longaker a card as to the arrival of the box.

5. Never give a box of this weight more than \$2 or \$3 value even though it is worth \$50 if one was to buy the bandages made by a factory. Duty at Bangui is very high and one is taxed according to the value placed on the goods. In reality the S. M. M. will be saving hundreds of dollars for our mission board. To buy these bandages for three mission stations as well as the new leper colony would mean a large sum of money. May I add here that I wish to thank those who have sent us bandages in the past and I know that your work has been much appreciated both by the board and missionaries and acceptable to our Lord.

6. Keep in touch with Miss Longaker about the time when other freightage is being sent to the field, because M. W. & Co. only send out large numbers of boxes at a time, making large shipments. Then it will not be necessary to pay storage on your bandages. Also write her when you are sending M. W. & Co. a box, the date, weight of box, number of freight ticket, etc.

Packing of Bandages:

1. Light wooden boxes measuring about one and one-half by one by three feet will be necessary to hold 50 to 55 pounds of bandages when packed. The weight should not exceed that amount when packed and sealed. So always weigh after packing box.
2. Line box with a large piece of oilcloth or canvas. It will not be necessary to cut or sew the lining if it is large enough to fold in at the corners. The box should have no cracks in it to allow the entrance of water.
3. If parcel post is sent, which is much more expensive, you will not be able to send more than 22 pounds in one package (box plus contents). Address box directly to field to Miss Emmert who is field secretary. Pack in heavy corrugated pasteboard boxes. This will take two boxes the one fitting into the other. A single pasteboard box is not suitable. A single light weight wooden box will do but the box must be screwed at one end. Line either kind of box with oil cloth large enough to cover entire contents. Do not sew—wrap and tie with rope (no wrapping paper needed) and address the box in several places. Do the same with outer box. The law says no parcel post packages can be sealed. You may insure it.

(Editorial Note—For further information you are requested to write Miss Deeter at 2000 West Third St., Dayton, Ohio. She would enjoy hearing from the various Sisterhoods about this work.)

In the provinces of Eastern Siam where missionaries of the church have never been permitted to enter, the American Bible Society reports that their workers have been admitted, carrying the Bible message to the people, and paving the way for the entry of regular missionaries. Government officials receive the workers with ceremony and assure them of help in case of need.

The Hebrew Lutheran (Baltimore) places the Jewish population of the world at 14,163,543, about one per cent of the entire

population of the world. Of this number 3,500,000 live in the United States and 9,232,576 in Europe, being divided as follows: Poland, 2,829,456; Russia, 5,523,324; Ukraine, 1,772,449; Roumania, 834,344; Germany, 575,000; Hungary, 473,000; Czechoslovakia, 354,342; Austria, 300,000; Great Britain, 280,000, and France, 150,000.

"A Chinese student in Singapore had arranged to be baptized shortly after his graduation," reports The Big Inkwell, "but to his surprise he won a scholarship of \$500 a

year for four years in the Hongkong University. One of the conditions was 'The winner must be Confucianist.' To a poor student the temptation to defer baptism was very great, but he resisted and stood before the altar for baptism at the appointed time. A friend, a Confucianist, stood next in line for the scholarship, but was so impressed that he refused the scholarship, saying, 'If Christianity is worth so much to my classmate, it can be worth no less to me. I will be a Christian.' He also was baptized."

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Berlin and Listie Churches do Their Part for Ashland

Berlin

This is a historic landmark in the history of our church. It was here that Henry Holsinger went through trying days with those who supported him in his stand for the Bible alone as the authority and guide for God's children. It was my honor several years ago to preach his funeral from the Berlin church. He was buried just on the edge of town in the Berlin cemetery and a fine memorial monument was placed on his lot by the Ministerial Association of our church.

The Berlin congregation had just recently erected a fine imposing brick church at a cost of \$65,000.00, which for architecture, beauty and arrangement is hard to beat. This is not a large congregation and the building will stand as a memorial to their faith, sacrifice and love for Brethrenism.

We felt that it was an imposition to canvass for the College so soon after the dedication of the church, but the pastor and people said, "Come, we will do what we can." Realizing it would be several years before all the burden of the church debt would be lifted we went and were well received.

Brother Benshoff, the pastor, is a graduate of Ashland and a booster for the college, he gave me his full time while there and helped in every way. Brother Benshoff has done a fine work in Berlin, under his leadership a great work has been done there during his ministry. The total gift of the Berlin church was \$905.79, but this will not be all as we have the promise of some good gifts in the future and we feel that the church did well under the circumstances.

Listie

This is a small congregation about seven miles from Somerset. They have no resident pastor, but are being served by Brother Walter Nowag of Johnstown, who is a grandson of H. R. Holsinger. This is a mining town and hard hit financially at this time, as most of the men are out of employment. They have a good Sunday school and were planning on enlarging as soon as they are financially able. The membership is small, but in proportion did their part. Their gift was \$250.00. The total gift of these two congregations was \$1155.79.

W. S. BELL.

NEW ENTERPRISE, PENNSYLVANIA

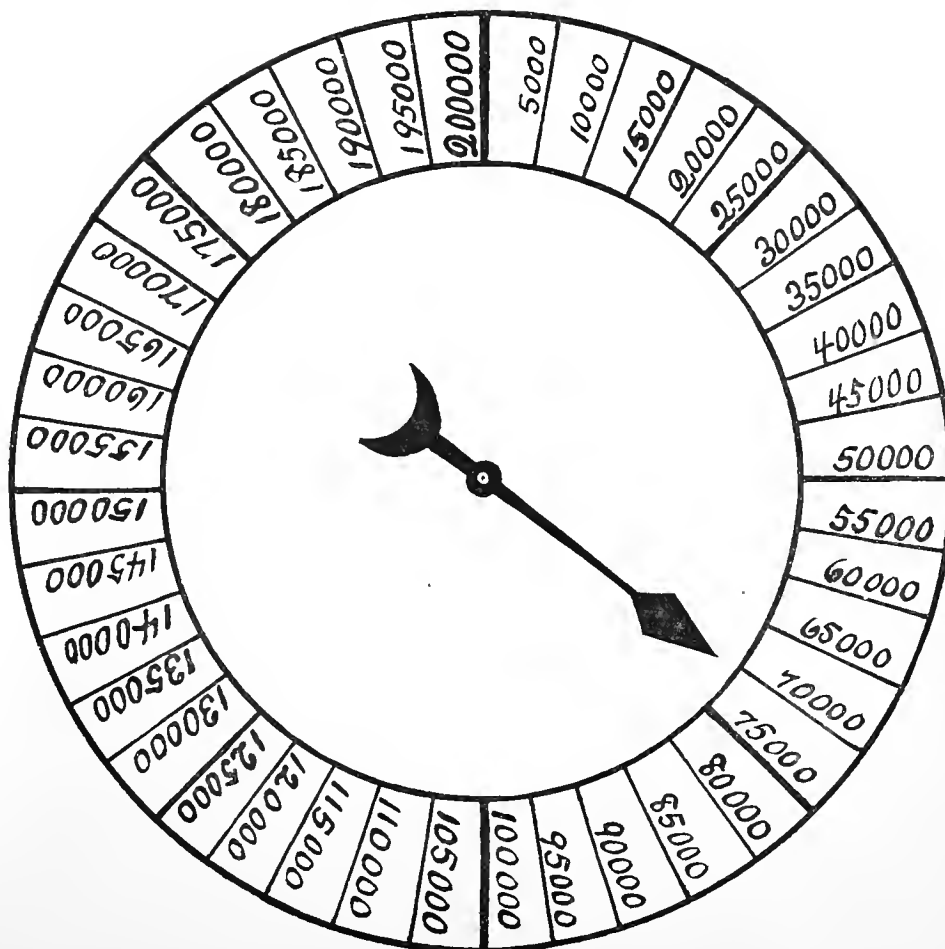
Since our last report in May, of the New Enterprise-Raystown-Yellow Creek pastor-

ate in Bedford County, Pennsylvania, we have received one mother into the fellowship of the church at Raystown by baptism, and a husband and wife by reconsecration. More earnest effort is being shown in the Christian Endeavor meetings as a result of planning and prayer. The Woman's Missionary Society is pressing steadily forward in its campaign to reduce the indebtedness still more on the church. Regular monthly devotional meetings are held and weekly "work days." An installation service for newly elected officers was held recently in connection with a morning service of worship, and the sermon theme was on "Woman's Work in the Church." This auxiliary now numbering twenty-four members has "raised" one thousand and twenty-six

dollars for the church since its organization five years ago. The Bible School is seeking to increase its efficiency by holding regular Workers' Councils, and adding to the equipment of the school. The Sisterhood has sustained a distinct loss in two of its active members entering hospital training, and others accepting positions elsewhere. But the gap is being filled with recruits from among the younger girls who show promising ability.

New Enterprise

Interest in the Bible School and services of worship throughout the summer has been sustained at New Enterprise, and improved methods are being introduced. Brother M. A. Stuckey visited each of these three schools just before National Conference, and already, we are reaping some of the benefits of his inspiring addresses and practical suggestions. During the summer, four of the young members of this church married, and are establishing homes away from New Enterprise, where opportunities for a



livelihood they believe are better. This we are told, has been the experience of this congregation throughout its history. But the faithful workers here have the satisfaction of knowing that a great many of its former young people who enlisted in the services of the Lord Jesus Christ here, are now valiant workers in the churches in their chosen communities.

Yellow Creek

The Yellow Creek workers are evidencing a deeper interest in constructive work by recently organizing a teacher training class. There are fifteen who have indicated their intention to work faithfully in this course of study. Several of the members of the class are young Christians who are engaged in public school teaching. We expect great benefit to accrue from this study class. This church is again on the "Evangelist Honor Roll."

One of the encouraging and enjoyable events of the summer was a real "union" picnic of the three Bible schools of the pastorate. One hundred and seventy members were present. The good fellowship, entertaining games and "stunts" and bountiful "eats" surely broadened the acquaintance and opened the way for better cooperation between the three units of this pastorate.

We ask an interest in the prayers of readers of this report for the greater growth of this part of the Lord's work.

W. S. CRICK.

New Enterprise, Pennsylvania.

FIRST BRETHREN CHURCH OF ARDMORE

South Bend, Indiana

Our first home-coming at Ardmore was held Sunday, September 19th. The day also marked the change of pastors. Brother B. H. Flora, who has been serving us so faithfully for more than a year, preached his closing sermon at the morning service. Brother Flora had been called by the church for another year, but resigned to take up work at Dutchtown. The Ardmore church made decided progress under his leadership. Brother Flora is not only a strong pulpit man, but is a real pastor to his people. He leaves many friends at Ardmore.

At the noon hour a basket dinner was enjoyed in the church basement. In the afternoon Rev. N. V. Leatherman, pastor of the South Bend church, preached an inspiring sermon. At the close Rev. Flora with very fitting remarks installed our newly-elected pastor, Rev. Edgar Duker. For the first time since our church was organized we will have full-time service. Ardmore is a growing community and we are looking forward to big things in the work of the church during the coming year. A parsonage is under construction and will be occupied by Brother Duker and his family as soon as it is completed.

At the evening service Brother Duker preached. His earnestness and enthusiasm in the Lord's work make him a real leader. May the united efforts of pastor and people result in bringing many souls into the kingdom.

A. GLENN CARPENTER.

NEWS OF THE COLLEGE

As announced in last week's paper, the Gymnasium was burned late Saturday night, September 25. The origin of the fire is unknown. It was so completely destroyed, that we were able to collect the full amount of the insurance. However, the shower rooms and some of the dressing rooms were

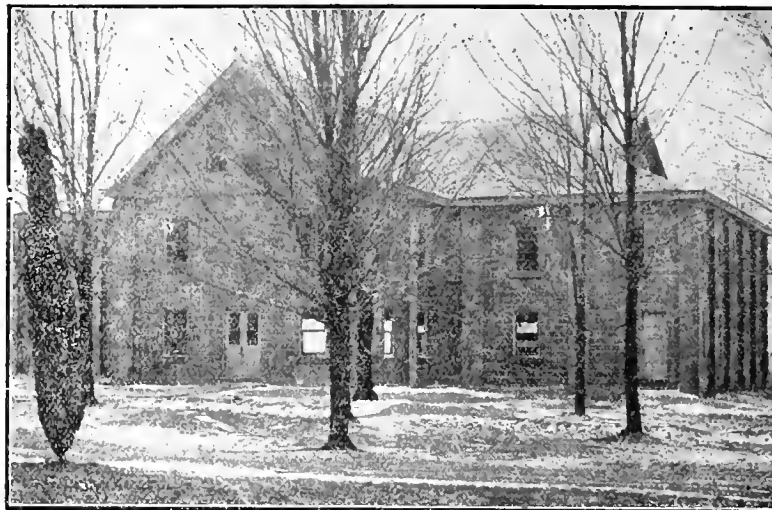
not so much burned but what we were able to inclose them and use them until the football season closes.

Mr. Kilhefner, vice president of the Board, took charge and in a few days had the place under cover. We dismissed school for part of one day and the students cleaned up the place so that we could enter the remaining part. The school board kindly offered us a vacant room in the Grant Street school building for the gymnasium work. The Armory Board has offered us the use of the armory for basketball this winter.

We took part of the insurance money which was to cover the equipment and Mr. Kilhefner went to Cleveland and bought new equipment for the present season so

ceremonies. The following was clipped from the Canton Daily News gives a short history of the church and the program of the afternoon:

The first church was organized into a mission in 1904 in the assembly room of the city hall and the first sermon was preached by Dr. C. Orville Witter on July 10 of that year. Later the congregation moved to the W. C. T. U. rooms, where the movement for the building of the present church building on the corner of Tuscarawas Street, East and Schwalm avenue, was launched. The cornerstone of this building was laid on August 15, 1909 and the congregation moved to this location early the following year.



DESTROYED BY FIRE

The old Gymnasium, which has done service on College Hill for nearly a quarter of a century, was burned to the ground.

that now the school is going forward as usual.

Meanwhile the local Board took up the matter of a new gymnasium and by the time the full Board meets in the spring, we hope to be ready to submit plans to them for building.

The Enrollment

The total enrollment at this time is 284, almost equally divided between the men and women. This does not include the special departments which are about as large as usual.

The Campaign

The campaign is moving forward with nothing new to report yet. The work is very strenuous for me as I have more than my usual classes with Professor Anspach at Michigan. However after the end of the month, the work will let up a bit. But the building of the Gymnasium next summer will be an added burden. For the first time, I have a full time office girl, Miss Etter from Dayton, and that helps out.

Parents who read this letter may be assured that as it is being written every one is well and all right and that your sons and daughters are contented and busy.

EDWIN E. JACOBS.

CORNER STONE LAID AT CANTON, OHIO

Sunday, September 12, 1926, was a red letter day with the Canton church for it was upon that day that the corner stone of the new church was laid with appropriate

Finding this building inadequate for Sunday school facilities it was decided to rebuild upon the present site, but upon further deliberation it was found to be too small to house properly the size Sunday school that has grown in the community in the past few years, it was voted to move to the location where the new church is now being built.

The following program was carried out during the day:

Sunday school, F. B. Lindower, Superintendent, 9:15 A. M. Morning worship, 10:30 o'clock. Invocation; offering; hymn; scripture: Luke 1:26-35, Rev. Leslie E. Lindower; anthem, "All Hail, O King," Wagner, choir; prayer, Rev. D. F. Eikenberry; anthem, "Our Glorious Hope," Jordan, choir; sermon, "And They Called His Name Jesus," the pastor; hymn; benediction.

Dinner hour and renewing old acquaintance, 12 to 2 P. M.; the service of laying the cornerstone, 2 P. M. Those gathered at the old church will form in line and march to the new church on Hartford and 2nd St., N. E. Hymn, "Faith of Our Fathers," led by F. E. Clapper; scripture, 1 Corinthians 3:8-23; Psalm 132:1-9, 13-16, Rev. Eikenberry; hymn, "The Church's One Foundation," prayer (concluded with the Lord's Prayer); offering, conducted by S. W. Link, financial secretary building committee; male quartet, "For Me," Meredith, Messrs. Lindower and Lindower, Clapper and Vanator; address, Dr. R. R. Teeter, Ashland, Ohio, a former pastor of the Canton church; laying of the cornerstone, the pastor and

the building committee; doxology and benediction. There will be no evening service.

The building committee is composed of the following: F. B. Lindower, president; F. E. Smith, vice president; C. E. Clapper, secretary; M. S. Itskin, assistant secretary; S. W. Link, treasurer; Rev. F. C. Vanator, pastor; Rev. D. F. Eikenberry, member of financial committee.

The morning services were largely attended and a fine fellowship hour was spent at the noon time when we ate the mid-day meal together.

The Building Committee hopes to get the building under roof before the bad weather sets in and to this end we are working and praying, trusting that nothing will delay us in the work to which we have addressed ourselves.

We ask for the prayers of the brotherhood for the work here in Canton.

FRED C. VANATOR, Pastor.

HAGERSTOWN MARYLAND,

"The Gateway to the South"

Just a few vacation jottings. A month of change, not idleness, describes our vacation season. Someone wrote in "The Educator" urging making one's vacation an aid to his vocation. Of course fishing and picnicking and visiting the ol' swimmin' hole have a place to fill in the ideal vacation, but the suggestion in the Educator is appropriate and worthwhile. Our first brief stop was with Brother Reuben Sandy and family at Annville, Pennsylvania, a part of our own parish. We were to preach on that Sunday evening in the Church of the Brethren at Palmyra, but on arrival we noted on the bulletin board that the evening sermon would be in German. The Elder had reconsidered the proposition to which he had agreed with Brother Sandy, had called his council and decided that it would never do. Not that we were anxious to preach, but we are anxious that the day may soon come when such feeling will be fully replaced by Christlike fraternal love.

A brief stop at Eaglesmere, Pennsylvania, a center for young people's conferences. This is a beautiful resort on top of a mountain, 2,000 feet high, with a fine lake in the hollow of the summit. Eaglesmere is a cool place in the hottest weather.

Then came a visit to Watkin's Glen, New York, one of the least known and most beautiful spots in America. It appears as though an upheaval of the earth had split open a ridge of rock, one and a half miles in length. The state has built a walk, rather a series of stairs, through the glen, and while varied vegetation adorns the sides of the rock walls, a stream of clear water flows down a rocky bed, forming here and there beautiful falls. It will pay you to go out of your way and spend two or three hours seeing this attractive spot.

A brief stop at Niagara Falls and a night in Canada came next. It is reported that some people who live within the hearing of the roar of the falls having never seen them. While "distance lends enchantment" it is also often true that "familiarity breeds contempt." The advice, "See America first" is timely. The waters are wearing the rock, the falls receding each year about six feet. Better hurry and see them before the rocky ledge is all worn away.

Then came a week at Chautauqua Lake, New York, through the kindness of a good friend. The first visit was thoroughly enjoyed. Going to school with Dr. Shailer Matthews, a noted modernist, as teacher

was an unexpected experience. But worry not, for he only strengthened our belief in the whole Word of God. He would not commit himself on some basic doctrines. Those who so choose may depend upon humanistic philosophy and religion, but I prefer to take our Lord at his Word, and believe what he says, and obey what he commands, whether I can fully explain it or not, as long as he proves in my experience the trustworthiness of his Word. There is plenty of man-made theology, but why not accept unchanged God's plan of redemption, as long as it proves sufficient. The summer school is large. The Chautauqua program is high class. The music is the best. The atmosphere is intellectual to a high degree but not evangelistic. It is indeed a noted intellectual center.

After visits to Ashland and South Bend the next stop was at Winona Lake, Indiana. The Bible Conference had a record attendance. Its atmosphere was intensely missionary and evangelistic and withal intellectual. Preachers by the hundreds went away from Winona to do and dare in the work of his Kingdom as never before. That was the purpose of the conference.

Our own church conference was well attended, the weather ideal and Winona never more beautiful, with the health of Winonians never better. The mission interests of the church, home and foreign, were well presented, with encouraging reports and promising outlooks.

Back in Maryland, hard at work, with the program full to the brim is the order of the day. The first thing on arrival was a real surprise. During our absence the Ladies' Aid Society had redecorated the interior of the church auditorium. They did not do the painting, but as the ladies often do they did the paying. What an improvement. It ought to make the preacher do better preaching and the worshipper do better worshipping. Surely the Lord appreciates an attractive house where he can meet his people and bless them—if they keep the appointment. Thanks to the faithful women.

Brother Clarence Sickel's visit to our church was highly satisfactory. He leaves a host of friends here who will be the more interested in him and his family and in all the mission work of the church. Our church gave him the largest single offering thus far received on his visit to the churches. Come again, Brother Sickel.

On the evening of September 26, a group of twenty-five children from the First Brethren church of Winchester, Virginia, came to Hagerstown and under the direction of their loyal pastor, Brother Emerson J. Rohart, repeated the closing program of their Vacation Bible School. The large audience enjoyed it from start to finish. The exceptional program reflected much credit upon pastor and children. A liberal offering was given them to help install their new heating plant. The members of this new church are greatly encouraged and plan to go forward. This is a mission church but the members are already talking of the day when they will no longer be thus designated. The Lord prosper them.

Yours for Victory,
G. C. CARPENTER.

ENCOURAGEMENT

By Burt Shram in Christian Index

A word of encouragement is the sedative that quiets the tumultuous roar of the ambitious into a firm and steady resolve and

causes a responsive vibration of the dormant forces in the self satisfied one.

Sometimes we say that our fellow associate is too enthusiastic and that he is headstrong. This we confide in low tones to one in whom we think there will be no dissenting voice. This someone usually says, "Yes, yes, go on—just the other day he told me that he could do so and so. Now let's watch him and see where he lands." It would be much better if we would go direct to the headstrong person and slap him familiarly on the back and say, "Old boy, you are on the right track but take it easy. Look around you well and be sure of your ground. Go by degrees and you will hit what you are aiming at."

And on the other hand we remark to the same sympathetic person, "Do you know that Mr. Blank is the laziest, most good for nothing man that ever lived, etc., etc., why he doesn't even provide for his family?" Wouldn't it be much better for us to casually meet him and say, "Old man, it's a pity you are out of a job. Would you like for me to help you take a look around and try to find something you can do? I know it must be provoking to you not to be able to find work and your family depending upon you. Buck up though, everything will come around all right as soon as you land that job." Little fibs, did you say? Sure they would be but you would notice the angel of goodness slyly wink while you were telling them.

THE WRECKING TOOLS OF A CHRISTIAN

Paul Morrison, in Western Christian Advocate

Not every church member has learned the trade of a Christian. Or who dare cry "Scab labor" in the face of one Jesus writing upon the ground and revealing his meditations by saying, "Let him that is without sin among you, cast the stone"?...

The wrecking tools of a Christian are:

The Hammer

The hammer is used by shallow and unwise Christians for the purpose of criticizing and finding all manner of fault with the way things are done in the church, and is especially convenient to use on sincere faithful Christians who are trying to do their best. With the hammer, knocking can go on continuously—morning, noon, and night—but never without making dents in some good cause, honest effort, or upon some faithful soul. The hammer is able to absorb a delightful amount of energy that could be constructively expended for the good of the Kingdom and the glory of the church. It can be used following all occasions: after a funeral the relatives can be knocked for crying too much or too little; after a service when the minister has preached too long or too short; following a prayer meeting, an official board meeting, or any stated meeting of church organizations. ...

The hammer can knock down the benevolent giving of the church; can terminate the pastorate of a useful minister, or can turn a hungry soul away from God.

The Chisel

The chisel is used to cut down or reduce an object, never for the purpose of enlarging. So by the would-be-useful church member the chisel will carve down personal responsibility—their share in the regular work of the church. They will reduce the New Testament implications of discipleship to the minimum. ...

THE BRETHREN CHURCH

"The Church with a Cordial Welcome"

OUR PLEA: The Whole Gospel for the Whole World. C. C. Grisso, Minister, Residence 915 E. Market Street.

Warsaw, Ind. Sept. 27, 1926.

Dear Brethren:

It is a great privilege that I have of coming to you in this quiet way in behalf of the work you have entrusted to our care. At this season of the year it seems necessary to put forth a renewed effort to strengthen our work along all lines, and in order that you might help us we are designating the month of October as "Loyalty Month." It is our purpose to have every member of the church to renew their loyalty to the church of which they are a member, by being present at all the services of God's house during this month.

This means that you will have to lay aside everything that has hindered you in the past and promise before God that you will attend the Bible school, the preaching service, and the Young People's and Mid-week Prayer Meetings this month.

This is the first thing we are asking. The second is like unto it,—bring some one with you. Think of the unsaved and the unchurched of East Warsaw. How long since you spoke to a friend about the church? We are Christ's representatives in this community.

The church is the noblest institution in the world:—it stands uncompromisingly for the right in the community; it seeks to bring to all classes and conditions of people the best and most comforting message. In view of this it is not asking too much to ask every member to throw their whole life into it. The pastor cannot do it all. His message must be interpreted and lived by every member of his parish.

As your pastor I am going to ask a few things of you this month. Your response will be your answer to me.

FIRST: Lord's Day, October 3, is Rally Day in the Bible school. We should like to see you there. Two hundred and fifty is our aim.

SECOND: The worship hours,—how about it? Sit down and think,—how long since you heard your pastor preach? How long since you worshiped with God's people on his Holy Day? How easy to search for an excuse now! But think of the future and the days of regrets. Begin next Sunday and do better.

THIRD: I do not know how much of material things you are giving to the Lord. I am simply reminding you of this privilege which you should not overlook. How much for self? and how much for the Lord? God has blessed you. Out of this abundance let us return unto him that his cause may go forward, not hindered because of our failure to give.

FOURTH: Let us love the church a little more,—give it the first place in our thinking and in our living. To be, possibly a bit more charitable. You and I are members, therefore it is not perfect. But if we will pray for it and speak favorably of it at all times, we can help make it a better church.

FIFTH: Be ready to do what you are asked to do. None of us want to be idle. If you see something that ought to be done that is God's call for you to do it. The obligations are many,—the organization varied,—there is a place for you. I am asking that you pledge your best for Christ and his church these passing days.

NOW LASTLY: The pastor is asking a favor; we want you to help us. We shall esteem it a great favor if you will inform us of any person needing our spiritual help. We desire to be kept busy. We will visit the sick, the aged, the shut-ins, in fact help in every way irrespective of church membership. We desire to know your needs, and the needs of all. We are but an humble servant of him who came "not to be ministered unto but to minister." So Brethren, if you will pledge us these things, the work—our work—shall go forward in a great way. We are only passing through this world once, any good we can do, let us do it now.

Faithfully until he comes,

Your Pastor, C. C. GRISSE.

P. S.—Remember: "Loyalty Month," October 1-31. Rally Day in Bible school, October 3. State Conference, October 5-7.

C. C. G.

OHIO DISTRICT CONFERENCE OF THE BRETHREN CHURCH TO BE HELD AT FREMONT, OHIO, OCTOBER 19, 20, 21, 22, 1926

Tuesday Evening

- 7:00 Devotional Period. W. E. Ronk.
- 7:15 Welcome Address. S. C. Henderson.
- 7:45 Announcements and business.
- 8:00 Sermon. Vice-Moderator O. C. Starn

Wednesday Morning

- 8:15 Devotional Period. S. E. Christiansen.
- 8:30 The Brethren Plea for this Day and Age. R. F. Porte.
- 9:00 Organization and Business.
- 10:00 Moderator's Address. R. D. Barnard.
- 10:45 Special Music. Fremont Church.
- 10:50 Journeying Through Bible Lands. Dr. J. A. Miller.

Wednesday Afternoon

- 1:30 Devotional Period. Alvin Byers.
- 1:45 Deepening the Spiritual Life of the Home. L. V. King.
- 2:05 Deepening the Spiritual Life of the Church. M. L. Sands.
- 2:25 Special Music. Bryan Church.
- 2:30 The Land and the Book. Dr. J. A. Miller.
- 3:30 Report of Committee on Committees.
- 3:40 Simultaneous Meetings. W. M. S. Ministerium.

Wednesday Evening

- 7:00 Devotional Period. Leslie Lindower.
- 7:10 Enlarging our Borders and Strengthening our stakes. W. A. Gearhart.
- 7:50 Special Music. Ashland Church.
- 8:00 Missionary Sermon. Dr. E. E. Jacobs.

Thursday Morning

- 8:00 Devotional Period. H. M. Oberholtzer.
- 8:15 Archeology and the Bible. A. J. McClain.
- 9:15 Special Music. Sterling-Smithville Church.
- 9:25 Business Session.
- 10:25 Layman's Session. W. O. Nish in Charge.

Thursday Afternoon

- 1:30 Devotional Period. B. F. Owens.
- 1:45 Bible Lecture. A. J. McClain.
- 2:45 Music.
- 2:50 The Brethren Church for Peace. Charles A. Bame.
- 3:30 Simultaneous Meeting. W. M. S. Ministerium.

Thursday Evening

- 7:00 Devotional Period. R. I. Humbert.

- 7:15 World-wide Christian Endeavor. E. M. Riddle.
- 7:45 Music.
- 7:50 Christian Endeavor Address. A State Speaker.
- Friday Morning
- 8:00 Devotional Period. Geo. Pontius.
- 8:10 Putting the College on the Map. W. S. Bell.
- 9:00 Business.
- 10:00 Instilling Brethren Ideals in the Minds of our Children. Milton Puterbaugh.
- 10:30 Message of Evangelism Through the Sunday School. A. D. Cashman.
- 11:00 Inspirational S. S. Message. Dr. J. A. Garber.
- Friday Afternoon
- 1:30 Devotional Period. D. F. Eikenberry.
- 1:45 Special Music. Canton Church.
- 1:50 The Women and the Church. Mrs. Fred Vanator.
- 2:10 The Men and the Church. Louis Clapper.
- 2:30 Sermon. F. C. Vanator.
- 3:30 Simultaneous Meetings. W. M. S. Ministerium.
- Friday Evening
- 7:00 Devotional Period. Rev. Gottschal.
- 7:15 Special Music. Louisville Church.
- 7:20 The Holy Spirit in the Life of Man. Dr. J. A. Garber.
- 8:00 Sermon. W. H. Beachler.

PROGRAM COMMITTEE:

- R. D. BARNARD, Moderator,
- O. C. Starn, Vice Moderator,
- M. L. SANDS, Secretary,
- S. C. HENDERSON, Pastor,
- Entertaining Church.

ANNOUNCEMENTS

FAIR HAVEN CHURCH

Communion service will be held Sunday evening, October 10 at 7:30 P. M.
A. D. CASHMAN, Pastor.

OHIO STATE CONFERENCE AT FREMONT

The Ohio State Conference meets with the First Brethren church at Fremont, October 19-22, 1926. Plans are being made by the local church to entertain all delegates and those attending by the usual Harvard plan. The Brethren church is located on South Street, between Wood and Whittlesley Streets in the Southwestern part of the city.

The city of Fremont is located on the southern Division of the New York Central Railroad, the Wheeling and Lake Erie Railroad, and the Nickle Plate (Lake Erie and Western), the Lake Shore Electric and the Fremont and Fostoria Electric. Through cars are run to Lima by the Lake Shore Electric over the F. and F. Connections can be made at Lima from Dayton and Bellefontaine. Those coming by automobile will find good paved highways leading into Fremont from all points of the state.

Plans are being made so that delegates who wish can visit Speigle Grove, the home and burial place of the late President Rutherford Hayes. The Memorial will be open to visitors. Fort Stephenson park is another place of historic interest made famous in the war of 1812.

The church extends a hearty welcome to all churches to send delegates.
S. C. HENDERSON, Pastor.

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OCTOBER 13,
1926

The BRETHERN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

Power From On High

GOD is the same yesterday, today and forever. His disposition toward his creatures has never changed, is incapable of change. Yet in his dealings with them he acts according to law. The free agency and consequent moral accountability of man are recognized in all his dealings with the human race. Therefore he can impart no more light than there is capacity to receive; he can give no more grace than man is ready to accept. We cannot fully understand these principles of the moral government of God, but we may rest assured that he is saving the world as rapidly as it can be done in conformity to the principles which pervade and uphold the moral universe. The living light forever shines; but there must be a channel for the stream, an atmosphere for the refraction of the light. We are workers together with God in our own salvation and the salvation of others whom we can in any wise touch with any measure of influence.

—Bishop O. P. Fitzgerald in "Upper Room Meditations."

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

'In Remembrance of Me'---A Communion Meditation

As we contemplate the fall communion, the heart is made serious and we are moved to meditation upon the wonderful words and deeds of the Lord Jesus that cluster around this service. We cannot be other than serious as we approach the Lord's tables, for here we find ourselves in touch with the most sacred emblems and most fundamental doctrines connected with our blessed religion. Here indeed we come into the spiritual presence of the holy Christ himself and hear from his lips the most profound words that ever fell upon human ears. It is good for us to tarry in such an atmosphere that we may experience the exhilaration of heart, the uplift of purpose and the purifying of thought that is there possible. Let us not hasten away, nor allow the appeal of the material to neutralize our inmost heart's appreciation of the spiritual verities there to be contemplated, nor dull the keenness of our ears for the gracious words of truth there to be heard. Let us anticipate that service as we would a transfiguration scene, prepare for it as for the reception of the Holy One of Israel in whom center the Law and the Prophets, and then sit about those tables with hearts charged with serious purpose and full of understanding, as we hear those divinely spoken words—words which point the significance and reveal the purpose of it all—"This do in remembrance of me."

What is the significance of that phrase, "In remembrance of me?" It is evident that Jesus wished to be remembered. But what was the basis of that yearning to be remembered? Was it merely his love for his disciples and sadness at the thought of separation that moved him to express the wish, as one friend sorrows at the prospect of being separated by the cold hand of death from another and finds his grief assuaged by the thought of being remembered? Or was there in the mind of the Master something more vital? If it had been the former, there would have been nothing mysterious or unique about it; we would have understood it clearly. For there is no normal person but will confess to a desire to be remembered when he has shuffled off this mortal coil. Men everywhere revolt against the thought of being forgotten. The wish to be remembered is a universal and imperishable characteristic of the human spirit. Nature itself at this season of the year is in harmony with that spirit. With its falling leaves, ripened crops and blighted foliage, it seems to mourn the thought of a summer soon to be for-

gotten. And much less will the human heart yield to the thought of being forgotten as soon as it is out of sight. It would increase immeasurably the dread of the hoary frost of age and would intensify the horror of the icy waters of death, if we were compelled to believe that we would have no place in the thoughts of our loved ones as soon as we had passed from the scene of action. On the other hand it takes away some of the wretchedness at the thought of passing to know that there are those who care and who, when we are gone, will treasure the pleasant thoughts and experiences growing out of their associations with us. But such a feeling could not have accounted for the extraordinary measures which Jesus adopted to make sure that he would be remembered. No one would have been justified in such a course. There must have been something more fundamental, more essential to the welfare of those whom he was leaving. And so there was. There were at least two vitally significant reasons why Jesus wished to be remembered and made provision for a perpetual remembrance. First, because of who he was, and second, because of what he did, and does.

Jesus was the Son of God, and as such he wanted to be remembered, for the sake of the people. God had been manifest in flesh; the eternal Father had revealed himself through his Son, and that revelation must be preserved. The destiny of the race depended upon it. What he was and is able to do for man depends upon who he is. If he is no more than a man, he can make only a man's offer, but if he is God, then he is able to save to the uttermost all them that call upon him by faith. True, Jesus became a servant of mankind, but by his own act and will. He took upon himself the form of a servant. He is therefore no creature, but Creator. "He was in the beginning with God, and without him was not anything made that was made." And by very definite and clear statements from his own mouth he claimed to be divine and the co-equal with the Father. As such he would be remembered, and as such we acknowledge him when we observe the communion as he directed, "in remembrance of me." With the conviction of Thomas we acclaim, "My Lord and my God."

He would be remembered also for what he did and does for mankind, that is as Redeemer and Intercessor. The announced purpose of his coming into the world was that he might die and become the Savior of the world. That saving work he accomplished by his death on the cross. And "as oft as ye eat this bread and drink this cup ye show forth the Lord's death till he come", and we thereby bear witness that he is able to save to the uttermost all them that call upon him in faith. He not only redeems us from the bondage of sin, but keeps us continually by the power of his grace. Paul had gained such confidence in the keeping power of the grace of God that he said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Thank God for such a Savior, for we are utterly unable to keep ourselves. And he is enthroned at the right hand of God the Father, where he ever liveth to make intercession for us as our great High Priest. Thank God for the Savior and Keeper of our souls. As we surround the Lord's tables and partake of the emblems of the broken body and shed blood of this mighty Savior, we deny dependence in the arm of flesh, and acknowledge our salvation and our hope of continued victory to be in the cross of Christ. Our confidence is in the fact that "he suffereth for us and died for our sins according to the Scriptures." And so by eating this bread and drinking this cup we indeed show forth the Lord's death till he come," if we truly do it as the Lord Jesus himself instructed us, "in remembrance of me."

The Tithe a Moral Requirement

The Sunday school lesson for September 12th afforded a splendid opportunity for the teaching of the law of the tithe, not as a Jewish enactment, but as a moral requirement. This law, as the law of the Sabbath or one day of rest in seven, is based upon a divine principle and is not abrogated with the passing of a dispensation. The Jewish law did not originate it, though it emphasized and enforced it, neither did the passing of Jewish legalism annul the law of the tithe. The Gospel of Grace requires it as the minimum acknowledgment of the principle of human stewardship and divine ownership with a compulsion that is as strong as the legal enactment was demanding. It is a requirement based upon a prin-

ciple that is moral and essential to the very constitution of things, and therefore unalterable.

But in this dispensation of grace we are to look upon the tithe not as an exacting debt to be paid and with the payment of which we are released, but as the minimum obligation of love and gratitude, an obligation which grows and should be more keenly felt and more generously discharged as the hand of God's blessing is opened the wider. It is in that spirit that all moral requirements should be met by the follower of Christ. It is that spirit that Jesus sought to induce in all his instructions and requirements of men. In John's Gospel he said, "If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." It is the obligation placed upon the loving disciple by one who has all authority and yet prefers and seeks to inspire a spontaneous response of loyalty and obedience, rather than to secure it by direct command. And it is that spirit of generous and genuine obedience which the Master fain would have found in the hearts of the Jews when he rebuked them for their hypocritical professions and yet approved the principle of the tithe in these words, "These (the tithing of mint and anise and cummin) ought ye to have done and not to have left the other undone."

Are we giving serious attention to this great divine plan for financing the Kingdom? It is feared that we are negligent of our duty at this point, that in this particular we are not preaching a whole Gospel. It is difficult to see how ministers who profess the implicit obedience and whole hearted loyalty to the Word of God that ours do, could overlook this vital teaching, and yet we hear very little about it in pulpit or on conference platform and we are making but slow progress in getting the principle accepted by the rank and file of our membership.

EDITORIAL REVIEW

The second church of Los Angeles is looking for a pastor. Interested parties see "Announcement" department for address.

Members of the Ohio Conference should be planning to journey towards Fremont in large numbers. Especially we urge the brethren in the Miami Valley to surprise those in the northern part of the state by a banner delegation. The moderator, Brother R. D. Barnard, would like to see each church represented by its full quota of delegates. And remember two things: the payment of your conference dues is required whether your delegates are in attendance or not; and every church should endeavor to have its mission apportionment paid in full.

Word reached our office from Brother W. A. Gearhart, Home Missionary Secretary, who is visiting two of our western conferences and some of the churches in those districts. At the Illiokota conference held at Des Moines, Iowa, he says the attendance and messages were good and the weather ideal, which is more than we can say for weather in Ohio recently. "I think the people out here are sociable, hospitable and easy to get acquainted with," says he, "and I am enjoying myself immensely." He promises us a report soon.

Brother Freeman Ankrum tells us of the progress of the Lord's work in the parish under his care at Oak, Hill, West Virginia. Two revivals are reported, one at Salem, with Brother B. F. Owen doing the preaching, resulting in ten confessions, five being reconsecrations, and the other meeting at the Oak Hill church with Brother A. L. Lynn as the evangelist, where seven confessed Christ. Following the meeting another was added to the list. The Sunday school at both places is experiencing commendable growth. Brother and Sister Ankrum enjoyed a remarkable vacation trip in mid-summer, traveling 3,000 miles, through fifteen states, visiting numerous points of interest.

Dr. Florence N. Gribble writes briefly of certain events of interest on our African mission field, and also of her own plans for reaching France, where accompanied by her daughter Marguerite, she will pursue further work in medicine. The brotherhood will rejoice to learn of the birth to Brother and Sister Kennedy of a little son, named Lester Washington, his arrival being July 4th. In behalf of the Evangelist family we extend congratulations and

pray them God's constant protection against the ravages of African fevers. She states that the marriage of Chauncey Sheldon and Hattie Cope was to have been consummated the last of October and that they were to enter immediately upon a new station at Bossangoa.

Brother R. D. Barnard, pastor of the church at Mansfield, sent out a weekly message to his members in the form of a mimeographed letter bounded by an outlined suggestion of the superstructure, the church, bearing the words, "The Christ Our Only Foundation." It contains news, announcements and exhortations in brief, and is received, we have learned, with much appreciation. In a recent letter it was stated that the final amount of the debt of \$428.00 on the church property owed to a city building and loan association had been paid. This amount was given in forty-eight different gifts, and is indicative of the splendid spirit of loyalty and cooperation that is being generated under the leadership of the pastor.

Brother Fred V. Kinzie, in charge of the mission work at Krypton, Kentucky, reports the establishment of a tuition school and the building of a girls' dormitory, and they have named the institution "Lydian Girls' Boarding School." It is evident that the school must go hand in hand with the church in such fields as we are occupying in Kentucky, if permanent results are to be obtained. The instances related by Brother Kinzie indicate a real need for the doing of school work at Krypton, and the pastor and his wife are to be commended for the sacrifice to which they have gone to make such a school possible, which, as they admit, is only a beginning. It is to be hoped that not a long time will need to elapse before not only more adequate arrangements for girls can be made, but also the boys can be provided with dormitory privileges.

An attractive bit of Rally Day advertisement comes from the First church of Pittsburgh, containing among other items two of general significance. It was stated that the purpose was "to rally the forces of Christianity" and that the weather should be "immaterial." That is a real job that the churches are ever facing, to cause the forces of Christ to maintain such a spirit of devotion as to look upon the weather as an immaterial factor in the discharge of their obligations. For the vast hosts of Christian professors the weather, and even more insignificant matters, do make a difference. It is a fact of universal observation that the most trivial affairs are allowed to interfere with our acknowledged duty. A situation that permits religion to play so small a part in our lives is one of the principal causes of the tardy advancement of the church, and may well give concern to the heart of every pastor and church leader and inspire the most vigorous efforts to overcome.

We are in receipt of a copy of the Paris edition of "The New York Herald" reporting the observance of an International Golden Rule dinner in Geneva preceding the opening of the Assembly of the League of Nations early in September, attended by over 500 from all parts of the world, some of them internationally known personages. The food was typical of that served in the American orphanages in Greece, Syria, Armenia and Palestine and cost but four cents per plate. The cups and plates used were made from oil and milk cans by the boys of those institutions to which the proceeds above the actual cost of the dinner were to be devoted. This meal was the first of a series of similar gatherings designed to focus attention on the relief work being done in the Near East. These dinners will be brought to their culmination on Golden Rule Sunday, December 5, when it is hoped that the observance will be very widespread, and that the amount saved by the use of a very simple fare will be sent to the Near East Relief to feed the dependent orphans. The ideal that is sought to be inculcated by this Golden Rule movement is "Do unto others as you would have them do unto you", and is to be an expression of international goodwill. And in these days of tense feeling on the subject of a satisfactory adjustment of war debts, it is especially important that America maintain her leadership in private philanthropy, and in the expression of a genuine fellow-feeling and goodwill toward those in the Near East and elsewhere who lost everything, including home and parents, in the late war. We therefore recommend to our people a very general and hearty participation in this good movement on December 5th.

GENERAL ARTICLES

Christian Endeavor and the Young People

By Homer A. Kent

(Address at the Christian Endeavor Session of the late General Conference).

The subject upon which I am to speak should be of vital interest to our conference, our brotherhood, our local churches, our homes, our country because it has to do with our youth. Young people always have been interesting, are interesting today, and always will be interesting. Daniel Poling,* President of the United Society of Christian Endeavor, has said of youth, It is the greatest going concern. And I believe you will agree that he is right. Youth is always on the move, always doing something, must be doing something, and is miserable unless it is doing something. This fact produces endless problems not only for the parents of youth but for the churches which claim the youth. It is ours to help to solve some of these problems. If we as a brotherhood, as local churches, as pastors, as Sunday school teachers, as laymen, are failing to care for the youth or to be interested in them we are neglecting our solemn duty and are failing to avail ourselves of one of the greatest opportunities that lies at our doors.

The subject assigned me for consideration tonight has to do with one of the outstanding organizations of the church for the care of our young people. Christian Endeavor is that organization. During the last forty years of its history it has made remarkable strides. It has grown from a nucleus of a handful of far-seeing, consecrated individuals until today millions of the finest young people in the world are touched by its influence. Its scope of activity is tremendous. Its accomplishments have been innumerable. It is fitting therefore that we should stop here in our Conference and analyze its work briefly. What is its reason for existence? What its purpose? Then for us individually, is my Christian Endeavor Society measuring up to the standard set for it? If not, why not, and how can a remedy be affected?

I. At the outset I think we are justified in saying (and it has been said repeatedly) that the Christian Endeavor society is the training school for future service. Some may object immediately and say that it is more than that. It is not only a training school. And that is certainly true. The Christian Endeavor society does more for our young people than to train them for future service, far more, and that should be emphasized, but still after this emphasis has been given it remains that the Christian Endeavor is a training school in Christian service. It is the place where the young people meet in groups of their own age and learn to worship. There they gain experience in using the Word of God, in praying in public, in speaking with force, in handling executive affairs, in doing a multitude of things that never would have been learned in all probability had it not been that the Christian Endeavor society offered the open door of opportunity.

Were the request made here tonight for testimonies as to the value of Christian Endeavor in your lives in developing you for service I am wondering what a variety of testimonies would be given. Thousands can testify that for the first time with trembling lips and shaking knees they offered a public prayer in a Christian Endeavor meeting. Thousands can say that they first learned the love for Christian service in a Christian Endeavor society. There was there fanned into a flame the desire to do something worthwhile for Jesus Christ. Others can testify that Christian Endeavor was the means of developing their powers of public speech. Many a first public testimony was given in a Christian Endeavor meeting.

Thus through these means a vision of the Christian life was opened up before the young people that has sent them out to live for their Lord.

Christian Endeavor influences young people at the most impressionable age and thus its opportunities are redoubled. In a few short months it can change the life of a young person—alter his desires, inspire his ambition, renew the horizon of his entire life, and develop his talents. Happy indeed is the pastor who has a splendid group of young people to oversee in a development of such transcendent importance. This it seems to me is one of the greatest joys in a pastorate. It is a joy to me to be surrounded and supported in our Washington church by a splendid group of young people. The greatest joy in the contact with these young people is the joy in watching them grow in Christian service. I am thinking now of one young man who not many months ago made his decision for Christ in the Washington church. At once he entered the Christian Endeavor society. Soon he read his first slip, then he made his first talk, then he offered his first prayer, soon after he led his first meeting. Last Sunday night I watched him lead his second meeting. I marveled at the progress he has made. He is developing into a splendid speaker, a fine young Christian worker. Christian Endeavor in a large way is responsible for his remarkable progress. It gave to him the opportunity for expression. This instance has been cited because it has come under my personal observation recently. It is typical of multitudes of other cases where Christian Endeavor has served to develop the Christian lives of young people. You, brother pastors, can cite similar instances in your own congregations. Let it be said again that the Christian Endeavor society if properly conducted can prove of immeasurable blessing to your church in the development of your young people.

II. But it is not true that the Christian Endeavor society is solely a training school for future service. This has possibly been too often overemphasized to the overlooking of the service that the young people are rendering in the present. Let us think of the Christian Endeavor as the young people serving. We make a mistake in failing to look upon the work of the young people as real service in the church. They feel it as such. The church ought to as well. Well do I remember my first experience in public prayer. It was in a Christian Endeavor meeting. I did not look upon it as training. It was real worship. I meant it as much as any prayer ever offered any time since. The love for Christ which prompted the prayer was real. When a young person speaks in a meeting it should not be looked upon as training. It is real service. It is being done for Christ. Some of the finest, most earnest work done by the church is done by the young people. Many have been won to Christ through the Christian Endeavor. It has been shown that more Carnegie medals of honor for heroic service have been awarded to boys and girls from ten to twenty years of age than to men. Youth is the time of heroic appeal. And in the church the young people are ready to serve. They are not training to serve, they are serving now. I wonder if we as pastors, as Sunday school teachers, as leaders are making use of the love for the heroic in youth that we should. Are you encouraging the efforts of your Christian Endeavor society? Christian Endeavor is set for service. Its record in the past is noble. Thousands of missionaries sent to the white harvest fields. Thou-

sands of ministers and Christian workers developed. Multitudes of Christian Endeavor societies organized not only in this country but in practically every land in the world. They are ministering to the soldiers and the sailors, the Indians and the lumbermen. Their service for the church is challenging.

It is the business of the church to give to its young people the opportunity for this service and they will not fail. Young people will respond to hard tasks. They will rally to an interesting work. Let us show them that there is no more challenging task than the challenge of the cross. Let us show them that the Master's service is the most interesting service in the world. Then there will be no difficulty in holding the young people. There is no difficulty in getting young people interested in multitudes of other things. You can readily interest most young people, boys especially, in a ball game. This reminds me of the story of the three boys who were talking together one time about where they would rather have a third eye, if it were possible to have another. One of the boys said he would rather have it in the back of the head so he could see when anybody slipped up behind him. The second said he would rather have it in the top of his head so he could see the birds flying above him all the time. But the third boy seemed disgusted with the answers of his comrades and said, Of course I would rather have a third eye in the end of my finger so I could stick it through a knothole in the fence and see the ball game. Why does the boy like the ball game? Because it's interesting. There is something doing. There is action. When we recognize that Christian Endeavor is for service for our young people and when we come to make that service interesting, vital, definite, we shall have accomplished much toward the solution of our young people's problems.

III. Christian Endeavor renders still another invaluable service in that it is the field of exploration for the church. It enables the young person first of all to discover himself. Through the varied activities of a properly conducted society he is able to find out that for which he is best fitted. Whether for speaking or singing or leading. There amidst surroundings conducive to development he is able to try out his talents. Is there a more important service to be rendered than that? When a young man or woman has discovered himself or herself, one of the greatest victories of life has been won. They can forge ahead then not with indecision but with confidence that they are in the field where God would have them

labor. The world today is full of misfits because they never had the opportunity which Christian Endeavor affords, of finding themselves.

Then not only is the Christian Endeavor a place of discovery for the individual, but is also the exploration field for the church. It is the place where the church can look for its future leaders and having found them there it can set about the responsible task of moulding them into the vessels for the Lord's service. O, how many churches are failing at this point, failing to train future leaders, failing to fortify themselves for the morrow. Marion Lawrence once made this striking statement which is well for us to consider: "I believe the highest ambition a church can have is to be the means of leading young people into the Master's service. A church that does not send as many young men into the ministry as the number of pastors it uses up is a parasite on its denomination." Is he not right in such a statement? And if he is right, how many parasites we have even in our own brotherhood! What is the reason for it? Very probably we are failing to make use of the opportunities of exploring which Christian Endeavor affords. We are not on the lookout for recruits for his service. We are not praying for God to lead our young people in the way of Christian service. We are not encouraging them. And in our failure we are reaping vacant pulpits, a dearth of capable Christian leaders, the lack of vitality and inspiration that always follows in the wake of seeing young people dedicate their lives to Jesus Christ. The business of discovering young people for Christian service is imperative to the success of any church or denomination. On one occasion Sir Humphrey Davy, the noted scientist, was asked what his greatest discovery was. It was thought he would produce a chart with some star or constellation of the heavens upon it. But not so. He said, "My greatest discovery was Michael Faraday." He was one of his pupils. So the greatest discovery a church can make is the discovery of consecrated young people for the Master's service. Make your Christian Endeavor society a field for such endeavor. You will find no better. Young people will respond. They await a challenge to a noble task.

So I leave with you these thoughts that Christian Endeavor is first a school of training for our young people. It is more than that. It is their place of present service in the church. Then finally, it is the great field of exploration where young people find themselves and the church finds its leaders.

Washington, D. C.

America Wins Foreign Friendship Through Red Cross Service in Disasters Abroad

By T. N. Soderblum

International good will is a priceless possession.

The American people, through their Red Cross, are laying a firm foundation for lasting friendship towards themselves and their nation through a continuing record of service in foreign catastrophes in many parts of the world.

In more than 15 disasters abroad in the past year, America, through the Red Cross, rendered service to the sufferers which resulted in warmest expressions of gratitude and friendship to our country.

Severe floods in various parts of the world early in the past year occasioned a great deal of such activity. A flood in the state of Nayarit, Mexico, killed approximately 1,000 people, thus earning the characterization of one of the most destructive catastrophes to visit the American continent in many years.

A serious problem was thus presented to the Mexican authorities, but as is the case in many foreign lands, groups of Americans living there constituted an outpost

of the American Red Cross, and greatly facilitated its relief measures. Invariably these little American colonies know and are proud of their Red Cross and display creditable ability in the sudden emergencies which call for outside assistance. In this case a fund of \$10,000 sent by the American Red Cross was administered by an American committee of residents of the region around Mazatlan, Mexico, and in conjunction with the Mexican officials, the funds and supplies were administered with results that brought forth official expressions of gratitude on behalf of the people.

Early in the past summer another flood visited Mexico inundating the poorer sections of Leon, the Mexican town affected, and rendered 7,000 to 8,000 people homeless. Following a report to the American State Department in Washington, the Red Cross once more transmitted through the department relief funds, and for the second time earned for the United States an expression of thanks from the Mexican Red Cross.

Later a Mexican Red Cross flag, faded and tattered from long service, including a long battle record with the armies during Mexico's civil disturbance of recent years, was presented to the American Junior Red Cross as a token of American aid in Mexican relief.

Again, in Belgium this time, winter rains caused rivers to overflow their banks, and large sections of that heroic little country became flooded. The Belgians, through their own Red Cross Society, acted quickly, but found the situation needed more than their resources could meet. Once more the American Red Cross, in the same spirit with which they had met Belgium's suffering in war, responded.

Late last summer, in remembrance of this service, the Belgian Red Cross presented to the American society a silver medal, inscribed with the story of American devotion. This medal is now in the Red Cross museum.

A terrible train wreck in Costa Rica, one of the five Central American republics, gave the American Red

Cross a new opportunity for service, and this organization sent to the Costa Rican Red Cross a fund to assist them in caring for the injured, and provide for the families of the dead.

The recent conference of all the Red Cross organizations of North and South American countries which was held in Washington, D. C., is a recognition of the growing importance of the Red Cross ideal in the world, in which the American Red Cross has been a leading spirit.

While it was thus serving abroad in the past year, the American Red Cross did not neglect its own people, as was proven in more than 55 disasters of all kinds which struck all sections of our country. The New Jersey munitions explosion last summer was one such event, and there were many flood and mine disasters whose victims were ministered to by the Red Cross.

The opportunity to join the Red Cross, and be a part of its great service to the world is extended in the Annual Roll Call, November 11th to 25th, this year.

The Home Base

By J. S. C. Spickerman

We have often heard of the importance of the home base as a source of missionaries and funds for the foreign field. I do not think that side of the subject has been overstated; but there is another way in which the home base is important to the foreign work. The influence of missionaries is often hindered by the evil influences of the nations from which they are sent. The heathen are not all unlettered savages. Many of them are men of intelligence, who read the newspapers, and know what is going on in the world. They read of the many murders and other crimes committed in this country, our divorces, lynchings, etc. They know about our shameless movies, which heathen Japan finds it necessary to censor severely. Mohammedans and some heathen abhor alcoholic drinks; but "Christian" nations send liquor into their countries, and in some places compel them to allow it to be sold. They read of the organized resistance to the prohibition law in this country. They know of the tremendous military equipment of the nations that profess to worship the Prince of Peace. Bishop Brenton F. Badley, of Bombay, says, "In India today, thoughtful men and women are giving attention to Christ's teachings as never before. But they are not merely studying his principles—they are examining Christianity as developed and practised by the so-called Christian nations. Here is the point at which the church meets her problem. India is attracted to Christ, but is repelled by much in Western life and attitudes. She demands that if we be Christians that we do not merely talk about the beauty of Christ's teaching as to the "Fatherhood of God" but act on the inevitable and equally binding principle of the "brotherhood of man." To this she feels, Christian nations and America in particular—subscribe only in theory. Further, she cannot—and why should we expect her to?—reconcile our use of naval, military and industrial force in our international relations. While she reads the Beatitudes, the Sermon on the Mount and the thirteenth chapter of First Corinthians, how can she understand a world war among nations that are "Christian?"

Even those who can not read often observe unseemly conduct on the part of travelers from "Christian" countries. They say, "If that is Christianity, why should we give up our religion and accept it?" Thus the lack of Christianity here hinders the work of those who are giving their lives to win non-Christian people to Christ. The more truly Christian America becomes, the better hearing our missionaries will receive abroad.

But it may be asked whether the Tunker type of Christianity is necessary to that end. The larger denomina-

tions are better equipped for both home and foreign work. Would not the same amount of money and effort expended through them, or through undenominational channels, go farther toward making America and the world Christian, than when scattered through a lot of little organizations? We must admit that they are doing a great work for Christ, here and abroad. We should not, and will not, do a thing to hinder them. But we are not doing our whole duty if we fail to make disciples, teaching them to observe all things whatsoever Jesus commanded.

In the matter of war, the popular churches have failed to teach and observe his commands. While there are individuals in all the evangelical churches who accept his teachings in this matter, the general sentiment in those churches has come far short of Gospel ideals. Preachers who want to be popular uphold militarism, and even encourage hatred and revenge. Some of them revile, as cowards and traitors, those who will not fight. New Testament passages, such as 1 Timothy 1:18 and 6:12, 2 Timothy 2:3, and James 4:7, which obviously refer to spiritual warfare, are applied to war between nations. The churches that are committed to Christ's teachings on war must carry on and make our influence felt.

Worldliness—putting the wealth and pleasures of this world before Christian character and the kingdom of God—is the greatest hindrance to the work of the church. No church can claim to be free from this evil, but it seems to me to be far more prevalent in churches where the members become such without conversion. I do not deny that there are many really converted persons in those churches; but the large number whose religion is all form and party spirit, are a stumbling-block to the work of the church, at home and abroad. The New Testament church was composed of those who voluntarily accepted Christ.

But some of the larger denominations teach the doctrine of regenerate church membership. Why, then, are our peculiar teachings needed? The same reasons that justify our separate existence demand that we proclaim our doctrines to the world. If those churches are teaching and observing all that Jesus commanded, we might as well disband and join them, but are they? Do not the ordinances, as we practice them, represent vital doctrines that are more or less neglected?

Reinhold Niebuhr, in a recent article in "The Christian Century," says, "It is significant, too, that the very part of the country in which the churches insist most strongly upon "regenerate membership," and recruit such a mem-

(Continued on page 7)

A Caution to Newspaper Readers

It is highly important that Christian people get the proper perspective of the whole world in which they live. In order to do so it is necessary that we learn to think whole. Now the fact of the matter is that most folks get their idea of the world from the daily newspapers which they read. That is about all the way they have of knowing what is going on.

But we must remember that the newspapers do not see things whole nor report things whole. They are what their names indicates, news papers. News is all they look for and all that they are accustomed to print. And news is not the whole, normal running world at all, nor even the usual; but always the unusual. Every reader of a newspaper should bear this in mind continually in forming his estimates of the world in which he lives. Over against that side of which we read in the dailies, we must put that great expanse of life which never gets into the papers because it is too general and too common to be news. Dishonesty is news, because it is the unusual and the unexpected. Honesty is not news, because it is the usual and the common, and we all expect people to be honest. If a man runs away with another man's wife, that is news, because it is the occasional and unusual thing. But for a man to live at home quietly and peaceably, deeply in love with his own wife and children, supporting them and clinging unto them only, is not news; for there are hundreds of thousands of such cases in every city and country the world over. If a young man or a young woman become guilty of some iniquitous deed, or of some preposterously silly and salacious escapade, that is news and is spread on the first page of all of our papers to incite other young sillies to do the same; but for young men and young women to keep themselves pure and sober and work hard year in and year out in office or factory or schoolroom or on the farm, as literally millions of them are all the time doing, that is not news, and hence is rarely or never mentioned in our daily press.

Now the significance of all of this must form a background for all of our newspaper reading and for our comprehension of the world as it really is. If we are to have

any rational philosophy of life, if we are to judge the world and Christian effort in the world today, we must learn to think of life whole. And in order to do this we must ever remember that the newspapers report only a very little part of it—and that usually the worst part.—Editorial in "Herald of Gospel Liberty."

The Home Base

(Continued from page 6)

bership by persistent revivals, is most grievously corrupted by the sin of race hatred." But surely this can not be charged against either branch of the Tunker fraternity. It is our duty and privilege to demonstrate the whole Gospel to America, and through America to the world.

Maryville, Missouri.

WHAT IS FAITH?

What is faith? If I were to say that it is the absolute condition of all life, of all action, of all thought which goes beyond the limitations of our own minds, I should use no exaggeration. Faith is in every age, under all circumstances, that by which man lays hold on the realities which underlie the changeful appearances of things, and gives substance to hope; that by which he enters into actual communion with the powers of the unseen world and brings their manifestation to a sovereign test. It is the harmony of reason and feeling and purpose. It is, to say all briefly, thought illuminated by emotion and concentrated by will. Faith, as applied to our present life, is a principle of knowledge, a principle of power, a principle of action. It may be quickened and intensified; it may be dulled and neglected. As it is used, so it will be fruitful; and we are severally responsible for the use which we make of it.—B. F. Wescott, in "The Historic Faith."

THE BRETHREN PULPIT

Sovereignty in Prayer

By E. Y. Mullins

Address given at Birmingham Convention. Verbatim Report by International Journal of Religious Education

I read two or three verses from the fifteenth chapter of the Gospel according to John, the marvelous words of the Master to the disciples. (John 15:5-7.)

Some one has well said that chapters fourteen, fifteen, sixteen, and seventeen in the Gospel of John are the Holy of Holies of the Bible. Perhaps more than anywhere else in these chapters Jesus uncovers the inner secrets and thoughts of his own great passionate, loving heart. The Holy of Holies, because he takes the disciples by the hand and leads them into the very presence of God the Father. "If ye abide in me and my words abide in you, ask what ye will, and it shall be done unto you."

My subject is "Sovereignty in Prayer." Spiritual sovereignty through prayer, if you prefer that statement—and I wish to take this verse and look at it piecemeal, beginning with the end and going back.

The first thought which I get from it is this, that spiritual privilege is here expressed in terms of sovereignty.

"What ye will shall be done," says Jesus. That is true by itself. I am justified in saying to Christians on the basis of the authority of Jesus, "What ye will shall be done." In this passage, Jesus is trying to confer upon the disciples a sense of their own high prerogative. He is trying to put crowns on their brows, make spiritual kings out of them. "What ye will shall be done."

Of course man's sovereignty is always subject to God, no matter what path we travel in life, the pathway of suffering, of sorrow, of victory, of defeat, or the pathway of broken purposes. It matters not what be the experience, every life comes at last to the end of it at the foot of the throne of God. He is Sovereign of all. Nevertheless, he has drawn a circle around us, and within that we are sovereign. He will not invade it. We may will things and wish things and purpose things, and under the economy of his grace we may achieve things. "What ye will shall be done."

Jesus wants us to will. Sometimes people think that

faith is a passive thing, that prayer is a mere receptive mood. I take these words today and say to you that Jesus wants to convert prayer into the most aggressive thing there is in the spiritual world, and to show us that faith is the most virile and vital thing that can ever take hold of a man or woman. Do you realize the fact that we can set great goals and purposes and great objectives and great ends, and achieve things that would not have been achieved otherwise? "What ye will shall be done."

Take a dozen texts in this chapter and you will find the same thing. "Herein is my Father glorified, that ye bear much fruit." "If ye ask anything in my name, he will do it." "Greater works than these shall ye do, because I go to the Father," and so on and so on, to the end of these chapters. At every turn he speaks the word that shows he wants the disciples to grasp the thought that spiritually they may be sovereign. The spiritual privilege stated in terms of sovereignty—"What ye will shall be done."

And the second thought I get here is that sovereignty, spiritual sovereignty, is interpreted in terms of prayer. "Ask what ye will, and it shall be done unto you." Jesus doesn't say that you can go out in your strength and will and achieve things. He doesn't say that you have any inherent power or that you are a source of energy, that you can build without divine help, but your sovereignty is by way of God's throne. If you assert it in that form and appeal to God, in his sovereignty he will make you spiritually a sovereign in the world.

There are many ways in which man's place in the world is lessened. There are two or three views taken of what man is, and sometimes Christians are drawn into the influence of them. One is that man in his spiritual nature is a sort of emanation from matter, sort of a bubble on the lake, or like the sound that is emitted by a tuning fork, and when the vibrations cease the sound ceases. That is materialism. Another view, very much akin to it, makes man a part of the great all, so that when he dies it is like breaking a bottle of water in the ocean. That is pantheism. That isn't the Bible view, and the Christian view. Man is a person, made in God's image, redeemed by Christ, and given freedom and personality and power to do things that shall abide forever. He is made in the image of God, and he himself shall abide forever. He is a free, divinely endowed, and divinely gifted being.

I take it if I were to ask this congregation today what is the greatest weakness in your spiritual life that ninety-five per cent of your answers would be "in the realm of prayer." I fancy that ninety-five per cent of the Christians of the world today, if they were asked the question in what department of your spiritual life are you conscious of the greatest weakness, would make that answer. I take it to be so because we do not fully understand what our spiritual privileges are in prayer. We have never adequately grasped the great and marvelous ideals of God for his people. Why is it? I believe I will suggest two or three reasons for it. One is that very prevalent thing, we hear so much about it—men imagine that the reign of law prevents it, that because science has explored nature and shown us the reign of law, there is no room any more for prayer. But we forget that personality is not subject to law, or at least is not wiped out by law. Will changes the course of nature. When your house is burning down and the fireman turns on a hose, he changes the law of nature. The law of nature is that the fire should burn your house down, and it doesn't. The fireman opposed his will and your house was saved. That is going on all about us every day, the will of man changes the course of nature, and he has been doing it from the beginning of time.

An old Christian, sitting in a store, was arguing with a skeptic about the matter of the miracles, and the skeptic who was whittling away said that the reign of law prevented miracles. The old fellow argued that person-

ality was higher than law, and a man could do things because he was a person.

The skeptic said, "I can demonstrate. You hold in your hand the best proof in the world that law reigns. If you let go of the knife you are holding, no power can suspend the law of gravitation. It will fall down."

The old Christian said, "Now watch this jackknife," and he flipped it up and it stuck in the ceiling. He said, "I let go of it and it did not fall down."

Said the skeptic, "Oh, but you did something to it."

"Yes," said the Christian, "that is what God does."

The whole philosophy of the supernatural and miraculous is in that, the will of man and the will of God. That is what diverts and changes the ongoing of nature, and God can come into his world whenever he chooses.

There is another thing that hinders some people from prayer—that is their understanding of the unchangeableness of God, the immutability of God. That is formidable enough in sound, and there are people who say that the unchangeableness of God makes it absurd for us to pray to him. How can we change him? How can man, the finite, have any influence over God, the infinite? My answer is that the unchangeableness of God, the immutability of God is the very foundation of my hope when I

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

GOD INCARNATE—1 John 5:1-5.

The homage that we render thee
Is still our Father's own;
Nor jealous claim nor rivalry
Divide the Cross and Throne.

—Whittier.

TUESDAY

YE ARE OF GOD—1 John 4:1-6.

I am thine, O Lord, I have heard thy voice,
And it told thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to thee.

—Fanny Crosby.

WEDNESDAY

OUR LOVE REVEALS GOD—1 John 4:7, 8.

God loves me
And I love you;
That is the way
That God shines through.

—Elizabeth Towne.

THURSDAY

PROVING OUR LOVE FOR GOD—1 John 4:19-21.

He who loves best his fellow man
Is loving God the holiest way he can.

—Alice Cary.

FRIDAY

GRATITUDE'S BESTOWAL—Luke 8:1-3.

God's goodness hath been great to thee!
Let never day nor night unhallowed pass,
But still remember what the Lord hath done.

—Shakespeare.

SATURDAY

LOVE'S CONFESSION—John 21:15-17.

If Christ the Lord should come today,
As erst to Peter by the sea,
And low and tenderly should say
"O, my disciple, lovest thou me?"
To thee and me—

What would our answer be?

—Margaret E. Sangster.

SUNDAY

LOVE'S OUTREACH—John 12:20-22.

The world's great heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to speak the living word,
Are you and I, my brothers, and millions that have heard.

—Frederick George Scott.

(Prepared by G. S. B.)

pray. All I need to do when I pray is to remember his character as unchangeable, and his character as unchangeable is Father Everlasting. Father—and it is an ability of fatherhood to be able to answer the child when the child cries, and God would abdicate his place as Father if he could not answer prayer. Yes, he is immutable, unchangeable, eternal; he is a loving, gracious, stooping, helping, prayer-answering Father. There is no ground for doubting prayer on that basis. It is the very foundation of our hope of prayer. He never ceases to be Father, not one instant from the foundation of the world on; He remains unchangeable, everlasting Father.

Those are some of the general reasons why Christians are weak in prayer. Now I want to name two or three practical ones. You will pardon me for being blunt. One reason why prayer has so little power in the lives of Christians is that they are spiritually lazy. One of my old professors used to say, "We are all as lazy as our circumstances will permit." All of us are lazy.

There are three kinds of laziness, physical, mental, and spiritual. Physical laziness hates work. The mentally lazy man hates to think. It gives him a pain, and I have seen them among students. Oh, how hard it is for them to think! And I have seen them among church members. The spiritually lazy man hates to pray. Do you know, prayer is the hardest work in the world when it is the real thing. "The effectual fervent prayer of a righteous man availeth much." There are a half dozen words in that text that imply energy and power, and one of the old prophets says, "Oh that men would stretch themselves to lay hold upon God!" Oh that men would steel themselves up to grasp God! Spiritual laziness will prevent prayer from having much effect.

Another cause for the weakness of prayer in the lives of Christians is spiritual insincerity. Many a man is not honest with himself and God. He prays, and suddenly remembers that his life is not right, and he flees over to some other theme. He doesn't have it out with God and his own soul. He doesn't deal with himself in any searching way. He prays that God will give him a forgiving spirit. Then he remembers that someone that did him wrong. Old bitterness comes back, and instead of having it out with God, he goes off and prays that God will do something else. Perhaps he prays that God will make him generous, then he remembers that his neighbor has more of this world's goods, and the old spirit gets into his heart, and instead of having it out he flees to some other place, and prays that God will make him generous with his money, and then he remembers the appeal of the mission secretary or some other great cause, and he knows his bank account, and instead of having it out with God, and crucifying the flesh, he goes off and prays for something else. It is not hard to understand why prayer fails in the life of a Christian, when we recognize how many insincerities we practise in prayer.

Sometimes we fail in prayer, too, because we want God to do trivial things for us that we could do for ourselves. Nothing is too trivial to bring to God's notice, but he doesn't stoop to do for us what we can do for ourselves.

A little girl on a ship dropped her doll overboard. She asked the captain to stop the ship to recover the doll. The captain said, "I am afraid I can't do it. Where did you lose it?"

She showed him, and there it was, right on a projection, and he got it for her, and she thought he was a wonderful captain.

A little boy was playing with a ball, and lost it in the sea, and asked to have the ship stopped. Of course the captain said he couldn't do it. The little boy said, "The captain hasn't any heart or sympathy for boys." The ball remained in the ocean.

The next day a man fell overboard, and out there in the storm and amid the breakers he was crying for help, and instantly the captain gave the command and the ship came to a stop, and they went out and rescued the man

and brought him back. And when they reached the harbor the captain went to a store and bought a ball for the boy, a better one than he had at first, and there were three prayers answered, but only one required the stopping of the ship.

God doesn't reverse the wheels of nature to answer our trivial prayers, but he will help us to answer in ways that we do not know, and God will answer all our prayers, but he will not reverse nature to do the thing that doesn't need to be done in such a way.

My second point is that spiritual sovereignty is interpreted in terms of prayer. The third is that prayer is explained in this text in terms of fellowship. "What ye will shall be done." Spiritual privilege in terms of sovereignty. "Ask what ye will,—prayer the means of sovereignty. "If ye abide in me and my words abide in you, ask what ye will." Fellowship is the key to prayer and sovereignty. What is fellowship? It is mutual understanding. It is the relation between friend and friend, between brother and sister, between brother and brother, between father and son. It is the relation between workers in the Kingdom over common matters of interest, a common goal, a common motive, a common body, a common peace, all in the Gospel of Christ.

Henry—went to spend Christmas with his old mother. He had become famous and had a world-wide reputation, but after he had been home and spent Christmas at home he wrote to a friend about it and said it was the supreme experience of his life, because it was the restoration of his boyhood fellowship with his old mother. He said, "We just agreed that we would carry out Christmas as we did when I was a boy. Mother cooked my favorite dishes, and in every way we acted as we did when I was a boy." At night his old mother put her hand on his brow and sang a lullaby that she used to sing to him. He was telling about it afterwards and said it was the sweetest experience he ever had, because it was the coming back to the fellowship of childhood with a mother dearer to him than life.

Christian fellowship is like that. The early stages of our life in Christ are gathered up to the maturer life, and as we grow older and stronger our fellowship deepens and broadens and heightens and becomes more intense, and by and by our fellowship with Christ, our abiding in him and he in us, becomes so real and so beautiful that all the difficulties that we had about prayer in the earlier stages vanish away like snowflakes.

When that fellowship becomes deep and intense enough, we become convinced that our desires are but the expressing of God's will for the world. When that fellowship becomes intense enough and deep enough, we lose the pauper spirit. We no longer go to him, to beg him for favors. We become conscious of the sense of sonship, the sense of heirship, and proprietorship. We own it all. It is ours. "All things are yours, and ye are Christ's and Christ is God's," and now prayer is not so much petition, though that comes in—it is not so much prayer for material things; but prayer for a real fellowship. We go to him with questions, "What wilt thou have me to do? How can I embody thy grace to mankind, express thy will to the world?"

I want to tell you, my friends, when that happens, the Kingdom comes right there on the spot. The Kingdom comes in the secret place of prayer.

John Knox prayed, "Oh, God, give me Scotland or I die." His heart was breaking for Scotland, and when he reached that stage, then God gave him Scotland, and he stamped his impress upon Scotland that abides until this day. When I was there and went to his old study where he used to study and pray with God, my soul was lifted up by the thought that here there was a great soul that had become a spiritual sovereign because he learned the lesson of this verse of Scripture—"If ye abide in me and my words abide in you, ask what ye will, and it shall be done unto you."

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 24)

Joshua, Israel's New Leader

Scripture Lesson—Num. 27:18-20; Josh. 1:1-9.

Devotional Reading—Prov. 2:1-8.

Golden Text—Be strong and of good courage; ... for Jehovah thy God is with thee whithersoever thou goest.—Josh. 1:9.

LESSON LIGHTS

God the True Leader

The important thing for the church to grasp is that God is the true leader of his people, and that, whoever the human instrument may be through whom he may exercise his leadership, it is the al-wise God who makes appeal for and has a claim on our loyalty and obedience.

Lead on, O King, Eternal!
We follow, not with fears;
For gladness breaks like morning
Where'er thy face appears;
Thy cross is lifted o'er us;
We journey in its light,
The crown awaits the conquest;
Lead on, O God of might.
—Ernest W. Shurtleff.

The Character of Joshua

1. Matheson calls his life prosaic, commonplace, that of an assistant to Moses. This was very probably true of the earlier portions of his life, up to the time of this lesson. But now he comes to the reward of his faithfulness as one who obeys orders. By obeying he had learned to command. By faithfulness in little things he is able to do great things. This is the only ladder that may be climbed to the best.

2. Joshua was great because he was under Divine guidance, taught by Divine wisdom, and, therefore, humble and strong.

3. He was a man of great courage, both physical and moral, as he had shown in the battle with Amalek, and in spying out the land and in almost alone withstanding the clamors of the people.

4. He was a man of faith, deeply and intensely religious.

5. He came to have fine qualities as a general—keen observation, power to control, wise leadership, celerity of movement, skilful strategy, boldness of attack.—Alice D. Adams.

Need of Courage

Courage—not only physical but moral courage—is as greatly needed today as in the time of the conquest of Canaan by the unskilled tribes of Israel. We must stand by what is right at all costs; we have be-setting sins to conquer; we must resist the tides of fashionable wrong; God's work is laid on us to carry out, and his truth to be upheld among the nations.

Courage is not gained by mere resolves, but is founded on the assurance that we are on the side of God and of right; on the consequent assurance of victory; on consciousness of strength and fitness for the work; on the experience of the past. Such courage doubles the power of every effort, or every weapon; inspires the body and the spirit with strength. Courage is not ignor-

ance of danger, or the ignoring of it if one knows it. It is not reckless dashing into danger. It is not blind obedience to orders of one's leader, and often not even those acts for which one obtains in war decorations for bravery. Where such do mean true courage they are doubly worth all the honor that can be given them.—Ibid.

Patriotism Important

No life can be fully complete in strength and usefulness if it is not patriotic. This does not at all mean a blind standing up for one's country in whatever circumstances it finds itself, though to a certain extent that may be necessary. It is not true patriotism which says merely "My country, right or wrong." Add to that statement—say "My Country, right or wrong; if right to keep her right; if wrong to make her right"; and we have true patriotism. But many patriots of this calibre have been denounced by those of the other sort. Patriotism is closely allied to heroism. It is far more difficult in peace than in the time

son or nation is his religion. Every new day, every new work, should be begun with religious feelings and with religious acts. The whole of life should be lived not so much for self as for God's cause. This transforms and transfigures daily living.—Illustrated Quarterly.

God's Promises to his People

The Bible is a book of rich promises. Hardly a page but glitters with the glorious words of hope and comfort and encouragement. The Bible is the Checkbook of the Bank of Faith. A book was once made up solely of the promises of the Bible, and a most impressive volume it is. Such a book should be the heart of every Christian, on whose pages these promises should be written imperishably. The promises are endlessly varied. They cover every conceivable need and circumstance of life. But they are all summed up in the verses of our lesson, as they are summed up in many another wonderful chapter. God likes to repeat them, so that his people may never forget them. As a rich man loves to survey his wealth, so let us con the promises of God; for they are our gold, and with them we are multi-millionaires.—Greenhough.

Serve to Your Limit

"Feed my sheep," Jesus said to Peter three times in the famous interview by the shore of Galilee following the resurrection and preceding the ascension. All readers of this famous twenty-first chapter of John are impressed by the note of personal yearning in the heart of both Jesus and his great disciple. With peculiar tenderness Jesus repeated the question thrice, "Lovest thou me?"

Various explanations have been given for this threefold question and answer. The emphasis has been laid during the years on healing over the threefold denial of Peter before the crucifixion. Undoubtedly this entered into the inner sense, but might not Christ have had a still deeper appeal?

Jesus had done his utmost for the disciples in the way of teaching, setting before them an example and redeeming them upon the cross of Calvary. He had often been more or less disappointed with the response which these disciples had made, but now thought that following the experiences in Jerusalem Peter certainly would go forward as a leader of the new Christian hosts; but instead of making use of the long training and prayerful influences which Peter had been permitted to secure, he now turned back to his old calling of catching fish. Jesus was in effect saying to him: "Is this the end of all my travail and sorrow, that you should return to this business of fishing? When you entered the ranks of my disciples I told you that you should become a fisherman of men. It is a far greater opportunity to work with men than with fish. Peter, if you love me—if you do—go out and strengthen, feed, and support the weak ones in the Christian fold."

What would we think of a young man who had been trained for musical leadership at great expense and then should turn to some manual labor? Such a case is in

(Continued on page 14)

Babies Wanted for the Cradle Roll

*"Babies short and babies tall,
Babies big and babies small,
Blue-eyed babies, babies fair,
Brown-eyed babies with lots of hair,
Babies so tiny they can't sit up,
Babies that drink from a silver cup,
Babies that coo, babies that creep,
Babies that only can eat and sleep,
Babies that laugh and babies that talk,
Babies quite big enough to walk,
Dimpled fingers and dimpled feet,
What in the world is half so sweet
As babies that jump, laugh, cry and crawl,
Eat, sleep, talk, walk, creep, coo, and all
wee babies?"*

of war, and more costly to the patriot. To do right when others do wrong, to withstand the tide of false opinion, to stand alone for principle, to turn from all gains though Satan spread out before one as before Jesus in his temptation, "all the kingdoms of the world and the glory of them," to do right at any cost—here is the universal field of heroism, open to every boy and girl, man or woman, every day.—Illustrated Quarterly.

Joshua and the Law

Joshua was required to do three things with the Law; (1) Talk about it and teach it; (2) Study it; meditate on it day and night; (3) Obey it. The purpose of the study was to learn his duty. It was to be his rule of life, his chart on the voyage to success, a guideboard on his way, a book of instructions.

So for us today religion and the Bible lie at the foundation of our national hopes and of our individual character. As Carlyle says, the most important thing in any per-

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Can Christian Education Re-establish the Radiance of Christian Life among Young People of Today?

We had two distinct and different groups of young people in St. Paul's church at Kansas City. The first group met weekly on Sunday evenings and went through the motions of a Christian Endeavor Society. Some of them also assembled on Sunday mornings in what was called the Sunday school. On both these occasions there were operative some good intentions, but nothing was done that could be dignified with the term, **Religious Education.** The principal thing, however, in connection with it all, was the monthly dance given under the chaperonage of the adult adviser of the group—given as sop to hold the bunch together. The semblance of religious meetings came more and more to be a form to be gone through with in order to gain admittance to the monthly dance. No church loyalty was developed, no devotion to an ideal, no joy in Christian service. And it took but little time for the whole group to disappear, and we have scarcely heard from them since.

In the meantime we had begun with a younger group the real business of religious education. This was done under the supervision of a trained leader of Christian ideals and exemplary Christian character. Trained leadership and teachers were provided in the Sunday school. Christian Endeavor and other young people's meetings, conducted under splendid Christian leadership, helped to form a continuous process of religious education. Social functions were regularly provided, always under supervision, which were of a high Christian type. There were no dances. Christian service was suggested and engaged in by the young people from the beginning, and the joy of doing it increased daily. Reliability, faithfulness love of the ideal, church loyalty, and an increasing joy in it all, were the fruitage of this kind of religious education. Recently the City C. E. Union organized out of all the Christian Endeavor Societies of the city a class in personal evangelism. Eighteen young people assembled to compose the class and five of the eighteen were from our church—another product of our religious education.

To our mind we proved the case that Religious Education can re-establish the radiance of the Christian life among the young people of today. If you undertake to prove it in your church, remember, that it takes religious education—not playing at the job.—H. L. V. S. in Reformed Church Messenger.

Sunday for Pleasure

When the most prominent church people of a community turn Sunday evening into an occasion of pure pleasure seeking, what chance is there to induce the general public to respect the sacredness of the day? A

recent announcement was made through a city paper that at a country club on Sunday evening a symphony musicale would be given, and the plans provided "that nothing be left undone for the pleasure of the guests and that the occasion be befittingly brilliant as an opening function of the very early autumn." A list of the "assisting committee" was then given, in which were the names of several of the best-known church members in the city, some of whom were famed beyond the borders of the state. Incidents of this kind are not confined to that city. The daily press in its society columns discloses similar practices throughout the country. Evidently the Sabbath is not being kept apart for worship, meditation, prayer, nor even for rest. The shining lights in the high social circles by participating in social functions on Sunday are not giving the glint of righteousness. They are not letting their light so shine that others may see their good works and glorify their Father which is in heaven. Their influence pulls away from the quiet path and the holy altar. Their children may be taught at the Sunday school, "Remember the Sabbath day to keep it holy"; but if they learn on arriving home from the church that their parents are off perchance on a pleasure trip, maybe the father golfing, the mother preparing for the symphony musicale at the club, the memorized commandment can be to the children no more than a sham of words.

In numerous ways church people are contributing to the destruction of Sabbath observance. Amongst popular evils this one ranks high. One of the subtle features of the practice of refined Sabbath breaking is that it brings no disgrace upon the offend-

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JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 24.)

Guarding Our Tongues. Psalm 141:3; James 3:2-5

Little Constance Cary was feeling very unhappy. She was taking a long trip on the train but most little girls have a nice time when they ride on the train. The trouble was this, Constance had just said good-bye to all her little playmates, and she was not going to see them again for a long time. You see Constance was moving to a new town to live.

When Constance's mother found that her little girl was feeling unhappy she said, "What is the matter with my little girl? Don't you like riding on the train?"

"I like riding on the train," said Constance, "but I don't like leaving all of my playmates."

"There will be other children for you to play with in our new town," the mother told her little girl, "and if you will be friendly and nice to all the other children you will soon have as many playmates as ever."

Now a very unfortunate thing happened.

On the very same day that Constance started to school some other new children started. These other new children had a very wicked father and the children of the school knew about it. What do you think the school children did? They thought that Constance was a sister to these other children so they avoided playing with them and with Constance. Now that was a terrible thing for these children to do and it hurt Constance worse than it did the others, for the other children could play with each other but Constance had no one at all to play with. As Constance passed some children she heard them saying, "Her father is a wicked man and our mother doesn't want us to play with her."

Constance went home and told her mother about it. Her mother wishing to help her little girl went to see her teacher and told her that Constance was unhappy and that she hoped the teacher would try to help her.

Next day when the children went out to play the teacher called to Constance and said,

"You stay in with me this recess and we will see if we can find something interesting to play together."

So from day to day the teacher played with the little girl, hoping that the other children would see that she liked little Constance and that then the children would play with the little girl, too. Instead of that happening however something else did. A few days later as Constance came to school the children called out:

"There goes the teacher's pet. Constance is the teacher's pet."

Now the children knew that this was not true and that the teacher liked all of them and wanted to help all of them but they liked to tease. Constance was so little and timid that this hurt her very much.

A few days later Constance did not come to school. The children wondered where she was until the teacher got up and said, "Children, Constance Cary is very sick. She got sick very suddenly yesterday evening. Her mother says that all through the night, last night, Constance kept saying, 'The children don't like me, mother. I don't want to get well, for there is no one to play with me in this town. They tell stories about me and they don't like me.'"

All the boys and girls felt very bad when the teacher got through talking. Finally one little girl said, "I think Constance is a nice little girl."

Then someone said, "Let's go right now and tell Constance that we like her and want her to get well so that we can play with her and let's not ever tell stories about anyone, again."

Bible References

- M., Oct. 18. Watch slander. Prov. 10:18.
- T., Oct. 19. Jesus lied about. Matt. 11:18.
- W., Oct. 20. Don't mock. Neh. 4:1, 2.
- T., Oct. 21. Guard against angry words. Prov. 15:1.
- F., Oct. 22. Watch foolishness. Matt. 12:36, 37.
- S., Oct. 23. Guard against murmuring. Exod. 14:11, 12.

Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio

A Letter from Dr. Gribble

Sunnyside, Washington, Oct 5, 1926.

Dear Evangelist Readers:

Everything on our field in Africa continues to be "as bright as the promises of God."

Mr. and Mrs. Kennedy's little son arrived on July 4, and bears the name of Lester Washington.

Mr. Sheldon and Miss Cope were to have been married about the last of July and the new station at Bossangou was receiving preparatory steps toward their occupation.

Work was progressing at Yaloke and Bassai, in spite of opposition, especially at the latter place. Opposition is Satan's compliment to our work.

As to the plans of missionaries on furlough, Miss Deeter is bravely continuing her preparation for the field. Marguerite and I are planning to reach France via England early in November. We have given up the Panama route, as Marguerite must pay full fare on that line, and as we have discovered its slowness, requiring 40 days from Seattle to Europe.

We are at present planning therefore to cross the continent via Long Beach, New Orleans, Washington, Harrisburg and New York.

We are planning to take third class tourist passage to England as this has been highly recommended and is much cheaper than either first or second. We will, we hope, continue to be able to recommend it after having experienced it! Early Novem-

ber is not the most ideal time for crossing, but again we ask an interest in your prayers and are thankful that it is only five days instead of forty.

Brother and Sister Weed are caring for a little boy of three in need of a home. We are thankful for this as it means and will mean so much of comfort in the home during Marguerite's absence.

We ask your prayers for her in France, as well as for myself, that we may make that progress in French which will be to the glory of God and for the furtherance of the gospel, especially in the last unevangelized frontiers of the world.

Pray also that the way may be opened for the speedy going forth of Brother Floyd Taber, that he may not be delayed in the prosecution of his medical studies in France. Continue in prayer for Brother Miles Taber and Brother Hardman who are taking their pre-medical work at Ashland.

Addresses for the near future are as follows:

Long Beach, California, 1330 E. Third St., Care L. S. Bauman, Oct. 20-25.

New Cumberland, Pa., Oct. 25, Nov. 1.

After that address—

Bible Institute, 33 Grande Rue, Nogent sur Marne, Seine, France.

From this point mail will be forwarded to us until we are able to give you our definite address at Montpellier in Southern France.

Very sincerely,

FLORENCE N. GRIBBLE.

MARGUERITE E. GRIBBLE.

Krypton, Kentucky

By Fred V. Kinzie

After a lapse of several months, we feel we must not delay longer in calling upon the Evangelist family, and say that we still live and work in this section of the Lord's vineyard. To say that we have been busy may seem to be using only a bit of customary verbiage, but truly the past summer has been one of few idle hours. And yet, in line with the adage, "Keep busy to keep happy," a joy has been realized, even when the muscles and brain were fatigued.

Joy has come to many of the community here because of the realization of certain hopes of several years' standing. Likewise, we, also, have been made to rejoice because of this same hope entertained from almost the beginning of our labors.

Often have we brought to your attention the imperative need of school work in connection with our other important activities. The Heavenly Father has seen fit to grant us this beginning, and now the fourth month of school work is being entered, the term beginning July 12.

Last spring the Lord led us very definitely to take the path which we have tried to pursue, and on May 1 actual steps were taken towards the erection of a small dormitory. Funds were very meager, but by close buying and some donation of discounts and labor, and the writer doing practically all the carpenter work, a building entirely sufficient for a beginning stands almost

completely furnished as far as present needs are concerned. No indebtedness was incurred. Of course, since it was impossible to build two dormitories, it was necessary to limit boarding pupils to one sex only. It was not difficult to decide which—girls—for they are the downtrodden, of course. Boys who live near enough to return home of nights are admitted to the school as students. The start is small and modest, but attendance, interest and influence are taking on a healthy growth, all of which is far from discouraging.

Yes, there are grave problems and real disappointments, but we can truly say the brightest stars have arisen in the horizon of the possibilities of this field since this school has been in progress.

May we not give some definite data as to the need that is being met through this embryo project.

You understand that this is a privately-controlled, tuition school. There is a county free school near by, but do not arrive at the conclusion that efforts are being duplicated, for this is not the case (putting it very mildly).

One of third-grader's fathers is an ex-teacher of the county. He made the statement that he simply did not know what he would do with the son if this private school were not available. He would not send him to the local free school. And a brighter

boy is difficult to find occupying any school seat in the land.

A seven-year-old girl, a real marvel in brilliancy, ready for the third grade in some branches (although never before in school), comes with her mother each Monday morning by train, remains in our care until Friday evening when mother comes for her. This girl's father is also a former county teacher, and a county school is only a short distance from their home; but the extra trouble and expense is no consideration.

Another girl of 11. Father, a former school teacher, although deceased. Comes to us from a distance of twenty-five or thirty miles, through the influence of a local friend of the school. This girl has never had a solid year's work before. She gives promise of splendid possibilities.

Still another little black-eyed child of 7. Father and mother not living together, but both interested and helping support the child in school. Father, again, an ex-school teacher.

Then here is a brother and sister, whose mother, a widow, washes and earns a living in the hardest sort of way; but determined the tuition shall be forthcoming regularly for the children's educational advantage. And Minnie! A pitiful, fatherless waif of 10, comes with scarcely any regular school experience. She comes with a frail body, much undernourished, her large, sad, blue eyes so prominent in her drawn face; but due to the big-heartedness of one of our faithful local members Minnie now has a home with sufficient food and clothing. We are making no charge for her tuition, but here is a splendid opportunity for some of our northern Brethren to take up the small expense of this child's tuition.

Thus enumeration and narration might continue somewhat further, but can we not at this point answer the question, "Is the work worth while?" Are the marvelous opportunities wrapped up in these little children worth our time and talents and resources? Can the church afford to carry forward a project of this nature? Rather, had we not better ask, Can we afford to let these opportunities of soul saving slip betwixt our fingers through lack of vision?

And so, indeed, amidst trials, disappointments and would-be discouragements we can truly say these little mites of humanity, without any previous opportunity under the auspices of Christian education, brighten the days as we are made to realize that each little body temples a soul—a soul to be lost in eternal woe or saved to make up his jewels.

It might be of interest to know that we have chosen Paul's first European convert's name as the basis for a school title of the little Krypton institution, "Lydian Girls' Boarding School." You will remember that little service so dominantly feminine down by the riverside near Philippi. Likewise, by the side of the North Fork of the Kentucky River, is another group, predominantly "young women," learning of that same Jesus which Paul adored and preached. May we hold up this Savior, in some measure at least, with the fervor and in the purity manifested by the great Apostle!

Winter is now swiftly approaching again

and we desire to call attention to the acceptability of used clothing from any of our northern churches who may desire to aid this work in such manner. Please send to the writer at Krypton, Kentucky (Perry County). But above all, Brethren, pray for us that we might be given strength and grace to accomplish that to which he has called us according to his most excellent purpose.

THE PROTESTANT POPULATION

The following statistics on the Protestant population of the world, taken from "The

New Outlook," may be of interest to many of our readers:

Statistics presented to the Stockholm Conference on Christian life and work give the total Protestant population of the earth as 195,100,000. The Protestant population of the British Empire is reckoned at 46,000,000, divided as follows: Anglican, 28,600,000; Free churches, 800,000; Church of Scotland, 2,700,000; United Free Church of Scotland, 1,500,000; Irish Presbyterians, 800,000; Canadian Presbyterians, 1,400,000; Canadian Methodists, 1,100,000; Canadian Baptists, 400,000; Canadian Lutherans, 200,

000; Church of Australia, 1,600,000; Church of South Africa, 600,000. In continental Europe the Protestant population is said to be: Germany, 40,300,000; Switzerland, 2,200,000; Holland, 3,600,000; France, 1,400,000; Denmark, 3,200,000; -Norway, 2,300,000; Sweden, 5,700,000; Finland, 3,300,000; Esthonia, 1,000,000; Latvia, 1,500,000; Russia, 1,100,000; Lithuania, 200,000; Poland, 1,500,000; Czechoslovakia, 2,100,000; Austria, 300,000; Hungary, 3,600,000; Roumania, 1,300,000. The same figures give the Protestant population of the United States as 74,500,000.

NEWS FROM THE FIELD

OAK HILL, WEST VIRGINIA NOTES

The meeting conducted by Rev. B. F. Owen at Salem in the forepart of July resulted in ten coming forward, five of whom were reconsecrations. Four have been baptized and received into the church. The work at Salem is going well with the largest Sunday school this summer in the history of the school.

Our vacation this year was to start the nineteenth of July and the people very kindly helped us in every way to get off with a good start. We visited in and near Washington, D. C. for two days and then set forth for Philadelphia. On arriving there we spent two days visiting points of interest such as the grave of Alexander Mack, and took in part of the Sesquicentennial. This was somewhat disappointing, but when one was close it was worth seeing. We made our headquarters with Brother R. Paul Miller and family, even had we not visited the Sesquicentennial the trip would have been worth while just to spend some time with the busy and congenial pastor of the Philadelphia first church. From here we visited points of interest along the Atlantic up into Maine, passing through the thirteen original colonies. Our return was across the much heralded Mohawk Trail, which was not beyond the Midland trail from Kanawha Falls to Lookout, West Virginia. The trip was made across New York to Niagara Falls. This was our first visit to this wonder of nature but feel that it is somewhat over advertised, unless we anticipated too much. From here we came on down to Ashland where the Publication House and the College were visited. From here we came down to Glenford where we had been invited to address a large homecoming on the eighth of August. The address which was one that has been frequently given opposing the monkey origin of man was well received. We returned to Oak Hill having traversed fifteen states and districts and driven three thousand miles, arriving here August 12.

Instead of the ones who had contemplated going to Winona in considerable numbers we had only a delegation of five from here.

September 6 Rev. A. L. Lynn of Pittsburgh, started a meeting at Oak Hill. This meeting closed September 26 and is now numbered with the meetings of the past. The total results of this meeting which could be tabulated were seven coming forward during the meeting and two since the meeting closed. Eight have been baptized. There has been a continual ingathering here since we came on the field but even yet there are still many whom we hope to reach.

This was the first opportunity to work in a meeting with Lynn. We were in College together and have been acquainted for years. He is a congenial work-fellow and is willing to do all he possibly can to make a meeting a success. He was well received in the church and among outsiders and not one single criticism came to the ears of the writer concerning him during the campaign. We feel that this is remarkable when we consider the fact that we are living in a very critical age. The last day of the meeting the Sunday school hit the highest mark of its history when the records stated that there were 207 present for Sunday school. The work is going well in this field but do not think for a moment that Satan has left this part of the world to spend more time elsewhere. He is working overtime here and the progress made here is the result of vigorous efforts.

As the newly elected member of the Kentucky Committee, we expect to spend some time at the Mission Station at Lost Creek this month. We desire an interest of the brotherhood in the work of the Kingdom we are making an effort to do in this part of the Lord's Vineyard.

FREEMAN ANKRUM, Pastor.

A FALSE CLAIM

Recently there has been an attempt to put the Roman Catholics of Colonial days into the class of promoters of religious liberty, along with Roger Williams and William Penn. Both Governor Smith and Secretary of Labor Davis, in public speech, have proclaimed the Roman Catholics of Maryland, the first to give complete religious toleration in America. They are placed by this statement in a class more advanced than either the Puritans, the Cavaliers, the Quakers or the Baptists. Now everywhere Roman Catholics are claiming to be the originators of the idea of American toleration.

What are the historical facts, that any one of these men can ascertain in half an hour's research in almost any public library?

The original charter to George Calvert was given by Charles I, a Protestant king. Calvert died before he completed his plans, and the charter was renewed by Charles II, another Protestant, to his son Cecil Calvert.

The encyclopedia of United States history says of this Lord Baltimore, "In religion and politics, he was very flexible, being indifferent to either and he did little for the religious and intellectual cultivation of the colonists." His charter required him to give

full toleration to all Christians except Unitarians. In this he simply obeyed the law of a Protestant king and of a Protestant country.

In his first colony he sent out his brother Leonard as Governor. He was accompanied by another Brother, George Calvert and two Protestant Councillors, Jeremy Hawley and Thomas Cornwallis. In the party there were about 20 gentlemen, mostly Roman Catholics, two priests and about 300 laborers and farmers most of them Protestants, who to make themselves secure against future prejudice, took the oath of allegiance to the crown before sailing. There never was a day when this colony did not have a majority of Protestant citizens.

This religious toleration then, was not a Roman Catholic product, but was a policy forced upon a very indifferent Roman Catholic proprietor, by a Protestant king and a Protestant majority of his colony.

Thus, this claim of Roman Catholics to have been the promoters of religious liberty, falls to the ground, when the slightest touch of historical fact is brought to bear upon it. It is so with every claim they set up, as the originator of anything worth while, in our American life.—The Christian Statesman.

TRAIN FOR LARGER THINGS

Every Endeavorer misses much if he is not an active worker in his Christian Endeavor union.

The union work is the Endeavorer's training for the management of large and important affairs. In it he discovers how to move men in the mass. In it he becomes familiar with the raising of considerable sums of money; he learns how to organize and conduct committees for big enterprises; he becomes self-possessed in the presence of large assemblies.

A Christian Endeavorer trained in union work will not be nonplussed if confronted with the great interests of his denomination, but will handle them like a veteran.

And even if the Endeavorer never is called upon to conduct some large affair for his denomination, he will be stronger and more confident all his life because of this training he has had in the big things of the Christian Endeavor union. If you want to make the most of yourself for the kingdom of God, do not neglect union work.

Incidentally, this is one of the reasons why it is so unwise for a local church to withdraw its young people from Christian Endeavor and organize them in some little local form, which isolates them from the great body of Christian young people.—A. R. W.

THE "NEXT ROOM"

A dear friend who went into the "next room" some years ago—a man intensely involved in the activities of this world, practical to the last degree, but as spiritual in his experiences as he was practical in his secular engagements—said not long before his death: "I am very curious to know how it is going to be there." Heaven interested him.

An unthinkable heaven practically renders void the doctrine of immortality. It does not prevent our being immortal, of course, but robs the doctrine of all vitalizing influence over earthly life and experience. A reality—no matter how real it is—a reality wrapped about with so dense an obscurity that we cannot at all think our way into it is not an open door, but a wall of adamant against which the soul can only fling itself helplessly.

Our life, even though it be a century long, is a stuffy prison-house. A mere colorless conception of great times to come is an agony, not a hope. We want something belonging to it that we can think; easy tracks out upon which our thoughts can run, undismayed and unwearied. We want to feel the rush of the winds blowing in upon us fresh and lustily from off the heights of the years eternal.

That helps to make great living, with the eighty-year wall blown down and the century line washed out, and the little day we are living in and the small place we habit in, saturated with a bit of the fullness and vastness that reaches all the way from the eternity that is past to the ages that stretch forth to the interminable hereafter. —Rev. Charles H. Parkhurst, D.D.

SENATOR PEPPER SPEAKS ON STEWARDSHIP

This is written with the profound conviction that these three things are true:

First, that our way of raising money for the church has been eminently unsatisfactory.

Second, that there is a perfectly definite and available remedy for the evil.

Third, that if the remedy is applied, the campaigns which many so much dislike may become things of the past.

The fundamental trouble with our attempts to enlist men, women, and money for the service of the church is that our system falls short of bringing home to each individual his personal share of the entire responsibility; and only partially confronts him with a concrete demand for the discharge of a definite obligation. The loss to the individual, therefore, is quite as great as to the church. The church fails to secure adequate support, the individual is left without a definite standard of Christian obligation.

The remedy must be found by providing an exact measure of individual responsibility, and by effecting such an organization as will secure its acceptance not by a few individuals, but by all.

Horace Bushnell probably had such a consummation in mind when he said: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day." Or as Mr. Gladstone went so far as to say: "I believe that the diffusion of the principle and practice of

systematic beneficence will prove the moral specific of our age."

To gauge the possibility of success in such a venture of faith, it is necessary to picture the state of mind in which the individual churchman would have to be in order that this prososal to end campaigns might actually become effective. If the picture represents something obviously and hopelessly unattainable it is a mere waste of time to pursue the subject. If, on the other hand, the picture reveals a normal human being, managing his affairs in such a way that business principles and Christian stewardship are seen to coincide, maybe it is really worth while to urge church people to make the picture a reality.

As you study any man who has adopted this principle, you will see that he has taken a long step toward peace of mind. Indeed, the assertion may be hazarded that no single habit conduces more to happy living than the special account habit.

Heretofore, many appeals which have come have been a cause of annoyance because he was asked to give away what he thought was some of his own money. Now that he has set aside in a special account God's money, it is no longer his own, but he has become God's steward with the duty of determining how much of the fund shall be devoted to various kinds of charitable endeavor. When an appeal is made to him which he knows to be a worthy cause, it is not a question of whether or not his household expenses will be large or small this month; the only question he has to decide is this: "Is there a balance in the stewardship account?" Nobody who gives the plan a fair trial will ever abandon it.

The thing must begin with each individual sometime, somewhere. Why not now, and with you?—Hon. George Wharton Pepper.

"More Than They All"

"TWO mites"—a simple little farthing,—
It was so small!

And yet—she might e'en then have halved it,

It was her all!
One mite for God, and one she needed
Of wealth so small?

No; trusting to the God of widows
She gave her all!

And so, in sight of him who "saw" it,
It was not small;

For, he who watched HOW it was given,
said,

"MORE than they all."

—L. M. Warner.

LABOR SUPPORTS PROHIBITION

Ethelbert Stewart, Commissioner of Labor Statistics, United States Department of Labor, definitely puts to rest the wet's statement that American labor desires a modification of the prohibition act.

A letter to Mrs. Ella A. Boole, National President of the W. C. T. U., from Mr. Stewart indicates clearly that American workmen were losing their taste for liquor even before prohibition and that the labor leader with brewery affiliations who attempts to deliver American labor to the wets will be unsuccessful.

Mr. Stewart's letter to Mrs. Boole is based on researches and reports covering a wide range of time and industries. It shows that in the great steel, iron, and glass industries and other substantial activities fifty-three per cent of the men drank in

1889; in 1901 at least half the families of workmen used beer or liquor in some form, but by 1918 less than thirty per cent of the families of workmen used liquor in any form. Mr. Stewart attributes the decrease of drinking to education among the workmen, a statement at variance with the politician's appeal to give back to the workingman the saloon for which he is crying.

Milk in enormous quantities began to be used in place of beer by the workmen in the overheated steel and iron mills and glass works before prohibition, the substitution of milk in place of beer.

AN ENCOURAGING SHOWING IN JAPAN

The head of the Religious Bureau of the Department of Education of Japan, Mr. J. Shimomura, was quoted some weeks ago as having given the following statistics:

"According to the statistics of Japan there are forty-eight million Buddhists, seventeen million Shintoists, but only two hundred and ten thousand Christians. Thus we see the relative numerical strength of these three religions. Buddhism represents about seventy-five per cent of the population. But we cannot say that these are real believers in the same sense in which the Christians believe Christianity. Investigation has been made into the religious beliefs of students in 177 colleges. The religious bodies were represented by the following numbers: Buddhist 6,292, Christian 4,924, Shintoist 180, others 579. If we judge by the number of organizations, we find that the students of the higher educational institutions may be said to show their religious inclinations as follows: Buddhists 45½ percent, Christians 51 percent, Shintoists 9 percent, others 2½ percent. The strength as shown by membership is as follows: Buddhists 52½ percent, Christians 41 percent, Shintoists 1½ percent, others nearly 5 percent.

In pointing out the encouraging significance of such facts, The Presbyterian Banner says: "The students of the universities and colleges represent the intelligent classes of the future and from this survey of their faith we may conclude that the above proportions represent the relative strength of these religions among the thoughtful classes of Japan. According to this survey Christianity, shows superior influence and strength"—Herald of Gospel Liberty.

SERVE TO YOUR LIMIT

(Continued from page 10)

mind. His parents spent enormous sums upon his musical education. His teachers gave of their time and thought for his development. The young man himself was anxious to engage in musical leadership, but shortly after his graduation, for some unaccountable reason he turned back to a former occupation. His parents and his teachers might say to him: "If you love us, make some use of your music."

One of the leading speakers at a certain denominational conference gave forth an earnest and needed appeal for young men to enter the professions and other callings with the same motive of service as is expected of the minister and missionary workers. Perhaps the church has placed its life work too much in the spiritual department and made it appear more sacred than other callings. We believe earnestly that every vocation should be entered with the guidance of the

Spirit of God, and should be pursued in the spirit of service, but we also believe that a man who is called of God to do special Christian work throughout his life dares not turn aside to something else. These other callings are a service to society, and the individuals in them can labor with a high motive. Each man and each woman must in the fear of God determine where they can serve to the limit.—Adopted from Western Advocate.

GRACE AT MEALS—FOR ADULTS

(We believe many of our readers, especially heads of families, will be glad for this collection of prayers.—Editor.)

Lord of heaven and earth and Father of us all, hear us as we offer thanks for the gift of bread. Amen.

Thy mercies are new in the morning and at the noon tide never failing. We render thee our thanks for all, O Lord. Amen.

Abide with us now, O Lord, for the day is far spent. Be thou our Guest as the evening shadows fall. Amen.

For flocks and herds and fruits and grain,
For milk and honey, too;
We thank the God of suns and stars,
And one small drow of dew. Amen.

The gifts from thy hand constantly bless us, our Father. May the Giver himself be more welcome to our souls than any gifts. Amen.

Thy blessing has been upon thy people, O Lord. We offer thee our thanks for all thy benefits. Through Jesus Christ. Amen.

To thee, who fillest the hungry with good things and satisfiest the desire of every living thing, we return our thanks, through Jesus Christ. Amen.

O Lord, give us strength to deny ourselves the sumptuous fare of earth lest the wants of our brethren go unsupplied. Through Jesus Christ our Lord. Amen.

Quicken in us, O Lord, the sense of gratitude, that its graciousness may overflow into many cups of water given in thy name. Through Jesus Christ our Lord. Amen.

Our Father, we make our meat offerings and drink offerings with contrite and thankful hearts. May joyous service seal them unto thee. Through Jesus Christ. Amen.

In the morning will we offer our prayer unto thee, O Lord, and be quickly mindful that thou hast dealt bountifully with us. Through Jesus Christ our Lord. Amen.

We laid us down and slept. We awaked, for Jehovah sustained us. May thy sustaining grace be sufficient for the hours of the day before us. Through our Lord we pray. Amen.

Our Father, be thou "nearer to us than breathing" through the hours of this day we shall live by the strength which thou dost give us. Through Jesus Christ our Lord. Amen.

The lines are fallen unto us in pleasant places. Our Father, may thy children whose bread comes bitterly, be on our hearts and minds. Through Jesus Christ our Lord. Amen.

O thou who committest to our trust daily bread for growth and strength, guide us by thy loving hand to the performance of thy holy will all our days. Through Jesus Christ our Lord. Amen.

Our Father, our heritage has been a goodly one; our daily bread fails not. Remember in mercy those whose lot is heavy, and

save us from forgetting that thy kingdom on earth must come through us, Thy children. Through Jesus Christ our Lord. Amen.

O gracious Father, we thank thee for the tree which bringeth forth fruit in season; for ripening grain; for meat that strengthens the heart of man. May we not be unmindful of the love which planned all things well for thy children. Through Jesus Christ. Amen.

—Compiled by Gertrude DuBoise, in Christian Work.

GRACE AT MEALS—FOR CHILDREN

God is kind to us each day;

God smiles down on us each night;

Now we thank him for our food

And for the stars that shine so bright.

Amen.

All around the world so fair

Children clasp their hands in prayer,

Thanking God for daily food,

Asking him to make them good.

Amen.

All the little children praise thee

For thy care and tender love;

For our food and for our houses,

For the sun that shines above. Amen.

Bless us, Jesus, in our home,

Bless all those across the sea.

Please send needed food and drink

Every day for them and me.

Amen.

Father of all little children,

I would bring my thanks to thee.

When thou blestest little children,

Place thy hands, dear Lord, on me.

Amen.

—Compiled by Gertrude DuBoise, in Christian Work.

SUNDAY FOR PLEASURE

(Continued from page 11)

ers. Rather are they made popular among the leading people. Yet by some kind of persuasion, rebuke, or appeal the offending church members must be induced to mend their ways. This question is too vital to be neglected. Laymen must participate in the effort to correct the evil. Smiles or sneers in the few when the minister pleads for the reformation of his congregation in this particular should never occur. Pew and pulpit must pray and work together to save the Sabbath, and now is the crisis on so distinctly that no time can be lost.—Christian Advocate.

A STORY FOR OUR LITTLE FOLKS

Jack Frost's Bed

First come the mattress, frozen ground,

On that, two sheets of ice,

Then blankets of the whitest snow

To make it cold and nice.

When North Wind rushes to put

A snowdrift 'neath his head,

Then twist sheets Jack snuggles down

Contentedly in bed.

—Anne Johnson Robinson.

The Adventures of Peter Piper

Essa went to the window for about the tenth time that evening. All she could see was the cold rain beating in gusts down the pane, and her own anxious little face reflected against the dreary darkness.

"Oh, dear, I do wish Peter Piper would come home soon," she sighed.

Billy looked up from the lessons he had been trying to do at the big living-room table: "Gee whilliker! I wish he would, too. It's such an awful rotten night. You don't suppose he's still up—"

"Dear me, no!" Essa answered so quickly that Billy didn't even finish his sentence. "Only," and she looked very much worried indeed, "only he just might be—and—I'm scared if he's up there on a nasty night like this he'd—die!" she hardly managed to keep the sob out of her voice as she finished.

"Aw, don't worry, Essa," Billy comforted bravely. "He's down long ago, I bet, and anyway, you know about a cat having nine lives."

Mother had been busy all evening at her little writing-desk in the alcove, but now she appeared with a cheery little half-yawn and announced: "Nine o'clock. Bedtime for a pair of young persons known as Essa and

Billy. Come, clear away your books! Why, what's the matter, kiddies? You look like a funeral!"

"It's Peter Piper, mother," said Essa. "He hasn't come home, and we're afraid he's up a telegraph pole over on James Street, and it's so rainy and windy out that we're scared if he is, he'll be dead by morning."

"Good gracious! and, if he is, how did he come to get up there, pray?"

"Well, when you sent me down to the store, after I came home from school, he followed me up the street, like he does, you know, and when I got that far, Billy came tearing along with Tom and that new bulldog of Tom's, and Peter just started up the nearest telegraph post like a shot. I called and called, but he wouldn't come down as long as the dog was there, so I had to go on. I 'spected he'd get down all right, 'cause he wasn't up very far, and he's always climbing, you know, and then, when it started to rain, I just hurried home and didn't even go around that way to look if he was still up. I didn't really start thinking about him until after supper, and he wasn't home."

Mother pursued up her lips and thought very seriously. "If we'd thought of it earlier, you might have run over just to ease your minds, but it's too late and stormy for you kiddies to go now, and daddy won't be home from his meeting until eleven, so I'm afraid there's nothing to do but go to bed and forget about it until morning."

Billy went to sleep much sooner than Essa, but all night he dreamed of roaring lions and yawning precipices and cold waves rolling over him and making him gasp and shiver. He awakened very early, and, slipping on his bathrobe, crept downstairs. No Peter appeared with a bound and a "purr-r-meon," to brush delightedly against his legs. He went back and dressed hurriedly, and then slipped out as quietly as a mouse.

The rain had stopped, but it was damp, and the wind was chilly and raw. He began to run to keep himself warm. As he turned the corner on to James Street, his heart almost stopped beating, for he thought he heard a faint, pitiful "meowing." Sure enough, there was poor Peter, dragged and wailing, at the very top of the fifty-foot pole. Billy called, and Peter cried more loudly in response, but he was plainly too terrified to even attempt getting down. Billy tried to climb up after him, but the bottom spike was too high for him to reach, and Peter was right up above the crosspieces, so he could not have gotten hold of him if he had been able to get up. There was nothing to do but run back home for help.

He burst in like a small hurricane, and shouted: "Mummy! Daddy! Peter's away up at the very top of a telegraph pole, and he's half dead with the cold and wet. Come 'n help get him down!"

Mother was at her door in a second with a kimono around her shoulders, and Essa was out in the hall with her hair wild and her eyes wide.

"Come and tell us what to do, daddy," mother called when she had gotten the story straight. "Poor Peter Piper has been up at the top of a telegraph pole all night, and the kiddies are half crazy over it. How are we going to get him down?"

"I don't know, I'm sure—unless you call out the fire department, and get the hook-and-ladder fellows up after him," father replied sleepily.

"Nonsense," said mother with a little laugh. "But that gives me an idea—I know what I will do. I'll call up the nearest police station, and see what they suggest for a pussy in distress."

The officer at the station was most obliging. "We'll fix it up for you, madam," he promised readily. "We'll have one of the telephone linemen climb up and bring him down."

Billy rushed out again to be on the spot, and it really wasn't very long before the man came along, grumbling good-naturedly about cats in general and this cat in particular. However, he was sorry for Peter when he saw how exhausted he was, and brought him down very gently.—Dora Smith Conover, in *Christian Guardian*.

WHAT A WIFE'S PRAYERS DID

Adverse criticism of those who object to the surrender of the vital doctrines of Christianity would make it appear that such objections are opposed to the spirit of Christianity. As a sample, one writer went to her room, and kneeling before God prayed for her husband, and asked that he might lose his money, for she thought that was the only way in which he could be cured of the gambling fever.

When he got on to the course he found his friends crowding the bookmakers to put their money on the horses. They seemed to be backing every horse in the field. Instead of joining them as usual, he stood back and watched them, and almost involuntarily said to himself, "What a pack of fools," and then added after a moment's thought, "and I'm one of them." God was answering the wife's praying on the spot, and doing better than she prayed, for he there and then lost all interest in the horses, and wandered off the course without making a bet, a thoroughly wretched man.

He was a mystery to himself. Why couldn't he sleep at night? He laid the

blame upon the wife and would get up and drink and smoke and rampage about the house swearing, and then return to his bed ashamed of himself and yet more angry because of that which had come into his house to mar his pleasure.

The Christian wife had some new friends, who loved the Savior and believed in prayer. She invited them to her house one afternoon in order to make definite and earnest prayer to God that he would at once work to save his soul. The prayer was to continue from 3 to 4. He was posting his cashbook in his office in the city, completely ignorant of what was going on at home. When he had finished—it was 3:55—he threw the book away from him, and exclaimed, "My God, I've reached the limit. I'm done; something's got to happen;" when suddenly in that quiet office a voice, that seemed to him perfectly audible, said, "Would you prefer to serve Satan than God?" As, that was the point; he was fighting against God, wrestling hard against God's determination to bless him. He was flinging God's mercy in his face, thinking that he was stronger than God, that was the cause of all his misery. Filled with awe as a result of the voice that he had heard, he buried his head in his hands and said, "God forbid that I should pretend to be stronger than he."

That evening at tea he was very quiet, but presently he asked his wife, "Does God speak to men today as he used to do?" "Sometimes," she replied. "Then, he said 'He spoke to me at 4 o'clock today,' and broke down utterly. He had reached his limit in a different way from what he thought. He was done in the fight he had been waging, and something did happen, the greatest and best thing of all. His wife, converted only six weeks herself, told him of her Savior, how upon the Cross of Salvation he had died for sinners such as he was, and that his precious Blood could wash him clean of every stain of sin in God's sight. It was a simple sermon that she preached to him, and from the heart; very different from the polished, passionless, and powerless sermons that are preached from many pulpits in the land today, but it was effectual. He saw the way of blessing, bowed his knees before God, and there and then confessed himself to be a sinner indeed, and put his whole confidence in the Lord Jesus Christ for salvation.

I heard him, in the very room in his house that had been built for Jazz dancing, telling the story to nearly fifty people. With a face radiant with joy he told them of Christ as a living Savior, whose blood satisfied him. A happy man is that erstwhile gambler, and a happy family is his, for his whole house has believed the Gospel, as did the house of the jailor at Philippi.

I pass on the story for the sake of some who may be seeking in vain for satisfaction in the excitement of a life of leisure. The end of these things is death; but the gift of God is eternal life through Jesus Christ our Lord." And God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 6: 23; 5:8).—The British Evangelist.

"O CAPTAIN! MY CAPTAIN!"

By W. Y. Fullerton, London

When Joshua went out alone, the night of his vision, the people of God were between two ages as we are, at the terminal point of one and the germinal point of the

other. And Joshua himself was about to attempt a new task, like many of ourselves. That night he learned three things which are the whole secret of Christian living.

First, that there was One in the warfare on whom he had not reckoned. Suddenly the heavenly visitant appeared. He was neither traveler nor shepherd. The remarkable thing was that he was there with a sword. The Lord always comes to us as we need him. To Abraham as a wayfarer, to Jacob as a wrestler, to Joshua as a warrior. The old Welsh woman was right when she heard, to her disappointment, that her Lord was not born in Wales, but she brightened and replied, "Well, he always speaks to me in Welsh," which is quite likely.

Second, Joshua learned that everything depended on that One. A worthy and courageous leader, he challenged this Stranger; but, had he known, he would have bowed before him earlier. When Livingstone gave the story of his travels to the Senate at Cambridge, I am told that he ended by asking why he undertook such a task, and then unaffectedly added that it was because his Master had said, "Lo I am with you alway, even to the end of the world." That is a testimony that might be multiplied. Herbert Stead tells us that at Oxford one evening, near Magdalen Bridge, the Lord came to him. "He was there beside me. No reminiscence; no phantom; but himself. He made me to know him as the Present Companion, the Living Leader, the Overmastering Lover."

Third, Joshua learned that there was only one place he could occupy. Joshua had gone out as commandant, but came back as a subaltern. Captain Joshua became Lieutenant Joshua. The royal Captain had come to him, and all the responsibility for the campaign now rested on him. Joshua henceforth stood at attention. The secret of peace is to receive Jesus as Captain. That done, we can not be responsible for our life, we are only responsible for obedience. We may be sure that Joshua, having met the Captain once, went out and met him again and again. Each evening would bring another interview; and the only way for us to live triumphantly is to meet the Captain day by day.—The Baptist Times and Freeman.

ANNOUNCEMENTS

NOTICE!

The Second Brethren church of Los Angeles, California, is in need of a pastor. Any one desiring this pastorate is requested to write to A. E. Neher, 5911 Compton Avenue, Los Angeles, California.

OHIO PASTORS NOTICE

Just a few more days until the Ohio District Conference. Has your full quota of delegates been named? We are asking you to help us have a well attended Conference by attending to this important matter.

Last year's Conference added one day to our conference for this year. We have attempted to make every day of equal value and of utmost interest to every Brethren. Won't you urge your delegates to come to the first session and stay for the last?

Your Moderator,

R. D. BARNARD.

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The BRETHERN EVANGELIST

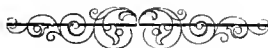
- ONE IS YOUR MASTER AND ALL YE ARE BRETHERN -

Regeneration By The Holy Spirit

THIS great truth is one that needs to be emphasized in every generation. The inveterate error of most theologians is to put God in the background, and thrust between him and the souls that he has made a vast array of intermediate and secondary appliances—creeds, rituals, sacrificing priests, and infallible churches. Against this tendency I make bold to assert that God is native to the human spirit, in the sense that he has direct access to it. "In him," as was declared by St. Paul on Mars Hill, "we live and move and have our being." There is no height nor depth of our natures, no unexplored chambers of our intelligence, no secret nook nor corner of our conscience, into which he cannot enter, bringing with him all the purifying gales of the heavenly world. The greatest English singer of this century, philosopher and theologian as well as singer, has set this same truth to perfect music:

Speak to him, thou; for he hears and
Spirit with Spirit can meet;
Closer is he than breathing, and nearer
than hands and feet.

—From Sermon by Bishop E. E. Hoss, published in the *Christian Advocate*, February 8, 1900.



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EDITORIAL

Evangelism: An Intensive Campaign in Every Church

Evangelism is the inescapable duty of every church. That is not proclaiming a new truth, but reiterating an old, one perfectly familiar and generally recognized. It is a truth however that is so hard to get on the consciences of church members that we can never cease to repeat and re-emphasize it. While it would be difficult to find a church that would not agree to the responsibility that rests upon it for seeking to win men to Jesus Christ, there are not a few whose indifference indicates that they do not believe it very strongly; they do not take their responsibility very seriously and make no reasonable effort to discharge their duty. Perhaps we are warranted in making the accusation broader so as to include the larger number of our churches, and if we were to be very frank and candid, we might make it more personal and say there are few of us who show a proper zeal and put forth any really worthy effort along this line. We are ready to give mental assent to the proposition, but not so willing to give heart and hand-and-feet response to it. We know that evangelism is the duty of the church but our hearts are not very generally gripped with the compassion and urgency of it. This we fear is the far more prevalent attitude of our churches than we have been wont to realize or to acknowledge, and is possibly one of the reasons for the comparative slump in church activity at the present time.

When we assert that there ought to be an intensive campaign of evangelism in every church this year, we can imagine an assent from practically every reader. But what we wish to emphasize is the intensive phase of it. And that does not mean merely a series of meetings during which evangelistic sermons are preached and an invitation is extended to souls to accept Christ as their Savior. It does mean that, but more. That might not be an intensive campaign, at least it often is not intensive enough to get results. And because such campaigns very often fail to get the desired results, there are those who are blaming the preaching campaign and are proposing to do away with the preaching phase of evangelism. We are not convinced that this plan is destined to prove satisfactory. It seems rather a reversion to the other extreme and extremes are never reasonable nor abiding. But the tendency does emphasize an outstanding weakness of the ordinary type of evangelism, that of dependence upon professional experts to do the whole task. Trained evangelists and imported personal workers undoubtedly

have their place, but the church cannot discharge its duty by proxy. It cannot sit back and watch on while others—its paid servants—do the work. The effect of such a policy is bad, both for the church and for the community. The tendency is to place the dollar mark and statistics too high as signs of success. That has blackened the eye of professional evangelism more than anything else. It should not cause us to do away with services of the professional evangelist, who is an evangelist in the true sense of the term, but the straining efforts of some to count noses and dollars has had the effect of lessening confidence in all itinerating evangelists. Moreover the results of such professional efforts are often so transitory that six months after nothing remains but an unsatisfactory memory and a padded church roll. What else can be expected where the church depends wholly or even primarily on the sensational, tear-producing, professional evangelist and his intricate and smoothly working machinery? The church needs powerful, Gospel-preaching evangelists, but when the church's evangelistic efforts are confined to the preacher and he is praised or blamed according to the number of names he is able to add to the church roster, he is strongly tempted to resort to all sorts of tactics to get numbers, without regard to the permanency and wholesomeness of his campaign. And the fault is not wholly with the evangelist; the church that saddles the whole responsibility on the preacher is equally, if not more largely, to blame.

A church talks about its field being unpromising, the people being largely claimed by other and more distantly situated church groups, and the unconverted of the community being hardened and unresponsive to Gospel appeals. And many a church finds itself in just such a situation. Every advertising scheme or sensational method of the evangelist fails to attract the men and women who are unsaved. With the wariness of a sly old fox they shun every device of the preacher as a trap set to catch them. Men of long experience in such work are telling us that the ordinary revival is seldom effective, that it requires the biggest possible program and the most unusual features to attract attention and to accomplish results. But we are convinced that the most unusual thing that can be devised in the way of modern and effective evangelism is to get the whole church to go after the community in a personal, persistent, tactful, prayerful way, and that would amount to the biggest possible program that a local church could launch. It would be unusual because the average church member is seldom stirred to actual effort at soul winning, and it would be the biggest because the power and effectiveness of no group of evangelistic experts could equal that of the concentrated and concerted effort of the whole church motivated by a love of souls and empowered by the Spirit of God. That is what these hard fields are waiting for, and that is why the conversion of souls is slowing up in many communities. Let the rank and file of the church membership be greatly burdened with a sense of responsibility for the salvation of men and women, burdened to the extent that they will sacrifice time, personal convenience and the pleasure of their many social, fellowship and recreational organizations for a season and will endure embarrassment and rebuff if necessary for Christ's sake, then the indifference of sinners will be changed to keenest interest, hardness of heart will be melted to warmest receptiveness and the spirit of antipathy for religion and aloofness toward the church will be transformed into that of deepest devotion and closest allegiance. The onward march of the Kingdom of God awaits the spread throughout the entire membership of the church of the mighty, moving, going passion of evangelism.

We need preaching evangelism, but we need much more. We need to make an evangelist of every member and to enlist the whole body of the church into a mighty effort in behalf of the unevangelized. And if it is impossible to get the unconverted to come to hear the preaching of the Word, if the evangelist must preach night after night to none but saved persons, it would seem better to dismiss the congregation, or that part of it that can be induced to do personal work, and send them out two and two preaching the Gospel from house to house and so, stir up the community until men and women become concerned about their eternal welfare and flee to the house of God where they may be instructed in the way of life. Visitation evangelism certainly must be given a place in the evangelistic programs of our churches if we are to reach the people who need to be reached. If they will not come to the church we must go to them and with prayer and

love for their souls awaken them to a sense of their need and lead them to the preaching of the Word. When the church approaches the hitherto indifferent community in such dead earnestness it will be stirred with interest in a way that will seem marvelous and many who have been looked upon as hardened beyond redemption will be turned to the Lord and the church will save its own soul and become a factor infinitely more vital in the lives of men because of the power that will thereby be conferred upon it. Let us make our campaigns really intensive by carrying the Gospel to every unsaved soul in our various communities. If they will not heed the polite invitations to the services of God's house, send forth men into the highways and byways and "compel" them to come in. It is God's word; let us do it.

EDITORIAL REVIEW

Brother G. E. Drushal reports that the Sunday school and church attendance still hold up splendidly at Lost Creek, Kentucky. The Sunday school has been reorganized with Brother Early at its head. The J. W. Wheeler estate given to the Home Mission Board for the purpose of establishing and maintaining a children's home in Kentucky is not yet available for use, and will not be until after March 30th.

Every one who is interested in having as complete an Annual as can be made should heed the request of the General Conference Secretary, Brother O. C. Starn, especially is it incumbent upon district conference secretaries and persons who delivered addresses at General Conference to see that the copy called for is in the secretary's hands immediately. See his announcement.

Brother E. M. Riddle informs us that the church at Bryan, Ohio, of which he is pastor, will begin a revival meeting on November 1, with Brother C. C. Grisso of Warsaw, Indiana, as evangelist. The Ashland, Ohio, church will begin a similar campaign November 7th with the pastor, Dr. Charles A. Bame as evangelist. Intercessors are invited to pray for these meetings and others that may be in progress.

Two of the good brethren who attended the Indiana conference write their impressions and it is evident that a very successful conference was had. Brother C. C. Grisso, pastor of the entertaining church finds the good accruing abundantly paying for the effort to entertain the conference, and Brother B. H. Flora was greatly stirred by it as evidenced by the fact that he calls it "a modern Pentecost."

Dr. J. C. Beal, pastor of the church at Sunnyside, Washington, reports his work pressing forward, the present situation good and the prospects bright. Rally Day was a successful occasion, and was climaxed by the presence of Dr. Gribble, whose message was very appealing. This church entertained their district conference and rejoiced to have with them Brother C. H. Ashman and two returned missionaries from South America, Brother and Sister Clarence Sickel.

Our attention has been called by Brother H. H. Tay to the fact that some of the pictures published in connection with his widely appreciated series of articles on the Holy Land and credited to Brother Tay were really the photographs of Brother Homer A. Kent, his traveling companion. We are unable now to make it clear to our readers which belonged to whom, but we wish to acknowledge our indebtedness to both these good brethren for the excellent views of Palestine which they have freely supplied from time to time.

The Brethren at Washington, D. C. have progressed in their new building project to the point of laying the corner stone, which they did on October 10th, the pastor, Brother Homer A. Kent, officiating on the occasion. A crowd of three hundred was present to rejoice in and to witness the event. The brotherhood rejoices with the Washington church in this mark of God's favor and in the wise leadership of Brother Kent. The people seem very enthusiastic over the prospect and the various departments are showing good form.

Professor J. A. Garber gives the Christian Endeavorers a report of the proceedings at General Conference, where an encouraging

interest was shown in the young people's work. Among the new officers we note the name of Brother E. M. Riddle, pastor at Bryan, Ohio, elected Associate President, and his many friends will acknowledge that he is well fitted to be Brother Garber's right-hand man. We suggest that the secretary of each Endeavor society clips the list of officers and department heads and files it where it will be readily accessible, and that the various local workers be encouraged to use these national leaders.

Brother Arthur Snider, pastor at Mathias, West Virginia, reports eleven accessions as a result of the meeting conducted by Dr. C. A. Bame last August. It was the result of eight days' effort, the last week being filled with rain. At the opening of the campaign Brother Bame preached the sermon at the re-dedication of their church, which had been enlarged and modernized. These good people now have a very efficient plant, and they also have a goodly number of people to make use of it. We congratulate them on this progress, and would be pleased to present to the brotherhood a picture of their new church at a later date if they will provide us with one.

At Pittsburgh, November 10, 11, 12, there will be held an International Goodwill Congress in connection with the eleventh annual meeting of the World Alliance for International Friendship Through the Churches. The central themes of this congress will be "The Moral Issues of Disarmament" and "America's Responsibility and Method for International Cooperation." "World conditions give occasion for increased hope of permanent peace. But there remains an ominous uncertainty occasioned by discord and misunderstanding among many of the nations and races. The Pittsburgh convention is to be in a large measure one of appraisal of actual conditions. It will plan a nation-wide campaign for extending American ideals toward international cooperation and permanent peace." This is its own statement of occasion and purpose.

Dr. W. S. Bell, Endowment Campaign Secretary, reports another good gift, this time from the good Brethren of Philadelphia. The First church of that city pledged \$4,445.00 notwithstanding the strong pull that has been made on them during the last year or two for finances for local campaigns. Under the aggressive leadership of their pastor, Brother R. P. Miller, they wiped out the debt on their church and raised a large sum for the improvement of their church building. It speaks well for their loyalty that they did not fail to do a splendid thing for the college in the face of their local obligations. As Brother Bell suggests, this congregation has shown its loyalty by the giving of its students as well as money. The Third church did well, considering its circumstances, having made a gift of \$567.00. This faithful and promising group which was served for a number of years by Brother J. E. Braker, has called to its leadership Dr. M. A. Witter, whose ability and consecration gives good assurance of the future of the church. The total gift reported this week is \$5,012.00 and turns the dial around to \$75,644.63.

The Ohio Council of Churches has launched its second annual Prince of Peace Declamation Contest, which will open on Armistice Sunday, November 7, and offers an opportunity for our churches to enlist their young people of high school age in a highly worthwhile educational activity. It impressed us as a most wise venture a year ago when the first contest was launched, and it proved its worth even to the skeptical, and ought to be entered into by all of our Ohio churches. It would be a splendid thing if some of our churches in other districts would launch such a contest in an individual way and with their own small prizes offered, simply for the educational benefits to be derived thereby. It is to be hoped that other states may get a similar educational program going. In the first contest in Ohio more than 2500 boys and girls engaged, representing 569 churches. Nothing has done so much in Ohio to bring in clear relief the issues involved in world peace. And the sentiment generated in behalf of peace, which will accumulate with each successful contest, will ultimately be brought with powerful influence to bear upon our national ideals and policy. In addition to the interest which churches should have in such a campaign of education as a result of conviction, there is being offered in Ohio as an added incentive \$1,000 in cash prizes, also college scholarships and gold, silver and bronze medals. Pastors interested should write to the Ohio Council of Churches, 415 Outlook Building, Columbus, Ohio, for further information.

GENERAL ARTICLES

Why the United States Should Share Her Material and Spiritual Resources With Africa

By W. E. Ronk

The subject before us for consideration today, is one of very great importance. Our attitude toward this subject, and the kind of response which we make to the appeal will have far reaching consequences. There may be other themes on which we would rather dwell, and which at first thought may seem to be of more value for us. We like to think of our own spiritual growth and of the growth of our congregation, and it is well that we should; but the writer of Proverbs has well said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty (Prov. 11:24). It is extremely hard for us, living and enjoying the multiplied blessings of our civilization to appreciate the conditions of peoples in other parts of the world. As we behold the unbounded material and spiritual resources of our beloved country, and the extreme poverty of Africa,—materially and spiritually; may we be made to realize that our own greatest good shall come in the obeying of the words of our Lord and Master when he said, "Go ye into all the world, and preach the Gospel to every creature." (Mark 16:15). May we therefore, look more closely at the conditions as they are today.

It is doubtful, if ever in the history of the world, there has been a people, so great in numbers, the mass of whom have enjoyed such great material and spiritual blessings as the people of the United States. Most certainly, such conditions cannot be duplicated elsewhere today. The wealth of the United States in 1922 was estimated at 320,000,000,000 dollars or an amount equal to the combined wealth of the United Kingdom, France, Germany, Italy, Spain, Poland, Canada, the Argentine Republic, and India. The per capita wealth of the United States in 1922 was 2918 dollars, while the per capita wealth of the above mentioned nations is 409 dollars. This however is only part of the story. I have picked among this number of nations the most favored outside of the United States. If the comparison were made with India, China and Africa the comparison would be still more favorable to us. We might go a step further in our comparison. While we have a great number of very wealthy men in this country, the wealth is not, as might be supposed, in the hands of only a few. The comparison which actually tells the story, is the comparison of the living conditions of the masses. That the standard of living of the majority of our people is superior to that of any other people, will be seldom disputed. The contrast with non-Christian lands is so great as to hardly need comment. Our homes, our living wages, our means of travel and communication are the best in the world. But we are so accustomed to our manner of living, that we sometimes grow restless and grumble about our lot, forgetting that there are millions of people who live in poverty unspeakable,—with insufficient clothing and who never know what it is to have plenty to eat.

But what of our Spiritual resources? Who can estimate them? They are so great that I hesitate to even make the attempt. I feel only like exclaiming with David of old, "The lines are fallen unto me in pleasant places; yea I have a goodly heritage" (Ps. 16:6). It is impossible for us to estimate the advantages coming to us because of our inheritance. Our forefathers were not only Christians, but they were of that godly line, which was willing to sacrifice their all for their faith. They endured the most intense persecutions in Europe, and then left all earthly possessions to found a new home in America,

where they might worship God according to the dictates of their own conscience. During the most formative period of our national life, the majority of the peoples who came here, came for religious freedom, and they became the foundation of a new nation with new ideals and ambitions. Among these ideals, was that of the open Book. This has been a blessing, which has been denied to many peoples of the world. The open Book with an open heart to read it is sufficient to lead one to the source of the greatest spiritual blessings,—to know God in whom is all power. We have a people willing to learn of God and Christ our Savior. In 1800 there was one out of every fourteen who professed to be a Christian; in 1924 there was one out of every two and a quarter. We have the open Book. Copies are so cheap that all who desire may have one; from our pulpits all over the land in every village and hamlet sermons are being preached at least weekly, and in homes, in stores, and in shops all over this land men are listening daily to sermons and prayers over the radio. We have the Great God and our Savior revealed to us in all his power. Therefore, we have spiritual resources unbounded, and yet unused, waiting for the hour of our need. Thus we have seen that from the abundance of our riches both material and spiritual, we are well able to give to those who are so much in need in other parts of the world. May God grant to us a vision of our untouched and unused resources.

Let us now turn our thoughts away from ourselves to that great needy continent—Africa. We can hardly gain an adequate conception of the size or need of Africa. It is next to the largest continent; is four times the size of continental United States, and is as large as the United States, China, India, Europe proper, Ireland, Scotland, Wales, Porto Rico and the Philippines combined; it comprises one-fourth of the land surface of the world. The distance from the Cape of Good Hope, in the south, to Cairo in the North, is six thousand miles, and at one place is forty-five hundred miles in width. Africa is extremely rich in natural resources, which as yet are scarcely touched, in spite of the enormous European exploitation. There are vast forests of mahogany, teakwood, ebony and cedar; waterfalls with the possibilities of unlimited power; the richest diamond fields in the world; great deposits of gold and coal and other resources as yet hardly known. This is a land of bright sunshine, of beautiful mountains and of fertile and beautiful river valleys, a land of gigantic forests, of beautiful waterfalls, and, all things considered, nature here seems at her best, so much so that travelers have wondered why it should be called the dark continent. It is the dark continent not only because of her dark skinned people; but because of the darkness of sin and sorrow, which has settled upon the people. This has well been called, "the dark, sobbing continent."

The population of Africa is composed almost entirely of dark peoples. This is the home of the negro, but he has not been permitted to live alone through the centuries. The result is that through the mingling of negro blood with that of other races, the population is more brown than black. The total population is near 140,000,000 people and of this number, it has been estimated that perhaps 40,000,000 of them have been but slightly tinged with the blood of other peoples. The North African races are especially a mixed people. Some probably have no negro blood in their veins, although some have enough to class them as negro. By far the most apparent element

in many of the northern races is the Arabian. When in the seventh century Arabia went forth to the conquest of the world for Mohammed, north Africa presented an inviting field. They spread over north Africa and began that assimilation with the native populations, which for twelve centuries until now has continued in an ever strengthening bond of kinship.

No figures concerning the wealth of Africa seem available, and if we had them, they would doubtless be of very little value for the purpose in hand. The tangible wealth is largely along the coast and in the hands of a comparatively small number of people, most of whom are Europeans; while it would be impossible to estimate the wealth of much of the inland territory and peoples. The land is so large and conditions so varied, that one must consider well before making general statements as to conditions. However, it is safe to say, that the mass of the people live in poverty, and poverty such as we have no conception of. But the material poverty is not to be compared with the spiritual poverty of the people.

The spiritual darkness of Africa may be partially apprehended from references to some of the problems, which are involved in to uplift of the African. The problem presented by the greatest number of the people is Paganism, called "the lowest rung in the religious ladder," it is a religion of darkness. The African conceives himself as beset on every side by great numbers of evil spirits, all attempting consciously and constantly to frustrate his endeavors, and all seeking his injury and death. To his mind, his deceased relatives seek for his company in "Deadland" and for some time after death lurk about his old haunts seeking by snares of disease and violence to entrap him. Thus his life is one of constant dread and fear, and he seeks by the use of charms of every sort to ward off the danger. Most of the great problems of the African are either a part of the religion or the outgrowth of it. "Paganism produces debasing conceptions of gods, men and religion. The grossest vices and immoralities are enjoyed equally by gods and men, and are in conformity with pagan religion. Unwholesome and immoral customs are thus deeply implanted in the African social system."

To the pagan African there are not only gods and spirits of departed relatives, but animate and inanimate objects are indwelt by conscious spirits—plants, trees, rivers, lakes, mountains, birds, reptiles, wind, thunder, lightning, the atmosphere and all space. To these spirits are offered many kinds of sacrifices and those of varying degree. The offering may consist of a straw, a stone, a shell,

laid on a log which has fallen across the path; or a little meal or a few drops of water. Sometimes charms are used to ward off the evil spirits or to purchase their good will. To be effective the charm must be of a material which is pleasing to the one to whom offered. "A vile concoction of carrion, portions of the human body—particularly eyeballs, for which graves are rifled—are among the most valued ingredients. The teeth of a lion or leopard are highly prized." Sometimes a wearer outlives the value of the charm and it must be taken to the fetish-doctor for repairs. This shrewd fellow usually finds out that the charm is all right, but that it does not like its owner, consequently a new and more expensive one is sold. As the sacrifice to the spirits depend upon the occasion, sometimes nothing will appease except human sacrifices. The burial alive of the wives of a dead chief is usually the first installment of this sacrifice, and after they have been completely buried alive, one or more slaves may be sacrificed on the grave. Sometimes it becomes necessary to send messages to the dead, this is done by reciting the message to the victim until they are certain he has it, then his head is cut off before he can forget.

Cannibalism is practised over a very great territory in Africa, where not prohibited by European powers. Not all pagans are cannibals, but cannibalism is the fruit of paganism. It is believed to have originated as a religious feast. It is at least connected with the belief that everything possesses spirit. Warriors sometimes mutilate the bodies of their victims and eat portions of the body, hoping to make the spirit of the victim their own. In some sections continual raids have been made upon the neighboring tribes to restock the human fattening pens.

One of the great curses of the land is witchcraft, and it is an outgrowth of the religion. By far the largest proportion of the Africans die violent deaths, in fact so much so that the native never thinks of death as natural, or accidental, or due to unsanitary conditions, it is the work of evil spirits. Someone in the community has connived with the evil spirit and bewitched the diseased. The witch-doctor is called for to find the witch. The witch-doctor goes through the process of smelling out and when he finds the guilty party, poison is given and if the victim recovers, he is freed as innocent. One person may accuse another of witchcraft and then both drink poison and usually both die. Or one village may accuse another village of witchcraft, then both villages must drink the poison. It has been estimated that 4,000,000 people are killed annually in the effort to discover witches.

(To be continued)

A Song of the Journey

*I am going on my journey, glad with joy from dawn to dark,
With the spirit of the morning and the carol of the lark;
I am drinking at those fountains where the living waters
flow;*

*I am hearing heaven's music as along my way I go.
And my heart is full of laughter, like the singing of a psalm;
My sky bends blue above me with its winds of evening balm;
And I know not any trouble, for I have the Tempest's King
To change my Winter's fury to the gladness of his Spring.*

*I have heard my Master calling, and his voice is music sweet;
And he bids me march right forward, nor dream of a retreat.*

*He says his Land of Beulah lies before me, out of sight,
Where reigns the deathless daylight, never shadowed by the night.*

*He bids me do my duty, though humble it may be,
And do what thing lies nearest in glad humility;
For Christ is one that serveth, and thinks no service mean
That helps the world's endeavors to help its heart be clean.*

*So I walk highways and byways; and my hands are rough
with toil*

*As I try to make a garden out of hard, infertile soil,
But I see God's flowers a-growing where there grew no flow-
ers before;*

*And my heart is full of gladness, as I work God's work the
more.*

*Bless God! My lot is holy like a temple with its calm;
And I envy not an angel, with his harp-song and his palm,
For I am God's own helper; and he calls me by my name,
And says my work is holy as a sacrificial flame.*

*So I go along my journey, glad with joy from dawn to dark,
With the spirit of the morning and the carol of the lark,
For I drink at those bright fountains whence the living wa-
ters flow,*

*And I hear heaven's gladsome music as along my way I go.
And my heart is full of laughter, like the singing of a psalm;
My sky bends blue above me with its wind of evening balm;
And I know not any trouble, for I have the Tempest's King
To change my Winter's fury to the gladness of his Spring.*

Bishop W. A. Quayle, in Out-of-Doors with Jesus.

Damage in Florida Not Exaggerated

By Worth M. Tippy, Federal Council of Churches

(We are glad to give publication to this article of Dr. Tippy and bespeak the cooperation of Brethren everywhere to the extent of their ability in the campaign of the Red Cross for a \$5,000,000 Emergency Relief Fund.—Editor.)

Nobody who has seen the Florida storm area, and who speaks frankly, will minimize the disaster. The condition of the streets a week after the hurricane, when the streets had been cleared and temporary repairs made on thousands of buildings was indescribable and sickening.

I was sent to Florida by the Federal Council of Churches, to get the conditions at first hand, to find out what we could do, and to learn how the churches could better prepare for such emergencies. I spent six days in the area and was driven about by church officials and pastors. We were all over Miami, Miami Beach, Hialeah, Coral Gables, Hollywood, Dania, Ft. Lauderdale and other communities from Homestead thirty miles south of Miami to Lake Worth on the north. We endeavored to get to Lake Okeechobee but were turned back by high water. I went with pastors into scores of homes, saw the damage inside as well as out, visited relief stations and emergency hospitals, and conversed with officials and citizens everywhere.

The property damage is enormous. At Miami the docks were stripped and ocean-going ships wrecked at the piers. One hundred and ninety-four house boats, motor boats, yachts, launches, tugs, barges, lighters, dredges and derricks were wrecked, sunk, or swept high on land in the Miami River. The bay front from the Causeway to Coconut Grove was strewn with similar craft, often carried a quarter of a mile from the shore. Dr. Everett S. Smith, pastor of the First Christian church, and his family were guests on a yacht which put into the river before the storm for safety. The yacht was lifted up and driven a half mile from the river by the flood waters, and caught in a clump of trees. He told me that river craft and great barges went whirling and sweeping past them at from thirty to forty miles an hour, wrecking houses and harbor craft.

Coral Gables while seriously damaged is in comparatively good condition. Coconut Grove is a mass of broken, twisted trees, damaged houses and stranded bay craft. Hialeah, seven miles west of Miami, was half destroyed and few if any houses escaped serious damage. The tourist camps and shack towns, which were such a feature of boom Florida, were literally smashed. At Hollywood, Dania, and Progresso on the north side of Fort Lauderdale, nothing was left of these flimsy structures and the toll of life was heavy. Hollywood was fearfully hit. At Ft. Lauderdale, which jumped from a town of 2,000 to 25,000 during the boom, Dr. L. F. Goodwin, the First Presbyterian pastor, told me that one-half the houses were completely wrecked, and that of those standing one-half were not worth repairing; that he knew of only one undamaged building, the Masonic Temple.

I soon discovered in going with pastors into homes, that the damage inside was as costly as that outside. Most roofs were either torn off or partly so. The hurricane was also a deluge of rain. Windows in most houses were crashed in, and the rain driven horizontally through rooms by the tempest, filled them with whirling spray and soon covered floors with water. Books, draperies, pianos, clothing, rugs, were soaked for hours and veneered furniture and doors warped, cracked and discolored. This kind of damage was all but universal and does not figure in reports.

Nobody will ever know the total dead. It is somewhere between five hundred and a thousand, and probably more. The seriously injured numbered between four thousand and five thousand. I saw them: broken limbs, broken

backs, fractured bones, lacerations and bruises. There were five hundred major fractures. Twelve hundred persons were in regular hospitals and one hundred twenty in emergency hospitals when I left on Friday. Many wounded were sent to friends in the north, and 2500 refugees passed through Jacksonville up to September 30, carried north without cost by the railroads. Red Cross headquarters in Miami estimated 20,000 in the entire storm area destroyed, at least 50,000 homeless, and 18,000 persons who will need long time assistance to normal conditions.

These facts tell the story. The tendency of real estate and hotel interests to minimize the damage is understandable but I think their psychology is wrong. Everybody who can will want to go to Miami this winter, and should go, for it is full of thrilling stories of adventure and heroism. The city will soon be restored to its old beauty, and there will be no danger. Hotels will be ready for guests when the season opens November first. Many of them were operating in good condition last week. Miami and the towns of the whole area are working prodigiously at reconstruction. An army of laborers has been imported to reinforce them. The sky is full of smoke and wreckage is fast disappearing. The people are cheerful and courageous—the greater reason to help them. Miami will finance its own commercial reconstruction and its better homes. It is a solid and powerful city. It went three times over its quota for the Japanese earthquake, and over the top in every Liberty Loan.

The great task of the Red Cross, now that the period of emergency relief is about over, is to bring the 18,000 broken-down homes of the less fortunate back normal to see the sick and injured restored to health by the best medical skill and care, to keep the children in school and the young people in college, and to restore the homes of those who lost all. This is an exacting and technical work which will take a year or two before it is completely finished.

\$5,000,000 is none too large for the task. I cannot over-emphasize the need. It should be subscribed this week, so that the staff of case workers and special assistants, aided by local volunteers in the communities, may devote their whole energies to reconstruction. They are a splendid group of experienced, scientifically trained and sympathetic executives, accountants, nurses and case workers, who inspire confidence on sight.

New York, N. Y.

HEBREWS 13:5

If we can only grasp these words by faith, we have an all-conquering weapon in our hands. What doubt and fear will not be slain by this two-edged sword? This may teach us the extreme value of searching the Scriptures, and, besides reading the Bible, to store our memories richly with the promises of God.—C. H. Spurgeon.

We are in this world as a ship at sea, liable to be tossed up and down, and in danger of being cast away. Our souls are the vessels. The comforts, expectations, graces and happiness of our souls are the precious cargo with which these vessels are loaded. Heaven is the harbor to which we sail. The temptations, persecutions and afflictions that we encounter are the winds and waves that threaten our shipwreck. We have need of an anchor to keep us sure and steady, or we are in continual danger. Gospel hope is our anchor; as in our day of battle it is our helmet, so in our stormy passage through this world, it is our anchor. It is sure and steadfast, or else it could not keep us so.—Matthew Henry.

The Mass Movement and the Revival

We are reading in many directions these days criticism of the revival that was in the beginning the heart of the Methodist life. Many men rather make light of the old revival as a purely emotional excitement. And yet modern science has a word that means the same thing practically as a revival of religion. They call it a "mass movement." It is used in all the propaganda of the world. Politics has used it from the beginning and is still using it. Campaign speakers will soon be let loose upon the whole country. And in the great war through which we have passed the mass movement was largely used and was most successful. The idea underlying it all is the psychological fact that people are more easily moved in a mass than they are as individuals. For good and for evil mass movements are very effective instruments in spreading truth or error. The revival of religion is nothing but a mass movement bringing people together and fixing their attention for days and weeks upon certain things that are vital to their salvation. "Picked fruit" has been used as a synonym for personal approach for a great many years, and we say that "picked fruit" is very much better than the fruit that is shaken down. That applies perfectly to apples but it does not always apply to men. We have met thousands of men who have been converted in a great mass movement who were just as fine Christians and showed forth the spirit of Christ as graciously as people who had been picked by personal evangelism. Indeed we have known more men who have been converted in a revival of religion, or a mass movement, if you please, than we have known those who have been saved by personal conversation. Very often even that kind of work is very superficial. The appeal that is generally made now is to join the church, but joining the church is not synonymous with conversion and never has been. A man may join the church for many motives that are not Christian, and we believe it can be proven through the years that the great mass of people who have been the backbone of the church of Jesus Christ have been born in revivals, and we know with perfect assurance that most of the preachers of the Gospel who have been flaming evangelists of truth and who have swept the world with the mighty appeal of Christ have come into the ministry through revivals of religion or mass movements.

One of the reasons why the revival of religion has been

discounted is because of the way some evangelists have used it, but, while we have no desire to denounce professional evangelists as a class, a great many of them have seemed to us to be more concerned about the number of their converts and the amount of money they were to get out of it than the real genuine work of seeking the Holy Spirit's power to transform a sinner into a saint. Numbers make new engagements possible. The mathematics of some of the evangelists are a disgrace to the church. Through means that are very questionable the appeal is made by these evangelists first by the use of wit and then by the use of painful stories that make folks cry. We are not opposed to either one of these except as they are abused. But to appeal to the masses of people day after day with the great fundamental things of the Gospel of the Son of God until hearts are broken and lives are changed is going to keep on to the end of time unless men change—and they have never changed yet.

The need is sometimes tremendous that a whole community shall be lifted until their moral standards are high and lofty and Christ rules in their hearts. Picking a man here and there by getting him into the Kingdom does not accomplish that. The discouragement of the masses that are out of Christ makes it so extremely difficult for a man who has been brought into the Kingdom to continue, but when the sweeping power of God's spirit goes through a whole community it is easy to live the life because there is so much fellowship each one helping the other until Christ becomes the Master and Savior of a community. It is the mass movement, if you choose to call it so, but it is a revival of religion according to old Methodist nomenclature. We believe in the method of man going to man and preaching Jesus to him, but we dissent from the wholesale denunciation of revivals of religion as a means of propagating the Gospel and we are concerned greatly by this business of inviting people, who do not know Christ, to join the church and make it the only evidence of a changed heart that they repeat after the preacher a certain formula. By that method we fill the church with unconverted people and then the consensus of the church does not express the law and will of Christ.—Methodist Protestant.

THE BRETHREN PULPIT

A Patched Garment

By Claud Studebaker

TEXT: No man putteth a piece of new cloth unto an old garment.—Matthew 9:16.

I. Christianity is a new life, a new garment. This text is taken from a contest where Christ is dealing with comparative religions. I think some of our modern devotees to the subject of comparative religions might profitably study this text in relation to that subject, and find out the Jesus way, if they are really so anxious to know the Jesus way, and live the Jesus way. The question has just been asked of Christ. Why do not thy disciples fast? The disciples of John and the Pharisees fast often. We think you should take the valuable things in these religions and incorporate in yours, is the thought that is plainly inferred. But the statement of Christ in this very simple and plain illustration is, "No man putteth a piece of new cloth unto an old garment." It will not improve the old garment but rather make it worse. Our Christ is not a teacher, he is the teacher; he is not one Savior among many, he is the Savior; he is not a leader among leaders,

but is the Master of all masters; his sacrifice is not one of the many, it is the **one and only sacrifice** for sin; his birth is not just extraordinary, it is the one and only birth of the Son of God, to reveal the Father to the world, and to make reconciliation for all men. Not a new piece of cloth, if you please, to patch up the religions, but an entirely new garment; a new creature, a new life, not simply an improvement on the old one. It is an improvement, but that is not all, it is wholly new and requires a new birth. It gives and demands a new life, born by faith in the life-giving Christ. It results in a life, born of the Spirit and lived in the Spirit. "The law of the Spirit of life hath made me free from the law of sin and death." "The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit."

Now the Spirit, of course, that gives this new life is not just a benign influence, rather vaguely referred to by

some preachers, as though it were more or less a divine ether coming from somewhere and influencing folk in a more or less wholesome way, but not very definitely defined, or particularly necessary, as some suggest when they say that "men are incurably religious" anyhow, and if we keep plodding along and helping the other fellow as we go along then, all will be well. If that were true a new garment would not be needed; the old one might be patched up as the nature of the case required. That will not do. Our own righteousness is as filthy rags, no use to try to patch an old garment and present it to God as a new one. He can detect our hypocrisy, it is not worth one cent.

There is only one way to secure a new garment of righteousness and that is the way God has ordained. You must use his Designer, the third Person of the Trinity. Note that I said person. One who can tell you, you are a sinner, you are unfit for the presence of God, you are unclean and ragged and sinful and must have an entirely new outfit before you can stand in the presence of God. You must be born again, you must start with the very seat of life. No painting the pump here, the water must be made pure. You must have the old all blotted out, and start on an entirely new sheet. Your name must be enrolled on the Lamb's book of life, and you must be adopted into a new family. You must have a new father, a new inheritance, old things must pass away and all things must be new. No patching up your old life, your old clothes, you only make matters worse. Throw them away, get everything new, within and without. The word of God will give you the pattern, the Holy Spirit will interpret it for you, just wait on the Lord, pray in the Spirit, the new life is the gift of God, he will see that it is supplied in abundance. Seek the law of the Spirit of life.

This new life would make a new world, would solve all of the vexing problems of life, if all would avail themselves of the grace of God, and quit trying to show off their own old clothes. The Christian life is a new life, the true religion, the only hope of this sinful world. No compromise. "He that hath the Son hath life and he that hath not the Son shall not see life." "No man cometh to the Father but by me." "He that climbeth up some other way the same is a thief and a robber." "No man putteth a piece of new cloth unto an old garment."

II. Not only is Christianity a new garment, a new life, instead of a patched up one, but it must be continuously worn by its possessor. God has provided means whereby this garment may be renewed day by day. Singular indeed, but this garment increases in grace and beauty as it grows in years, until it bursts full blown into the glory and majesty of the Lord who gave it. Each day our new garment should go forth fresh from the cleaner, not a stain, not a wrinkle, everything laundered perfectly. "The blood of Jesus Christ his Son cleanses us from all sin." "If we sin, we have an advocate with the Father, Jesus Christ the righteous."

It cost a tremendous price to make it possible to keep our garments clean, even the blood of the only begotten Son of God. But God in his love, offered the sacrifice, the plan has just been completed, the instruction given, so that all men might know. And we are to be the witnesses and make known the marvelous story, of how a man may have a new life, clothed in righteousness, and provision to keep it new, here and hereafter. No wonder the angels of heaven rejoice when a sinner comes repenting, and puts on the garments of holiness and beauty, by faith in Jesus the Christ. But I wonder sometimes if the angel song is turned into weeping when they see the garment spotted with the flesh or laid aside to dwell among the fleshpots. O, the fickleness and grandeur of human life, capable of the highest heights of attainment, or the lowest depths of degradation. Alike the object of his blessing and glory, or the fierceness of his wrath. Not that God changes, but man, whom God has made responsible for

his own life. He has given him the power of choice and held him accountable for it.

So then the human side is highly important in keeping our new garments new. Each new day should begin with a complete cleansing, every old grudge, every offence, every bit of envy, the entire category of sin must be all cleansed by the blood of the cross. Oh, the lives that are wrecked by carrying forward yesterday's troubles as an ugly patch on the life of today. It may even be that yesterday's success must not be patched onto today's life, and it may be the money made yesterday must be disposed of for some worthwhile purpose, in order that the life may be free with all of its pure affection to love God with all its soul, mind and strength and your neighbor as yourself. We are not to love the world and its charms. Could we but spend the time and money on our new garment of righteousness that we spend on the garments that adorn this physical body of ours! Could we but use this

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

FORGIVENESS—Matt. 6:12-15.

Surely he shall find
Who wrongs you, loving him no less—
There's nothing hurts like tenderness.

—Riley.

TUESDAY

HOW MEET CHASTENING—Heb. 12:7-13.

Fret not! Life's shadows aye must come;
'Tis nature's fixed decree.
O'er brightest lives some cloud will pass,
Lade with despondency.
But patient wait, and still hope on,
And thou ere long shalt see
The other side the shadow dwells
God's sweet eternity!—J. E. Hardwick,

WEDNESDAY

JZESUS THE SECRET OF POWER—Acts 4:8-13.

O Jesus Christ, grow thou in me,
And all things else recede;
My heart be daily nearer thee,
From sin be daily freed.

More of thy glory let me see,
Thou Holy, Wise and True;
I would thy living image be
In joy and sorrow too.—Lavater.

THURSDAY

THE GUIDANCE OF GOD—Num. 10:33-36.

"Every day, every hour,
Let me feel thy cleansing power;
May thy tender love to me
Bind me closer, closer, Lord, to thee."

FRIDAY

ADORNING THE PROFESSION—Heb. 2:10-14.

In Christ I feel the heart of God
Throbbing from heaven through earth;
Life stirs again within the clod,
Renewed in beauteous birth;
The soul springs up, a flower of prayer,
Breathing his breath out on the air.

Lucy Larcom.

SATURDAY

CONFIDENCE IN GOD—John 14:1-3; 16-18.

"I have closed the door on fear.
He has lived with me far too long;
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud and run lightly by;
He will never follow a song."

SUNDAY

THE SECRET OF STRENGTH—Josh. 1:1-9.

"Fear not, I am with thee; oh, be not dismayed;
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand."

(Prepared by G. S. B.)

tongue of ours as much to tell the wondrous story of the cross as we do to tell our own message and our own joys and grievances! Would to God that every member of the church of Jesus Christ might have on that new garment, that abundant life, and not just put a little patch on the old life, and a very small one at that, and then think that he has been baptized, or has made a confession of dom, or that when he falls it will be sufficient to discover that he has ben baptized, or has made a confession of Christ some time in his life. O, the patches folks are wearing in a spiritual sense, who would be shocked silly if they had to go out on the street with a patch on their clothes! My, how I would like to see the church dress up for an evening party, every one with a new garment! Not so many patches, if you please. Not so much comparing yourself with some other worldly member or preacher, but a new life in Christ Jesus. Cut loose from the sins and offences of yesterday, get away from your sham and hypocrisy, you cannot deceive God with a patch on your old life. Come to the fountain, get under the blood, allow the Holy Spirit to make you a new creature. "No man putteth a new piece of cloth unto an old garment." Bury the old rags. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him. Do not compare the Christian religion with another. Christ is THE Savior of the world, THE Son of God. That is not narrow and selfish; that is truth and the truth shall make you free.

Leon, Iowa.

OUR DEVOTIONAL

Jesus' Rebuke of Selfishness

By G. W. Ganor

OUR SCRIPTURE

And they came to Capernaum: and when he was in the house he asked them. What were ye reasoning on the way? But they held their peace: for they had disputed one with another on the way, who was the greatest. And he sat down, and called the twelve: and he saith unto them, If any man would be first, he shall be last of all, and servant of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

John said unto him, Teacher, we saw one casting out demons in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. (Mark 9:33-42).

OUR MEDITATION

The child in the midst. The world says, "Be a man;" Christ said, "Be a child." David Smith said, "The error of the twelve lay not in their desire to be great in the kingdom of heaven, but in their ideal of greatness." The child in the midst is not only an object-lesson of Christian ideal, but sets the standard for humility, sincerity and trustfulness, and is a call to the church to save and train the child.

The folly of intolerance. It is said that an old shoemaker once lived in Berlin who was insufferably intolerant of every one who did not believe just as he did on re-

ligion. The clergyman of the parish determined to teach him a lesson. Sending for the shoemaker one morning, he said to him, "John, take my measure for a pair of boots." "With pleasure, your reverence," replied John; "please take off your shoes." The clergyman did so, and the shoemaker measured his foot from toe to heel, and over the instep, noting all in his note-book and then prepared to leave. But the pastor stopped him by saying, "John, my son also requires a pair of boots." "I will make them with pleasure, your reverence. Can I take the young gentleman's measure this morning?" "Oh, that is unnecessary," said the pastor; "the lad is fourteen, but you can make my boots and his from the same last." "Your reverence, that will never do," said the shoemaker with a smile of surprise. "I tell you, John, to make my boots and those for my son, on the same last." "No, your reverence, I can not do it." "It must be done—on the same last, remember. "But your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking that the pastor's wits must be leaving him. "Ah, then, master shoemaker," said the pastor, "every pair of boots must be made on their own last, if they are to fit, and yet you think that God is to form all Christians exactly according to your own last, of the same measure and growth in religion as yourself. That will not do, either." The shoemaker was rebuked and said, "I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbors less harshly in the future."

The sin of selfishness. In the brute world the law of life seems to be the survival of the fittest. The weak die; the strong live. In the man world, a step in advance is taken when men say, "Live and let live." The Christ standard is reached when men say, "Live, and help others to live." The most fruitful source of man's misery and unhappiness lies in selfishness. Selfishness takes advantage of the sorrows of others to enrich itself. Placing vast quantities of provisions in cold storage and holding them until prices are forced to the very limit, is but one example of selfishness.

OUR PRAYER

Holy Father, we thank thee for the manifestation of thy Son Jesus and through him of the revelation of the Divine estimate of greatness and of things worth while. We acknowledge our narrowness of interest and vision, our intolerance of the opinions and conduct of others, our selfishness and self-seeking, and pray that thou wilt take away these evidences of worldliness from our hearts. Forgive wherein we have been unwilling to step out into that larger life of love, consideration and humility, or have spurned those whom thou hast accounted great and faithful. Make us to appreciate the little things, the meek things of the earth, the children of the kingdom, and take away our love of prominence, of vain show, of undue consideration of those whom the world calls great. Help us to idealize and to aspire to those things that abide and to emulate the spirit of love and forbearance and tender solicitude which characterized the life of our Lord. Hear us, we pray, in Jesus' name. Amen.—(G. S. B.)

The secret of what we want is, I fancy, just this: a sort of new perception of what Jesus Christ would do if he walked down the streets of London or Paris or Berlin. Let us rescue him from the artists, from the plaster saints, from the people who have never understood him. Let us bring him out into the turmoil, shame, bitterness, vice, sordidness, brutality, and heart burning passions of our great towns. And as we look at the shining glory of his stainless figure let us say: "Son of man, Son of God, what are you going to do about this?" And then before he can answer let us kneel down and say: "What do you want us to do about this?" If we should just happen to do that, we should become such mighty men that we could touch the issues of the new age with a living power.—Lynn Harold Hough, D. D.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for October 31)

The Evils of Strong Drink (World's Temperance Sunday)

Scripture Lesson—Prov. 23:29-35.

Devotional Reading—Psalm 97:1-6.

Golden Text—At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32.

LESSON LIGHTS

The Picture of a Drunkard

The writer of our Scripture lesson in verses 29 and 30 gives in a series of questions a vivid picture of a drunkard. As time carries us farther and farther from the days of the open saloon this picture will become more and more unique and interesting. Even now there are communities where the drunkard has not been seen for so long that he has almost been forgotten. In many places however there is enough of illicit booze being drunk to keep memories fairly fresh concerning the characteristics of the drunkard. "Woe!" "Sorrow!" "Contentions." "Complainings." "Wounds without cause." "Redness of eyes." These are some of the descriptive of the men who "tarry long at the wine" and who "seek our mixed wine," or mixed booze. How very modern the suggestion sounds! They have been mixing drinks from time immemorial, of course, but of late so many amateurs have taken a hand in it that it has become unusually dangerous.

Abraham Lincoln had frequently been dragged through the columns of the wet supporters, and because of that, the following words from that outstanding American will be of special interest: "Whether or not the world would be vastly benefited by total and final abolition of all intoxicating drinks seems to me not an open question. Three-fourths of mankind confess the affirmative with their tongues, and I believe the rest acknowledge it in their hearts."

Prohibition a Success

There is considerable talk about Prohibition not being a success, but it comes in the main from the wet camp, which seeks to discourage and destroy the morale of the dry forces. Truly it is not the success it might and ought to be. But one important reason for this is the fact that the church people largely let down on their temperance instruction and agitation when the liquor traffic was outlawed. We must revive that intensive instruction and build up in the consciousness of the younger generation the idea of the harmfulness of strong drink on the one hand and the disgracefulness of law violation on the other. Yet notwithstanding this and other weaknesses that might be mentioned, prohibition has been a really wonderful success and the amount of drinking has been reduced to a mere fraction of what it was in the saloon days. Almost every one will acknowledge that prohibition at its worst is far better than the old legalized saloon system.

Dr. S. Parkes Cadman, in his answers to questions, said a short time ago, "The prohibition laws are accomplishing their purpose in proportion to the obedience which is rendered them. A large majority of industrialists and of the law-abiding citizens of the land derive great benefits from these laws. These benefits . . . have made such an

impression in Great Britain that the chief organ of the Free Churches there forecasts prohibition as an impending economic necessity for that country. . . . If prohibition must be amended, let it be amended by its friends, not by foes, and after a fair trial, which it has not yet had. . . . If traffic were as anywhere underpoliced as prohibition what would be its condition?"

The Menace of Light Wines and Beer

"Beer and Wine" is the slogan of the anti-prohibition forces. Beer with two to three per cent and wine with six to eight per cent alcohol is, they tell us, harmless. It is true that neither one nor the other may cause extreme drunkenness, but both are intoxicating. The average beer drinker consumes more alcohol than the average whiskey drinker. Long before whiskey was discovered thousands of persons were made drunkards by wine alone. In Germany doctors and scientists affirm that beer is a national curse. There are thirty institutions in Germany for the treatment of drunkards. In England a large proportion of the drunkards are beer and stout addicts. It is a well-known fact that the use of beer and wine increases the craving for strong drinks and that the consumption of distilled liquors invariably follows in the wake of beer and wine. There are millions of Frenchmen living now in squalor and destitution caused

by the excessive use of wine and mild liquors. The French are not a nation of moderate drinkers. In a five-year period preceding the World War France was, per capita, the largest user of alcoholic beverages in the world. More than two generations ago Massachusetts made the experiment and allowed the sale of beer alone. At the end of three years' trial the Governor, in his inaugural, described the beer shops as 'the greatest obstacle in the social and moral progress of the community.' Furthermore during that period the use of distilled liquors increased, and that is precisely the experience which other states and other nations have had."—Hon. Charles Sumner Bird.

"There is no more harmful belief held by people today than the notion that beer is an innocent drink. The vital statistics of Great Britain show that certain serious diseases, like gout, liver troubles, diabetes, are from three to five times more common among brewers and bar-tenders (who chiefly sell malt liquors) than among the people in general. One of the most eminent European authorities on insanity, Prof. Albert Mahaim, of the University of Liege, found that about one-half the persons admitted to a certain asylum as 'alcoholics' had used nothing but beer and similar drinks. So common is the injury done to the heart by beer-drinking, that this special trouble is known as the 'beer-drinker's heart,' and in Munich one out of every sixteen of the hospital patients dies from this disorder."—Joseph Henry Crooker.

Using Printers Ink

The following piece of advertising was used some months ago quite effectively on behalf of the Portis, Kansas, church and Sunday school. Brother Deeter is in the habit of making good use of printers' ink and for this we commend him. We reproduce the card message thinking it may be suggestive to others:

STOLEN or STRAYED: LOST or MISLAID

(Luke 12:10)

MISSING—Last Sunday, some families from Sunday school and church.

STOLEN—Several hours from the Lord's Day by a number of people who get up late, and miss the morning worship at God's House.

STRAYED—Half a score of lambs, believed to have gone in the direction of "No Sunday School."

MISLAID—A quantity of silver and copper coins on the counter of some public place,—the owner being in a state of excitement at the time.

WANTED—Several Young People. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to No Good.

LOST—A Lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two others to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

—SIN IS DEATH: GO TO CHURCH ON SUNDAY: GOD IS LIFE.—

Friendly Contest now on in our Sunday School. "A Home-Like Church."

D. G. LEMON, Superintendent.
W. R. DEETER, Minister.

The God of Mother's Bible

By Charles Wesley Lyman

*Ah, pause! ruthless breaker of Icons—
Defamer of Heaven's great plan!
Beware, lest in breaking the "image,"
You break not the Heart of a Man!
That you slay not the Hope of a Woman,
That made her an Angel of Light,
And blight her, and blast her, and leave her
A Venomous Serpent of Night!*

*Mother's God! The God of her Bible!
The Comforting Christ, so you find,
Is only a phantom vine, springing
From seed in a disordered mind?
Far back in the dim distant ages,
When man was a beast, so you say,
He planted a seed of desire,
And harvests the error today?*

*The long line of Prophets and Sages,
Aflame with the story of old,
Who counted it joy to be martyred,
As writ in this Volume of Gold;
All these, with their splendid achievements,
You tell us are meaningless, vain—
A mass of old fables and folklore,
Fanatical, false and inane?*

*Indeed, Mr. Breaker of Icons,
Your arguments, freezingly iced,
May placate some "itching-car" hearers,
As you stab the dear heart of the Christ.
Publicity's limelight will flood you,
Men's flattering lips give you praise;
But, when you and your words are forgotten,
God will e'er be The Ancient of Days!
—In Evangelical-Messenger.*

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavorers

At General Conference

Those with whom we talked at Winona from various parts of the brotherhood bore uniform testimony to the growing revival of interest and effort in behalf of Christian Endeavor. A corresponding concern was manifest in the General Conference. The sessions dealing with this part of the church's work were well attended and those attending were rewarded with instructional and inspirational messages from the several speakers. It is believed that the attendants returned home encouraged and determined to redouble their efforts with the young through the varied ministries of Christian Endeavor.

Officiary for 1926-27

On recommendation of the nominating committee the Conference elected the following officers.

President, Prof. J. A. Garber, Ashland, Ohio; Associate President, Rev. E. M. Riddle, Bryan, Ohio; Secretary, Miss Gladys Spice, Canton, Ohio.

Departmental Superintendents

Quiet Hour, Rev. Homer A. Kent, Washington, D. C.; Stewardship, Rev. O. D. Ulom, Aleppo, Pennsylvania; Missionary, Miss Grace Yoder, Ashland, Ohio; Citizenship, Rev. C. M. Mayes, Lanark, Illinois; Junior, Miss Doris Stout, Pleasant Hill, Ohio; Intermediate, Mr. W. O. Nish, Massillon, Ohio; Publicity, Mr. Louis P. Clapper, Louisville, Ohio; Service, Miss Trula Snyder, Morrill, Kansas.

It will be seen by comparison with last year's report that only three changes occur. Miss Snyder is a new officer who is reported to have been a good worker in her home society; she is now a student in Ashland College, from where she will carry on her Service department. Brother Ulom is another new officer. He is an alumnus of Ashland College, where as a student, as well as in the Aleppo church, he was a faithful Endeavorer. He is now a student in the Theological Seminary of Hartford, Connecticut, where he may be addressed.

Brother Riddle was promoted from the superintendency of Stewardship to the office of Associate President. He has been a successful pastor with young people in each of his pastorates. While at Louisville his leadership ability was recognized beyond his church and he served the Starke County Union as pastoral counsellor. For several years he has been Stewardship superintendent in the Ohio Union. His experiences on the State Board have prepared him for the leadership responsibilities which we expect him to assume. Our Endeavorers will do well to read with care his initial message on Christian Endeavor Fellowship and other messages that will follow.

Some Stress-Points

In the Fidelity campaign September and October are considered to be months of rallying the forces. Now we should proceed to get under definite tasks. November is rich with opportunity. The month focuses our attention upon national affairs—Christian Citizenship, World Peace, Home Missions. The last Sunday of October should be used to prepare the way for these en-

deavors. A MELTING POT is the topic for the day. It immediately precedes Election Day in many states. Citizens need to be advised and impressed as to their Christian responsibility when the issues are so confused. WORLD PEACE follows on November 7th.

Home Mission Study

To act wisely and helpfully we must know the facts which set forth the needs and opportunities. These may be found in the instructive home mission study texts.

Senior—"For a New America," 75c—paper 50c.

Our Templed Hills," \$1—paper 60c.
Intermediate—"Land of All Nations," \$1—paper 75c.

Junior—"Better Americans," 75c.

"Brother Van," \$1—paper 75c.

Every society should have a copy of each for general circulation among its members. A study class is preferable where possible. Books may be ordered from our missionary superintendent at Ashland, Ohio.

J. A. GARBBER.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for October 31.)

Radio Messages of Negro Progress Acts 10:34, 35

Hello boys and girls of our country:

I live near to many of you little boys and girls who will read this story. I am not going to tell you my name. Maybe some of you will recognize me by the things I have to tell you about myself.

I am a little black girl. Sometimes I have lived in the city, sometimes I have lived in the country and sometimes I have lived in some little town where my father found work to support his family. I have some troubles and I am going to tell them to you other boys and girls, hoping that you will be willing to help me with them. This is my trouble. Although I am black, and therefore look a little different from you children whom I am talking to, yet I think just like you do. I like to play just like you do and I like to have friends just like you do. I can not help it that my face is black. I try to be nice and act as other girls do and yet nearly always the children whom I meet are not kind to me. I am going to tell you some of the things that have happened to me.

When I was a little bit of a curly headed girl, my parents lived in a small town. There was just one other family of colored people in town so we naturally spent a good bit of time with them. They had a little girl whom I liked to play with. Then one day they moved away. Daddy said, "Well, little girlie, I am going to take you along with me down town today and we will see if we can find someone for you to play with since little Jennie is gone."

He left me in the yard of his employer where there was a little girl just my own age. She had the nicest things to play with and we were just starting to have the nicest time, when her mother called to her and said, "Come in the house now, Hazel, and tell the little girl to go around in the back yard and play. People might see her and wonder why she is out there."

I suppose that the lady did not think that I would understand what she was saying, but I understood enough of it to tell my daddy about it when he came. He did not say much. He just looked at me kind of sad like and said, "I am sorry, little girlie, you had to wait a long time for daddy, too, didn't you?"

Before long, we moved to the city. Daddy told mother one night when he thought that I was asleep, "Well, if they won't be friendly to us here where everyone knows us we will go to the city where nobody will know us. I don't want our little girl to be snubbed and looked down upon." Then we made our trip to the city. All seemed to go pretty well for a few days. Then one day, Mother and I were down town and went into the nicest restaurant to eat dinner. Just when we were about to sit down at a table, a waiter came up and said, "I am sorry, but you can't eat here."

Mother didn't understand and said, "Why, Mr. Waiter, you must have mistaken us for someone else. I have never eaten here before, and I will pay you for all that we eat."

The waiter just said again, "No, you cannot eat here," and I looked up at mother as we left and I am sure I saw tears in her eyes. We had to ride on a street car for a long way across the city to a place where other colored people lived before we could eat. Even when we got there mother didn't eat hardly anything and I did not feel like eating when she didn't.

Mother and daddy were so unhappy over that and some other things just like it that happened to us, so we left the city and now we are living way out in the country. We raise the things we eat. Mother and daddy play with me and we try to be happy together, but Oh, how I wish that some of you little boys and girls who live close to me would come and play with me. Underneath our black skins, we little children are just like you white children, won't you please be friendly with us?

Bible References

M., Oct. 25. Faith. Luke 17:5.
T., Oct. 26. Industry. Prov. 22:29.
W., Oct. 27. Thrift. Gen. 41:34-36.
T., Oct. 28. Song. Psalm 40:1-5.
F., Oct. 29. Vision. Amos 9:11, 13-15.
S., Oct. 30. Education. Acts 22:3.

The Gospel According To You

*You are writing a Gospel
A chapter a day,
By deeds that you do,
By words that you say.*

*Men read what you write,
Whether faithless or true,
Say! What is the Gospel
According to you?*

—Christian Vanguard.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1106 American Savings Bldg., Dayton, Ohio

Lost Creek, Kentucky

The attendance at Sunday school and church still holds up fine being considerably above that of last year, and the highest that we have yet had at any time.

On the first Sunday in this month, the new officers for the Sunday school were selected, as follows: Superintendent, Brother Early; Assistant Superintendent, Zephie Landrum; Secretary, Dora Strong; Treasurer, Mrs. Drushal, and Pianist, Edna Bell. We look for a good year in the Sunday school work.

After careful deliberation, the management decided that school should be taught on Saturday, and the week's holiday on Monday. We believe that all are liking the change better than it was before.

Miss Stoffer and the writer attended last week an educational meeting at Whitesburg.

The J. W. Wheeler estate of Nickerson, Kansas, which was deeded to the Home Missionary Board for Riverside Institute, is still in the hands of the administrator for settlement, and will so remain until about the 30th of March, 1927. Below we give a statement, from Brother J. W. Beer of Nickerson, Kansas, which sets forth some

reasons why this property was deeded as it has been:

"J. W. Wheeler was a nominal member of the M. E. church. Sarah Wheeler, his wife, was a charter member of the Brethren church in Nickerson, Kansas. They had four children, and they all died in a brief period of time. One died by fever, and the other three were taken from them in about ten days by diphtheria and membranous croup, two of them being buried the same day. The children and parents are buried in the Wild Mead Cemetery at Nickerson, Kansas.

It is probable that the sad bereavement of their own loved ones drew out their heart's affection toward the orphaned children of the Mountains, and to your mission toward which they contributed. Thus God's providences, often even through tears and heartaches, in his own mysterious ways works for human good and his own glory, leading us by paths that we had not planned or known.

May the blessed hope through faith in Christ, sustain us amid the trials of life to fall asleep in Jesus to await the resurrection call at his coming.

G. E. DRUSHAL.

Islam's Greatest Failure

By Rev. Stephen Van R. Trowbridge, Maadi, Egypt

One of the most delicate and perfect tests of the value of a religion is its treatment of children. To what extent does it reveal God to their inexperienced and eager minds? How far does it transform and beautify and safeguard their characters by the mysterious interaction of God's Spirit and their wills? Does the religion produce in them a faith which drives out base thoughts and conquers the insidious temptations which throng and threaten childhood?

If you leave the modern quarter of Cairo and walk down through the narrow, crooked streets, you soon find yourself absorbed in watching groups of ragged, tanned urchins playing, begging, idling, gathering into tin cans quantities of filthy cigarette stubs, and attempting to get a glimpse of the Sunday school picture cards, if you happen to be carrying a few in your hand. If you know Arabic, you listen to what they are saying. Often you wish you had not heard. Sometimes you see one of the more daring youngsters attempting to pick pockets on the street cars. Your heart beats faster and you feel an unutterable sense of yearning and pathos, as step by step, you come to realize that their only knowledge of God is through the sin-stained life of Mohammed. Their only glimpse of paradise is from the fleshly passages of the Koran. Their only thought of truth has its ultimate source in Mohammed's own complex self-consciousness—a marvelous blend of prophetic illumination, political subtlety, and bold, selfish falsehood. All these children have is Mohammed!

Face to face with the problems of temptation and sin, the prophet of Mecca is a

warning rather than an inspiration. His life is the tragedy of a splendid spiritual beginning and a lustful, selfish ending. The Koran is certainly not a book to sanctify and beautify and fill with joy the lives of the children. Far from it.

Mohammed never revealed the Fatherhood of God, but with tremendous energy and persistence, year after year, did everything in his power to repudiate and root out this thought from the minds of men.

Mohammed could not summon the children to see in him the life of the Father, because his heart and hand had countless times boldly sinned against the laws of God.

"The mystery of the Holy Incarnation, and the story of the precious death of the Son of God, are put before them only as heresies to be adjured and trampled on."

"The children of Moslem lands are the same as those of Christendom, as troublesome, as erratic, as affectionate, as delightful to do with as the most ardent boy-lover at home ever found them; bubbling with energy and mischief, keen to see and learn anything you have time to show them; only tainted already with evil in its deadliest forms, that will have them in its grip long before they are men.

"What is to be done for them, these our little brothers, for whom Christ died?" Are we doing our best for the Kingdom of Christ when we are letting boy-lives drift past us, with their precious chances, into tough Moslem manhood, unchallenged for him?

Dr. S. M. Zwemer has been gathering evidence from every corner and metropolis of Moslem lands. He says:

"Because of general immoral conditions, which beggar description, many of our cor-

respondents speak of the terrible physical inheritance of Moslem childhood."

As you survey these countries and catch a glimpse of the vast multitudes of Christless children, what are your thoughts?—Missionary Review.

THE LAST DAYS OF DAN CRAWFORD

This devoted missionary, in a special sense the successor of David Livingstone, passed away from his earthly labors on the third of last June. His fatal illness was caused by the poisoning of his left hand. Saturday night before he accidentally injured that hand, and though it was carefully dressed by Mrs. Crawford it continued to grow more painful. Wednesday afternoon, June 2, he dictated his last communication:

"My left arm is poisoned and this poison is knifing my very heart; so we are in God's hands and all is well. It is harrowing and might have been avoided, only I was sleeping in my little cell in a deep sleep. This made me forget the iodine which is the panacea of my life. To say that it is harrowing is only to remind you that it is the harrow that produces the smiling lands of corn, and this explains that 'We glory-in-tribulation' verse—but do we? Good-bye, dear friends, we will meet at the appearing in excellent glory." During Thursday, June 3, he was in deep sleep all day, except when roused twice to take nourishment, and at about 6:30, without further sign or movement, "he was not, for God took him." All the details of the funeral were cared out by the elders of the church. The dead missionary's head was pillowed on a copy of his translation of the New Testament. Up the side of the Kundilungus went the great procession to the quiet cemetery amongst the African forest trees. And the soil of Central Africa received the body of Dan Crawford—a Greatheart, a Great Heart indeed.—Christian Union Herald.

AFRICA—EGYPTIAN PILGRIMAGE CHECKED

Difficulties between the Government of Egypt and King Hussein, then ruler of the Hedjaz, made it impossible for Egyptian Moslems to make the pilgrimage to Mecca in 1923 and 1924, and in 1925 the internal strife in the Hedjaz had the same effect. This year some 12,000 Egyptians were planning to make the pilgrimage when the Ministry of the Interior received a report from its representative in the Hedjaz, to the effect that the Wahabi Government, under Ibn Saoud, objects to the traditional ceremonies which the Egyptian Mahmal escort and pilgrims usually hold in the Hedjaz during the pilgrimage. The band which accompanies the Mahmal will not be allowed to accompany it to Mecca and must stop at Jeddah. The "Holy Carpet" will have to be sent from Jeddah to the Kaaba in packages and without ceremony; the Kiswa ceremony usually held on the occasion will be absolutely prohibited. The Wahabi Government objects also to the Egyptian military escort entering the Hedjaz with arms, and it is proposed to deprive the force of its arms on its arrival at Jeddah. These objections are due to the Wahabi teachings which preclude the holding of showy ceremonies in the sacred cities.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Philadelphia Goes Over With \$5,000.00 for Endowment

It was a pleasure to work with these people who are deeply interested in the future of the Brethren church and they are to be congratulated for their response to the call of our College.

The First Church

This church has had some very heavy financial burdens in the last two years to which they have responded under the capable leadership of their pastor, Brother Paul Miller. They had just recently raised \$8,000.00 to clear the church from debt and were in the midst of a local campaign in raising \$4,500.00 for improving the church building. THERE ARE NO RICH PEOPLE in this congregation, but they do know how to give to the Lord's work. They do not have a large membership and are not only scattered over Philadelphia, but reach over into New Jersey.

I want to thank the pastor for the fine cooperation given, who not only gave me his full time out of a busy life, but did all he could to have his people help in the campaign.

Philadelphia has sent many of its young people to the College and has given many to the work of the Lord, among these are James Gribble, Edwin Boardman, Morton Sands, Perry Horlacher, Orville Jobson, Elizabeth Tyson, W. A. Steffler, and Joseph H. Foster and wife. These are all that I now recall and there may be others that I do not know, whom I am not omitting intentionally. Any church that can produce workers of the stamp of these named is worth recognition. Brother Adams, a young man from this church is now preaching at Hampton, New Jersey; others are in preparation in Ashland and at the Bible school.

It is the supreme duty of every church to seek out its talented young people and lay upon them the claims of Jesus Christ to their talents. HOW MANY HAVE YOU SENT FROM YOUR CHURCH TO PREACH CHRIST AND ADVANCE THE GOSPEL? The total gift to date of the First church is \$4,445.00.

Third Church

This is a mission church which has struggled along for the past few years, looking forward to growth and making a strong congregation. Under the consecrated leadership of Brother J. E. Braker, who preached for them several years on Sunday and worked during the week, they steadily grew in numbers until the little mission building became too small for them. They erected a beautiful and commodious stone church upon which there is a considerable indebtedness. Some discouraging things took place, out of which they have come with stronger faith and determination. They recently called Brother Marcus Witter to be their pastor and we feel sure that it will be only a matter of time, before they became a strong, self-sustaining church, as they have a fine equipment, a good field and one of the best mission pastors in the brotherhood.

I consider that under the circumstances they did splendidly for the college in giving \$567.00 to the Endowment Campaign.

The combined gift of Philadelphia is \$5012.00, which gives another push to the hand on the DIAL. W. S. BELL.

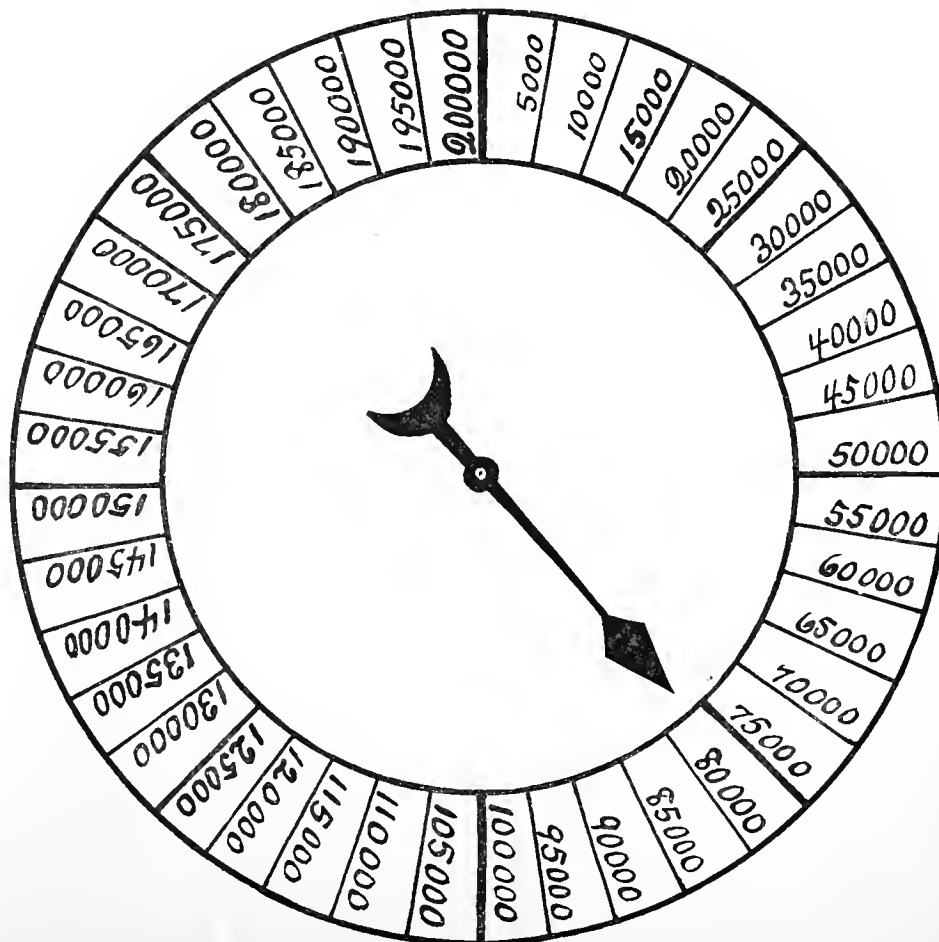
SUNNYSIDE, WASHINGTON

Since the last report from this place we have enjoyed numerous blessings. One of the richest of these blessings came during the week of our District Conference. Since there are but two churches of our own denomination in all this great North-west one feels rather isolated and enjoys to the full the fellowship such as a conference affords. The Spokane church, despite the fact they have had no pastor for the past year, was well represented. We count ourselves fortunate in having been privileged to listen to those who took part on the program. Rev. Charles H. Ashman of Johnstown, Pennsylvania, a former pastor at Sunnyside, had the larger place on the program. He was at his best and brought messages true to the Book. His sermons were masterpieces and in spite of the busy season the crowds were large. Brother Ashman left Sunnyside with the bonds of friendship still strong and he is accompanied by the prayers and best wishes of his former parishioners. Then, too, we were most highly favored by having with us Brother and Sister Sickel, returned missionaries from South America. This was Mrs. Sickel's former home and her many friends of past years were glad

to welcome her. Brother Sickel spoke twice, giving an account of the work in which they are engaged and stressing the needs and opportunities of the field. On Saturday evening he gave his stereopticon lecture which made us to see the real transformation that is being wrought. Mrs. Sickel was in charge of the Sunday afternoon meeting for women only. This meeting was largely attended and we feel sure much was done in arousing missionary enthusiasm.

October 3 was Rally-Home Coming Day. Not all our goals were reached, yet we had a really great day. The Sunday school was fine, the program excellent, and as a fitting climax to the day, we were privileged to have with us Dr. Gribble, returned missionary from Africa. The message was given in the afternoon and it gripped the hearts, moved people to tears, and we believe resulted in some placing their lives and possessions on the altar to be used by him as he directs. Mrs. Gribble holds a large place in the affections of the Sunnyside church people since this is the place where her own daughter has been making her home. In this way we really count Dr. Gribble as our own representative.

Our work, in general, is going forward. Crowds continue good, we are reaching new friends, the finances are in excellent shape, and while nothing startling is being done we feel the Lord is blessing and the coming months should show continued growth. Billy Sunday is to lead in a campaign in Yakima, the county seat, which begins in November. We expect to reap results from this meeting. Sunnyside is nearly forty miles from



Yakima but that distance means but little in this day of automobiles. People are already planning to attend in quite large numbers. We are looking forward to a special campaign in our own church in the not far distant future when we hope to reap the harvest of the seed-sowing of the past year.

We rejoice in the advance being made by the church at large. I am especially pleased with the progress being made by our own college. May the Lord make possible a real victory in the Endowment Campaign and may he keep our college true in every particular.

Pray for our work in this great Northwest.
J. C. BEAL.

IMPRESSIONS OF THE INDIANA CONFERENCE

By the Pastor of the Warsaw Church

Inasmuch as Conference has asked us to write a few lines to our brotherhood with reference to our conference in its relations to the Warsaw church, I shall accept the invitation, and pass on a few things that have come to my attention.

First, I should say that it is a rare privilege that any church has of entertaining a state conference. It is impossible to put in print what it means to any church. Because it always leaves its impressions for good, and brings a lasting benefit. It has been my privilege to attend many conferences, but I do not recall one that was more largely attended, or where there was a better interest or a finer spirit prevailing throughout. While it means a great amount of work for any church, yet we believe they will be richly repaid for any sacrifice that may have been necessary for its entertainment. The state conference has always meant much to me. I recall my first conference at Eaton, twenty-two years ago, and again at Mexico twenty years past. These years have brought changes in our district. At that conference were Brethren Hopkins, Fox, Fisher, Hubbard, Summers, Menaugh and V. R. Miller. These have passed on to their reward. But younger men have taken their places, and Indiana can well be grateful for the splendid group of young men that have come to take their places.

From the various reports given it seems that the work is going well all along the line, and if we are faithful and carry out the plans of conference and of the Great Head of the church, the coming year will be a great year for our beloved church. Let us labor and pray that it shall be so.

So brethren we are saying again, we are thankful for your fellowship, for the encouraging words, and for everything your coming has meant to us.

Yours faithfully, until we meet again.

C. C. GRISSO, Pastor Conference Church.

MATHIAS, WEST VIRGINIA

We are still on the firing line, bombarding the enemy and this would be considered in order if it is as Bame said, "Where Dunkard moonshiners are active." But we console ourselves with the thought that ours is not the exception, but strictly in line with most other sections and cities.

Sin abounds and should God's people cease to fight, it would much more abound.

The outlook for the Brethren people at this place seems to be better. More interest is manifest, more loyalty, more activity and more consecration.

Our people recently enlarged the church building, giving us now a building 50x55, with Sunday school rooms, baptistry, heating, etc., as well as improving in appearance.

On the 8th day of May Dr. C. A. Bame, his wife and daughter came to us and at that time Brother Bame preached the rededicatory sermon, his wife and daughter assisting wonderfully in the music. At night the revival started. The first week the weather was extremely warm but the sermons were strong and powerful and very large crowds came and until one day more than a week eleven had already come forward and then came the rain. The pros-

A Change of Pastors

*You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a sisterly, Christian way.*

*Are you sure where the change is most
needed,*

*In the pulpit, or in the pew?
Is the pastor the one who needs changing,
Or, my friend, let me ask, is it you?*

*Have you prayed for God's blessing upon
him?*

*Have you been to him helpers indeed?
Worked with him, stood by him, upheld
him,
And ministered oft to his need?*

*Has your place in the prayer-meeting al-
ways*

*Been filled, when you knew you could go?
And the Sunday school been brightened and
flourished*

At your presence and work—is this so?

*Have you given your means to your Mas-
ter?*

*Not merely a dollar or two,
But the twenties or fifties or hundreds
In proportion as given to you?*

*If these questions can not be replied to
In a truly affirmative way,
Then I beg you to change now, my brother,
My sister—and do not delay.*

*Ne'er hope that a pastor, though gifted
As Gabriel fresh from God's throne,
Or mighty as Paul, could accomplish
His labors among you alone.*

—Zion's Herald.

pects at this time could not have been better but the rain which continued for about one week, could not have been otherwise than to embarrass the interest started. Whilst we do not like to think of any desire to control weather conditions, yet we did hope for a cessation of rain for awhile at least, in order that we might have an abundant reaping.

We closed on Sunday night with an excellent communion, and on the following morning Brother Bame, his good wife and daughter started for their home with the good wishes of our people here. The night we closed the Church of the Brethren began a revival meeting and it occurred to us that they might be able to reap, having the advantage of the interest already started, but such was not the case.

The minister holding their meeting stayed several nights with the writer, and we talked church and church union from start to finish. He seemed very much discour-

aged with his meeting and for the outlook for his church here and visited our church and said that both congregations ought to be together, even saying that a few more Sunday school rooms in our building ought to be arranged for and then both use the building. He stated from his pulpit at the close of his meeting that the Church of the Brethren and Brethren here ought to unite.

Returning again to our recent revival held by our good Brother Bame, assisted by his excellent wife and daughter, we consider it a very successful one. First, it has been a means of strengthening the membership and bringing about a deeper loyalty, especially is this seen in many of our college boys and girls who are away a good part of the year, teaching and in school. Second, it has brought us stronger before the people especially from a doctrinal standpoint as Brother Bame did not fail to declare the Whole Gospel of God. Third, it elevated our church in the estimation of many of the Church of the Brethren and many of them now believe that we stand for principles advocated by the original Dunkard church.

We cannot sufficiently emphasize the work here of Brother Bame, his wife and daughter and our people hope to have them back again.

We believe we will have good news to report soon.
ARTHUR SNIDER.

DOINGS IN WASHINGTON, D. C.

Although we have appeared negligent in submitting a report for some time, we are still endeavoring to carry forward the work here. The Lord has graciously blessed us and we rejoice that we can do all things in his strength. He alone leads us from victory unto victory.

Our building project is receiving the concentrated attention of the entire congregation and we have occasion for rejoicing. Sunday, October 10, marked a very significant step in the history of the erection of the building. Three hundred Brethren and friends gathered at 12th and E Streets, S. E., to witness the laying of the cornerstone and participate in the service of praise and thanksgiving. A very impressive service occurred. After the singing of the Doxology and the invocation, the pastor gave a short inspirational address setting forth the purpose of the building program, in that Christ alone might have the preeminence and receive the glory due unto his Name. "Except the Lord build the house, they labor in vain who build it." Rev. S. P. Fogle, pastor of the Brethren church at Reliance, Virginia, was present and read the Scripture, using I Corinthians 3:1-18 and I Peter 2:1-9. Greetings and expressions of goodwill were brought from the Church of the Brethren, represented by Professor Hollinger. Rev. C. E. Hawthorne of the United Presbyterian church brought felicitation from his congregation, and also from the Washington Federation of Churches. H. Clay Dooley, Superintendent of the Sunday school, spoke for a brief while on the past history of the church, touching upon the vicissitudes of her experiences. The laying of the stone proper was performed by the pastor, assisted by the building committee, represented by Thomas Chappell, H. Clay Dooley and Paul Brumbaugh. Within the copper receptacle was placed a Bible, the church register, pamphlet of the building project, small silk American flag, copy of the Evangelist, portrait of the former pastor, the late Rev. William Lyon, and a copy

of the current newspaper, The Evening Star.

We have been worshipping, ad interim, in very comfortable quarters and rejoice that the membership has been faithful in attendance. Quite a few are being reached in the new community who are apparently much interested.

Despite the handicaps which accompany the abnormal conditions under which every congregation must labor during building, we are encouraged to believe that every auxiliary of the church is doing the best possible. At present we are looking forward with eagerness to a possible visit from Dr. Gribble enroute to New York. We shall not only recognize our fortunate privilege but shall rejoice in the blessing she will be to our people.

"For other foundation can no man lay than that is laid, which is Jesus Christ."

REV. HOMER A. KENT, Pastor.

WHEN WE LAID THE CORNER STONE

The following was written in connection with the laying of the corner stone of the new church at Washington, D. C., on October 10, 1926:

In an hour before the twilight,
While October sunbeams shone,
With many sweet and sacred memories
We did lay the corner stone.

Memories sweet, for here so often
The joys of worship we had known;
Sacred, for we missed some loved ones,
As we laid the corner stone.

'Mid our sorrows, joys and worship,
Dear this spot to us had grown!
May it be for his own glory
That we laid the corner stone.

—By Ona Lee Sams.

A MODERN PENTECOST

I am asked to write my impressions of the Indiana Conference held at Warsaw, October 5 to 7 inclusive.

On arriving at the church on Tuesday evening I saw two of my special friends standing and heard one of them say, "Here comes Brother Flora. He keeps coming to conference." My answer was, "Yes, when I get there, I'll be waiting inside the golden gate for Wirick and Teeter."

Instead of the upper room at Jerusalem we had the beautiful auditorium of the Warsaw Brethren church. When supper time came (modern dinner) we all sat down together. It seemed we were in Pentecostal order. Note Acts 1:4. Being assembled together. Acts 1:15. The number together were about 120. Acts 2:1. With one accord in one place.

If the absentees had heard the singing of the opening exercises led by Brother Zumbaugh they would have been like the multitude of old that came together amazed and said, What meaneth this? Brother Rench would have stood up as he did and said, These brethren are full of the Holy Spirit and are ready to be used of the Master in his service.

These words spoken first by Brother Rench in his message to the conference. The Bible, the whole Bible, and NOTHING BUT THE BIBLE, seemed to me to be the keynote.

Some of us older Brethren can not see just how the Manual of procedure fits in with the latter clause, NOTHING BUT THE BIBLE.

Going back to Peter at that memorial Pentecost we hear him quote from this wonderful Word, "Your young men shall see visions, your old men shall dream dreams, your handmaidens shall prophesy."

Well, in this modern pentecost we had those young visionaries and the old dreamers, and the prophetesses, but for the life of me I could not tell when it was a vision, a dream or a prophecy. At any rate it matters little, for I am sure they were all filled with the Holy Ghost and spake as the Spirit gave them utterance.

If Brother Rench sounded the keynote, the speakers took their key and the harmony was perfect. It remained for Brother Stuckman to give us the parting solo with the refrain THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE. Then the conference finale. So may it be, Amen and Amen.

B. H. FLORA.

New Paris, Indiana.

HUMAN SACRIFICES IN TOBACCO FIRES

Will H. Brown

Almost daily the papers report loss of life in fires started by careless smokers. The total runs into hundreds annually, according to statistics gathered by insurance companies.

Frederick Beverly Pearson, aged 30, heir to \$2,000,000 when 35 years of age, was burned to death in a Chicago hotel, his clothing catching fire from a cigarette he was smoking, when he fell asleep in a chair.

One of the most terrible deaths in recent times was that of Louis J. Ainsworth, of Cincinnati, Ohio, caused by falling from a window on the nineteenth floor of a Chicago hotel. The man in the next room heard him screaming: "I am burning up." His door could not be readily opened, because it was locked. Evidently mistaking the window for the door, he stepped out, clinging to the window until the flames from his room compelled him to let go, dropping 250 feet to his death. When the fire in his room was extinguished, the police found evidence that he had probably been smoking in bed, thus unintentionally setting the bedding on fire.

Mrs. D. Erickson, of Freeport, Illinois, forgot to empty her pipe when she put it in the pocket of her dress, thus setting her clothing on fire, resulting in death after terrible suffering.

A man at Bay City, California, lit his pipe by the side of his automobile while it was being refueled, causing an explosion, setting fire to the auto, burning to death his little son, two and a half years of age, and so badly burning his five-year-old daughter that she died the next day. The man himself was severely burned.

And thus the human sacrifices to the god of nicotine continue.

BEHIND THE FIVE AND TEN CENT COUNTER

The daughter of the late Mr. Woolworth was robbed in a New York hotel recently. The police do not like to give out details in such matters, but the newspapers said that her loss was somewhere between \$750,000 and \$1,000,000. One newspaper hinted that she would not be much disturbed by such a loss. Why should she be? Woolworth paid thirty-two per cent on its stock in 1924, and might have piled up a much larger profit but for the expense of opening and stocking ninety-six new stores. Mr.

Kresge's wife also figures in the news. She claims that her husband made a pre-nuptial agreement whereby she was to have, as a wedding present, several million dollars' worth of Kresge stock. She says that she didn't get it, and she wants it. Who can blame her? Kresge paid forty-one per cent on the common stock last year, and there have been stock dividends of 450 per cent since 1916. The Kresge stockholders received \$24.45 for every \$100 they had invested; McCrory's owners had to be content with a pitiful \$.42 on shares which have no par value. These returns are taken from a report of the United States Women's bureau. The same report states that more than eighty per cent of the employees in the five and ten cent stores received last year less than twelve dollars a week. Think it over. —Christian Century.

LIFE

*Death comes and makes a man his prey,
A man whose powers are yet unspent,
Like one on gathering flowers intent,
Whose thoughts are turned another way.
Begin betimes to practice good,
Lest fate surprise thee unawares
Amid thy round of schemes and cares;
To-morrow's task today conclude.*

—Mahabharata.

A CORRECT DECISION

The Supreme Court of California, recently rendered an important decision concerning the status of the Bible in the education of that state. The case was one from Selma, Fresno County, where a certain man sought an injunction against the school board to restrain them in their plan to put a King James version of the Bible into the library of the public schools, on the ground that it was a sectarian book. The court said: "The contention that the King James translation of the Bible is a book of sectarian character, rests on the fact that there are differences between it, and among others the Douai version; that it is of Protestant authorship; that it is used in the Protestant churches; and that it is not approved by the Catholic church.

"According to such a test, the Bible in any known version or text is sectarian. In fact, until all agree upon the manuscript text that should be used, no English Bible not 'sectarian' can be produced.

"The statute, however, deals with publications of a sectarian character. It makes the character of the book, the test of whether it is sectarian, not its authorship or the extent of its approval by different sects or by all. That the authors of religious books belong to a certain sect or church, does not necessarily make their books of a sectarian character. Nor does the fact that the King James version is commonly used by Protestant churches, and not by Catholics makes its character sectarian. Its character is what it is, a widely accepted translation of the Bible. What we have said of the King James translation is equally applicable to the Douai version. Both are scholarly translations of the Bible and neither is a book of sectarian character within the meaning of the statute relating to school libraries. Both are eligible to a place on the shelves of our public school libraries, for reference purposes.

"Each version has claims. Regarded merely as literature, the King James version is a recognized classic. For centuries it

has been most generally used in Protestant churches of England and America. The Douai version has merits of its own. It is the text approved by one of the world's greatest churches. We do not assume to decide the comparative merits of the two. We do however, hold that either or both may be purchased for and placed in a public school library, without violation of the law of this state."

This, we should call sound law and sound sense, as we read the constitutional and statutory provisions for keeping sectarian teaching out of the schools. A similar case involving the reading of the Bible without note or comment, should be taken through the courts of that state, to settle the question of Bible reading in the schools. This case will make a good precedent.—Christian Statesman.

Any one who has ever held one of these soft, velvety creatures in his hands, has watched the snub-nosed face eating pin-headed sized bits of scraped beef, listened to the comical clickful anger, will not pass by these cages without some effort to release these scorned, abused, and thoroughly misunderstood bits of Nature's handiwork.—The Methodist Protestant.

A STORY FOR OUR LITTLE FOLKS

Mother's Helpers

When Mother's busy cleaning,
Sometimes she lets me run
The shiny vacuum sweeper,
And that means lots of fun.

My puppy starts a-barking,
And chases it with vim;
He thinks that awful monster
Is coming after him.

He's certain it will gobble
His stubby tail or ear,
But oh, he's brave and fearless,
And dares it to come near!

So puppy barks and capers,
The sweeper hums—I puff—
Till Mother says, My goodness,
It's plenty clean enough.

We've worked so hard to help her,
And now it would be fine
To go and play—since puppy
Has saved his life and mine.

POOR LITTLE SNUB NOSES

Marjorie Shanafelt

That exciting play, "The Bat", having been filmed is now showing in hundreds of cities and towns. Advertising is a great part of the movie game and the back pages of movie magazines are devoted to stunts warranted to focus attention upon the play of the week. Anyone can see then that houses showing "The Bat" would logically procure live bats and display them, that the public might shudder at an animal whose obnoxiousness most people believe is equalled by the snake alone. The habits of the creature being a blank page to most people, some theater attache puts a can of water in the cage, and some dry bread perhaps, and then blames the bats that they do not eat.

On making inquiry at a box office window in our town regarding the bats caged in front of the theater, I learned that they had been confined for more than a week, and that they were not hungry since they would not eat the bread and milk put in the cage for them. Four of these bats were mothers, two of them having given birth to babies while in the cage.

The boys who had been carrying the cage in and out during the week were very much interested on learning that a bat would not eat out of a dish but while in captivity must be fed by hand. That was all very well, but brave as young men of eighteen may be, not one of them was brave enough to feed one of those caged bats. The promised fate of these bats was to be smothered in order to get a good picture of them, "which was the proper thing," the pretty girl at the window asserted since they were "just full of vermin" and really no good anyway.

It being quite evident that nothing could be done by appeals to the theater, the chief of the Humane Society was consulted and through him we were able to secure a promise of the bat's release for Friday, although it was Saturday noon before they were delivered. By this time four were lying dead on the floor of the cage. Feeding them warm milk, on a small paint brush, and then scraped beef, resulted in three of the bats recovering enough to fly away within an hour. One hoary bat died while we were feeding it. Saturday evening another died, and the next morning a mother bat with a very tiny baby clinging to her, were found huddled up on the cage floor, having died during the night, as had one large hoary bat nearby.

Since a bat does not thrive on this type of feeding we were desirous of getting them out-of-doors as soon as possible that they might go winging their way toward a properly balanced meal, garnered from the variety of bugs circling about the street light. Five of the bats ate well, drank well, and would probably revive in the open so we put them on the branches of the various trees. They settled themselves as though they liked the movement of the branches in the breeze and we hoped they would be in good health by evening, but the next day's search found two of these dead. This meant that three, possibly, had survived. This made six live bats back in their own element. We still had four babies, so small their eyes were as yet unopened, whose mothers had perished.

For three days these were nursed on warm milk which they sucked in greedily from the paint brush, upon which they clung with a surprising strength. They never did understand why the brush had to be removed before the next swallow was a possibility. They liked warm hands and cuddled down, trying to find a fold of flesh which they could grasp with their tiny mouth. We swaddled them in a woolly cloth and directed the warmth from an electric bulb upon them. One of them died within twenty-four hours but the other three lived for several days. One acquired the tiniest of black eyes, and the hair on their backs began to show which were hoary bats and which was a little New York red bat. The second one succumbed and the last two it was necessary to chloroform, so pitifully difficult had life become for them.

And so, out of twenty-one bats, (acquired by offering mercenary small boys twenty-five cents a bat), innocent of any harmful act but enmeshed in the deadly snare of superstition and misinformation, only six were rescued. In reviewing the play the following Sunday, an enthusiastic and ignorant newspaper cub wrote, "Inside the box they drowsed the time away, comfortably hanging head downward as they slept."

ANNOUNCEMENTS

WASHINGTON C. H., OHIO

The Fairview Brethren church will hold its semi-annual communion service on October 31 at 4:30 P. M. All of similar faith living within reach are urged to join us in this holy ordinance.

S. E. CHRISTIANSEN, Pastor.

ROANN, INDIANA

The Brethren Church at Roann, Indiana, will hold its Annual Homecoming on October 17. It will be an all-day meeting with special program of speaking and music.

This church will also hold its communion on October 19th. You are invited to attend these services.

J. E. WARREN,
Roann, Indiana.

TEN WEEKS WITH THE TITHE

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for twenty-five cents, stamps or coin. This amount will be credited on an order for the complete "Church Education Unit." Address

THE LAYMAN COMPANY,
730 Rush Street, Chicago, Ill.

NOTICE!

We want to get the material for the 1926 Annual to press as soon as possible. We cannot get it there any sooner than you send it in. Hence we are issuing this call for your assistance.

We ask for the following: that all who are responsible for reports from the different auxiliaries of the church will respond immediately, with reports neatly typewritten, ready to hand to the printer. That all State Secretaries will send as soon as possible their respective District Conference organization. Also that they send a complete and corrected Ministerial List with congregations and pastors. Give the name of every ordained minister in your Districts whether active or inactive. We will make an effort to check up carefully with the present list and thus make any corrections necessary. Have these reports neatly typewritten, ready to hand to printer. If you will do this the work can be made lighter for all concerned and will speed the publication of the Annual. If there are any sermons or addresses of National Conference not yet turned in will you not do so immediately? I crave your cooperation and help. Thanks in advance.

O. C. STARN, Secretary,
Gratis, Ohio.

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OCTOBER 27,
1926

The BRETHERN EVANGELIST

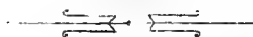
- ONE IS YOUR MASTER AND ALL YE ARE BRETHERN -

The Progress of Church Expansion

Is Determined by

The Measure of Personal Consecration

To the Will and Way of God

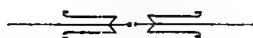


Let the heart be wholly yielded to

The Lordship of Christ

And the hand will not withhold from Him

Any Gift or Sacrifice



Thanksgiving is the time for Home Mission Giving

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

The Duty of the Ballot

The ballot box is the right and duty of every responsible citizen. It is the one means of protection and of expression open to the masses. Voting is the sign of citizenship and theoretically there is no law-abiding citizen "of full age" denied this expression of citizenship and practically no one should be hindered or thwarted in the exercise of that right. It is our great weapon of defense, our Magna Charta, the guarantee of our freedom and the continuance of our democracy.

In view of the universal right of suffrage and of the great importance of the exercise of that right, it is a shame that it is so widely neglected. Every citizen has not merely the privilege and right to vote, but the duty and responsibility as well. But more especially does that responsibility rest upon the Christian voter. The powers that be are ordained of God and the Christian is duty bound above all others to faithfully support those powers, to see that they are truly Christian, both in the lives of the agents of government and in the policies they pursue. He should seek to enable the King of kings to have his will and way worked out in the conduct of all civic affairs. If there is corruption in politics, violation of law, misrepresentation in government, infidelity in public offices, it is the Christian's duty to see to it that such wrongdoing shall cease. If he holds his peace and fails to mark his ballot, or if he marks it wrongly, he becomes a party to the crimes that disgrace his state or nation. Just as each member of a business partnership is responsible for the acts of his partner, so each voter is responsible for the acts of his public official and must do what he can to influence him aright. If there is winking at law-violation and the voter fails to protest, he becomes a nulifier of the law as truly as the delinquent enforcing official. If there is graft in public office and the citizen has knowledge of it and does not raise his voice against it, he not only condones the crime but becomes guilty of complicity in it. If a small but vociferous minority undertakes to undermine the foundations of government for the sake of greed and appetite and the Christian sits indifferently by and offers no interference, he can scarcely be called a true patriot and supporter of the government that is of God. If there are those who withdraw from participation in public affairs lest they get their spiritual garments soiled, and refuse to wield their God-given weapon—the ballot, while the agents of sin accomplish their evil purposes, they can scarcely escape with garments less polluted than those who perpetrate the iniquitous plans.

To vote effectively one must vote intelligently. And to have

enough intelligence to vote effectively one must give time to the study of issues and men. A great deal of vicious or worthless legislation is enacted, many inefficient or corrupt officials are elected and a vast amount of lawlessness is tolerated because hosts of our good-intentioned men and women are ignorant of what is going on. Not infrequently men as well as women are heard to say, "I seldom read anything about politics. I don't know much about what the politicians are doing. I don't bother my brains about such things." Such statements by any one are to his discredit, and such indifference is his own condemnation. It is a confession that convicts of criminal negligence of duty. For it is every voter's duty to be informed on the affairs of state, to understand the issues on which he is to vote and to know the character of the men who are to represent him.

The Christian voter should not only be able to vote intelligently and right, but should be interested enough in the triumph of good men and issues to seek by every honorable means to influence others to vote right. It is not meddling with another man's business to be concerned about how he shall stand when moral issues come to vote. It is every Christian's business to seek to influence his neighbor to adopt the right view and to vote the right way at such times. All missionary work for the advancement of the cause of righteousness by turning men's votes and influence into right channels is fully justified and is to be commended. But when one has done all that, he has only done his duty.

Observing Armistice Day

Armistice Day ought to become a popular event in our church calendar. It should in any church for that matter, but in a peculiar way it should grip the imagination of Brethren people. It is a day that speaks of peace. All people want that and all churches are working for it, but the Brethren church has a special right to leadership in this line because the doctrine of non-resistance has been an ideal taught and practiced by Brethrenism throughout its history, and what a wonderful opportunity Armistice Day offers us for propagating this denominational tenet! This is a day when we ought to make much of this teaching, for it was never needed more than it is at present and there never was a greater receptiveness shown generally toward the doctrine than now.

It is an opportune time to teach the ideal of non-resistance, or the practice of the spirit of peace, because the world has largely lost faith in the effectiveness of war. Many things cooperate to make the nations of the world slow to give up their weapons of warfare, and yet they dread to think of a time when they must use them again, for they know full well that no combination of world powers can gain a victory in another world war. It would mean the destruction of civilization. Big Berthas, T. N. T., and Lewisite gas are too terribly destructive and they accomplish too little! The mind of the world is ready to grasp more fully than ever before that the spirit of goodwill, such as the angel promised at the birth of Jesus, is vastly more powerful as a weapon for peace than all the ingenious but deadly inventions of men. This is a time when the world is hungering for this great Gospel truth, and we do not well to hold our peace.

Dr. Augustus O. Thomas, state commissioner of education of Maine, recently declared: "We are at present crossing the divide between two great vitally different dispensations. In all history thus far nations have looked to military equipment as a means of preparedness against invasion, the theory being that the nation that could produce the greatest and most efficient equipment would be the securest, and might if it was so desired subjugate many smaller nations. This in the past forced the idea of the balance of power, triple alliances, the entente and other forms of national security. Today we have come to the conclusion that the greatest preparedness is in the hearts of mankind. Goodwill, friendship, and justice may be taught so that treaties may become mere scraps of paper and expensive military equipment which exhausts the nations may find a substitute in the courts of arbitration." And then he adds significantly, "To this end the world is centering its interest in the training of the rising generation." And there we have pointed out to us the strategic place of emphasis in our teaching of the principles of peace—namely, the rising generation.

Our children have all but lost our doctrine of peace; we have neglected to teach it to them. And the professional militarists of

our country are seeking to inculcate into their minds the idea of the necessity of war for security and its importance for the development of "manly courage and national solidarity." Moreover they are encouraging the spirit of suspicion and mistrust in the hearts of our youth towards other nations, the spirit which leads inevitably to hatred and war. This is all wrong, and we must make the youth to understand that it is. We must teach our own young people and all others whose lives we may touch, and bring them to believe in the power of the Gospel of peace, that patriotism and manliness are developed more by the practice of the teachings of Jesus than those of the god of war, and that people of different nations and races are not to be considered as potential enemies but as friends and neighbors, for God hath made of one blood all men to dwell upon the face of the earth. When the people of the world come to look upon one another as friends, it will be hard for them to fight. To bring about this end, and to intensify hatred for war and to strengthen love for peace, let us observe Armistice Day.

EDITORIAL REVIEW

Ivan Earl Ronk arrived at the home of Rev. and Mrs. Willis E. Ronk, at Clayton, Ohio, on October 1, 1926. Word is that mother and son are getting along splendidly. We extend congratulations to Brother and Sister Ronk in behalf of the Evangelist family. Brother Ronk is pastor of the churches at Clayton and West Alexandria.

Brother Orville D. Ullom writes of his work in the Green County circuit in Pennsylvania, which he has been faithfully serving during the summer vacations. Among the special evidences of a maintenance of a lively interest in the Lord's work were the programs of the young people, the beautifying of the church house and a revival effort in which Brother W. C. Benshoff was the preacher. Brother Ullom has returned to his school work at Hartford Seminary in Connecticut.

We hear more concerning the Indiana conference recently held at Warsaw, and reported officially by the secretary, Brother N. V. Leatherman. In addition Brethren C. D. Whitmer and M. E. Horner write their impressions in this issue. Others have written in previous issues. In view of the enthusiasm with which these correspondents write it is evident that Indiana had a very successful conference in every way.

Brother Charles H. Ashman, pastor of the First church of Johnstown, Pennsylvania, writes of some items of interest connected with that strong and aggressive church. Three very significant features of the report are the Rally Day with an attendance of 500 and an offering for district missions of over \$500, a banner attendance at the communion service of 410 communicants, and the launching of a Week Day Bible School with classes meeting every Monday night for Intermediates, Young People, and Adults, the enrollment already having reached the 130 mark. These and other features of the report reveal a constructive program and intensive effort.

It is time to begin to plan and pray for the lifting of the National Home Mission offering. The Sunday preceding or following Thanksgiving is the time suggested. While we have not yet received any intimation from the officials of the General Home Board as to the amount of their askings, it is safe to say they are in need of the largest offering ever received for that purpose. The best first preparation for the making of a banner offering is earnest and genuine prayer. Then, where people are not already tithing, it might be well to encourage them to tithe for some specified period of time with the understanding that the Lord's money thus accruing shall be given to Home Missions. Besides the experience thus gained in following the Lord's plan for financing the Kingdom it may lead some to adopt it as a permanent policy. There is real satisfaction and blessing to be gained thereby.

As we were going to press Dean J. Allen Miller requested us to announce that the ministers of the Ohio conference had decided to continue their reading circle and that other ministers interested are invited to join the circle. The plan is for each minister to pay

the price of one book, which he may select from a list of approved books. His selection will be sent to him immediately and after he has read it, it will be started on its journey around the circle, each one after reading it, sending it on to the next person on the list. Thus there will be as many books on the move as there are persons in the circle. These books, after read, will form the nucleus of a ministers' reading circle library. It is a good plan to encourage ministers to keep their minds fresh by the reading of the latest and most helpful books, and it also enables each one to have access to one new book or more a month for the price of one book a year. Any ministers interested should write at once to Dr. J. Allen Miller at Ashland, Ohio, as the books for the next conference year will soon be purchased and distributed.

The Business Manager has something to say on page 16 and every present subscriber should be interested in what he has to say, for the reason that it should be the ambition of every member of the Evangelist family to seek to extend the influence of our beloved paper. A boost for the Evangelist means a boost for every other interest of the brotherhood and for every local church. Any church that does not at present have the Evangelist coming into every home should take this opportunity of introducing it to those who have not yet become acquainted with its merits. Every reader ought to become an agent and secure at least one new subscriber and member of our family, and as an inducement you may sell them a fourteen months' subscription for the price of twelve months. We would like to suggest also that churches not on the Honor Roll should find this a fitting time to try for that position. The Evangelist going into three-fourths of the homes, or placed on the church budget (which means going into all the homes) entitles your people to a dollar and a half rate.

One encouraging feature of the Endowment Campaign among the churches being conducted by Dr. W. S. Bell is the willingness manifested on the part of all, even the smaller churches, to do their bit, and while these amounts do not send the dial around as far as the gifts from the big churches, and cannot be expected to, yet they bulk large in interest and make for a widespread heart appeal which will prove to be one of the main sources of strength to the college. The New Jersey churches, which include Sergeantsville, Calvary and Hampton, made a total gift of \$582.76, which brings the total of the campaign as reported to \$76,227.39, an amount which at this stage in the game indicates, as Brother Bell claims, that the churches are going way over the top. Recent developments in Ashland show that the local college constituency is determined to do its part in making Ashland College a standard school. Those directing the local campaign have been working for weeks, organizing the city and county, sending out publicity matter and getting ready for the actual canvass which began on Friday, October 22, and was expected to be completed the first of the week following. The goal set for the city and county was \$190,000, and as we go to press the latest issue of the Ashland Times-Gazette announces \$81,000 to have been reported by the soliciting teams.

In a communication from the Moody Bible Institute setting forth certain courses which they offer, we have the following observation:

The new era of religious education has greatly magnified the office of department superintendent. Unlike the general superintendent who best serves the Sunday school as a promoter, the department superintendent is required to be an educator as well as an administrator. The instruction of teachers and the grading of pupils presupposes a higher order of training than any other executive of the Sunday school. The rapid rise of the Daily Vacation Bible School, and the more recent recognition of the value of the Week Day Church School, has added new duties and a larger importance to the office.

It is certainly true that the time has come when the department superintendent must be a specialist, if the most satisfactory service is to be rendered, and the churches ought to be seeing to it that certain of their capable young people are being trained for such positions of responsibility. We know of no place better—in fact, none so good—for Brethren young people to secure this specialization work than at Ashland College where there is a department adapted for just that sort of work, and under the expert direction of Professor J. A. Garber, whose experience and training in this field gives him a right to a place as an authority.

GENERAL ARTICLES

Prohibition Not a Failure

By Dr. Nolan R. Best

(Copyright by Doran)

(This is a condensed statement of a booklet on Prohibition written at the request of officials of the Federal Council of Churches by Dr. Nolan R. Best, former editor of that widely-influential but recently discontinued, religious publication, "The Continent." It will be issued by Doran as a copyrighted publication. A brief foreword is as follows:

"Since this book has been written as an individual utterance and not as an official pronouncement, the author has had full freedom in the expression of personal opinions. The book, however, so effectively sets forth deep convictions held by the Administrative Committee of the Federal Council of Churches that it warmly commends it to The Evangelist constituency, and bespeaks for it a careful reading.")

National prohibition in America is not a failure, nor is it going to be.

It is not sufficient for its friends to say: "Prohibition is the law." They must say "Prohibition is a good law."

The supreme need today throughout the country is a re-invigoration of faith in the rightness and wisdom of the objects at which prohibition aims and in the soundness of the civic method involved in it.

Americans should be beyond the cookie stage. Many persons, as far as the use of alcoholic beverages is concerned, have wilfully reverted to the cookie stage of childhood, when they always wanted the cookies which mother had locked up in the cupboard.

We must strenuously insist upon the principle of "personal liberty" and we agree with opponents of prohibition in asserting that it is impossible to make men moral by law. Prohibition must be judged and justified by its social results.

Prohibition is not the enemy, but the friend of both social and personal liberty. It will prove to be really "Freedom's mountain height."

Right looking at the question of national prohibition is impossible until the notion is cleared away that this is legislation to "make men moral." The oft-repeated pronouncement that moral character cannot be created in men by the passing of statutes has never needed to be much insisted on, because every sensible person knows it perfectly well. Prohibitionists never thought of disputing a fact so self-evident.

And no prohibition measure was ever based on the purpose thus condemned.

The state cannot make a man want to do right, but it can make it easier and more comfortable for him to do right than to do wrong.

The saloon business earned its own destruction. American prohibition, first in two-thirds of the states and then in the nation as a whole, is a testimony to the intolerable arrogance and abysmal sordidness of the business that made and sold drink.

Prohibition laws have been shamefully violated since the liquor business was outlawed in the United States, but all that violation is a bagatelle compared with the defiance throughout the country of every form of law designed to regulate the sale of drink while the saloons were still licensed.

Liberty must not pay the price of cure. A triumph exceeded by none other in the long ascent of Anglo-Saxon popular government, beyond the Atlantic and on this American shore, has been the establishment of the criterion that government must govern private persons as little as public tranquility will permit.

Once the only rule of the road was "Keep to the right." Now a nearly endless code of recent legislation tells a man what licenses he must secure, what numbers and lights and warning devices he must provide, what speeds

he must observe, what rights of way he must yield, what liabilities he must become responsible for when he drives away from his home premises.

The strict limit put on physicians prescribing alcohol is caused by men who debase their profession by selling liquor prescriptions without any color or medical reason. As soon as responsible medical organizations declare themselves ready to purge their profession and keep it pure by their own indictment of unworthy individuals, every restriction of law on a physician's employment of liquors for remedial purposes should be abolished.

Nobody, so far as known, seriously insists that in order to be a free American citizen needs either to possess or exercise a liberty to get drunk. If two glasses of whiskey will intoxicate the drinker, then it is acknowledged that the law may punish him for taking two drinks of whiskey without robbing him of any of the heritage of freedom for which his revolutionary forefathers fought and died. But how then could it be that his manly liberty is infringed if the law hinders him from taking one drink which would half intoxicate him?

Is it to be supposed that the Declaration of Independence guarantees a man the freedom to get half-drunk or even a third-drunk or a quarter-drunk and yet denies him the right of being completely drunk?

Some plead that drink leads to sociability. It would be turning the world topsy-turvy to rate mankind's capacity for drink a more essential social factor in civilization than mankind's capacity to think.

Prohibition is the logical outcome of the movement to regulate and license the saloon during the last hundred years. Nullification of state "dry" laws was caused by adjoining "wet" states.

Prohibition was a fair victory, legitimately achieved by force of public opinion. The claim is made that some senators and representatives live "wet" and vote "dry." If in some or even many cases the senators and representatives who gave their votes in such conditions for prohibition were themselves something less than teetotalers in their private habits, that accentuates all the more the power of the popular opinion which exacted from them votes at variance with their appetites.

What won't intoxicate won't satisfy those who demand modification. Demand for a "kick" means nothing at all except a thirst for something that will make a man moderately, mellowly, drunk. None but a few degraded fools really wish to drink themselves into insensibility. But for the first stages on the way to that end there still survives an abundant appetite.

The saloon system is probably as good a way of conducting the retail part of the traffic in a highly organized civilization as any other scheme that has yet been devised.

If intoxicating drink is in any proper sense a marketable commodity at all, there could be no better way to sell it than the saloon. But the saloon business never, never worked out according to this fair theory.

And the fact that the American saloon, hedged about with all palliatives, failed to make the drink traffic tolerable, means simply that by its own inherent and inevitable character that traffic is totally intolerable—wholly and hopelessly execrable.

It is pure absurdity to talk as if the lawless selling of liquor was something new in this country—something developed by the later-day effort to stop the drink trade

altogether. Liquor has always been lawless, and the determination to license it revealed that tendency quite as distinctly, if not so spectacularly, as has the determination to suppress it.

Shame on those who are proud of their lawbreaking! The foundation principle underlying two forms of legislation—anti-drug laws and anti-liquor laws—is identical. Both are measures adopted by the state for the protection of the weaker members of society against deteriorating and finally ruinous habits which they have not the will power to resist.

Neither of these bans is logical unless the other is; neither is obnoxious to enlightened citizenship unless both are.

To be sure, liquor does not work so quick disaster on those who are addicted to the use of it and restrained indulgence seems more possible. But the sum total of the damage that intoxicants work in human lives throughout the country is far heavier than the toll of power, health and life taken by seemingly more fiendish drugs.

If "dope" is the worse temptation, drink is the farthest-reaching.

And the man is a contemptible cad who, because he believes he can drink liquor without harm to himself (how often he is mistaken!) insists on having his drink regardless of the law designed to defend his neighbor who can't drink without disaster.

Don't you believe prohibition won't succeed! Let believers in prohibition stand fast.

For every one who has ever been in favor of prohibition, therefore, the befitting counsel is that he should "hold fast the faith without wavering." It should be repeated: National prohibition in America is not a failure, nor is it going to be. It is simply not yet a complete success because there has not yet been time to force the battle in its behalf to final victory.

A revolution so radical as this which has already displaced the once omnipotent saloon from its whole line of nation-wide entrenchments cannot be finished over-night.

Were the thing done so hastily, then indeed it might not last. But as against the epochal advance of irresistible reform outbursts of specious clamor and sneaking conspiracy now and then need alarm no one. To watch, stand fast and press every advantage with fidelity to God

and fellow man is for prohibition's champions the certain insurance of ultimate success."

Freedom's real "mountain height" is just ahead.

Young Americans of today will live to see a fairer America than their fathers ever knew.

In their politics they will enjoy a blessed immunity from the canker of a corrupt and corrupting trade which without the extenuation of a single social usefulness has for generations past thrived principally on the excesses to which it could tempt the appetites of those who did not know how to govern themselves.

In their public life they will be free from the carping selfishness of men whose bigotry and stubbornness refuse to subject private tastes to regulations conserving the common welfare of the masses.

In their social life they will be delivered from the humiliating folly of conceited "smart sets" who consider it an exploit to trade with outlawed freebooters for contraband goods.

By consequence in their legal life they will no longer have to contend with the corruption of public servants accomplished through the fabulous profits of bootleggers—the bootleggers' occupation gone.

Above all, in their home life they will be released forever from the heart-chilling fear with which parents have in other days watched their young folks at the verge of manhood and womanhood going out into the joyful fellowships of youth and the magic experiences of romantic love.

For the sons and daughters of clean American homes there has been but one real peril in the years past. They could be trusted to keep clean and live purely and honor their upbringing if only somewhere amid the temptations of their youth they were not beguiled with strong drink to bid farewell to their sober senses. That happening, no one could guess what else would happen in the tragedies that destroy virtue.

But into the not far future hour when America, not because of the law so much as because of a rising conscience and a clearing mind, extinguishes the fire of cupidity and passion that burned in the wineglass, the youth of America will go forth for life unmenaced and unafraid, and trusted moreover with a freedom such as youth till now has never known in civilization.

In "dry" America "mankind shall then be truly free."

Why the United States Should Share Her Material and Spiritual Resources With Africa

By W. E. Ronk

(Concluded from last week)

The standards of morality among these people are exceedingly low. To the African there is no connection between morals and religion. The gods take no account of lying, stealing or murder. There is not an awful crime or licentious vice which may not be committed in the very service of the gods. Priests are privileged to do anything their corrupt minds suggest when possessed by a god. The priestesses lead the most immoral lives. It is said that every fourth woman on the slave coast is a priestess, or wife of the gods. Delicacy permits only the most guarded references to the revolting brutality, and sickening licentiousness, which are the offspring of paganism. It is useless to speak of the evils of polygamy, and domestic slavery in this connection. Women are but chattels in the hands of men to be bought or sold at will. The degradation of womanhood is unspeakable.

North Africa with about 40,000,000 people is largely Mohammedan. Mohammedanism is a religion superior to paganism, in that it has the conception of one God, who is interested in his worshippers. Witchcraft, burial alive,

cannibalism, and human sacrifice are eliminated, but the heart remains unchanged. It grants license and approval to the more subtle sins of greed and passion that prey upon human hearts—lying, stealing, intemperance, enslaving, the social vice and murder. When the native has once accepted Mohammedanism, it is exceedingly hard to reach him for Christ. Mohammedan traders and teachers are rapidly pushing down from the north to reach the 80,000,000 peoples who are pagan. It is the attempt to stem this tide that our missionaries and those of the Baptist Association are laboring in French Equatorial Africa. The people, most of whom have been untouched by the influences of the white man, are usually responsive to the claims of Christ. They are being received almost as fast as they can be taught the meaning of vital Christianity.

The temptation is to write at great length of the needs of these peoples, but I trust that enough has been written to convince us that this is in fact a land of the darkest sin and sorrow. Truly this is a land of need. A land ready for the harvest, and worthy of our greatest material and spiritual help.

We have seen that, the material and spiritual resources of America are unbounded; and that the need of Africa is so very, very great, therefore America should contribute of her resources to the need of Africa. This is a good investment for America. We have already seen that the low type of life in Africa is traced to the religion. American resources, in money and in life, in Africa will change the manner of living; stop the great human wastage of life through superstition and disease, and the non-productiveness of a people so laden in sins. From the financial viewpoint, all that we would spend in dollars and cents would be returned to us many times. This is to put the challenge on the lowest plane; yet it is a challenge which America should not let pass unheeded.

It is also a good investment in health. It has been noted for a long time that the great plague centers of the earth are the non-Christian lands. "The plagues of the sixth and fourteenth centuries, which cost Europe one-fourth of its entire population, arose in China. Between 1896 and 1907 India alone lost six millions of people from the plague, and in 1908 she lost a million more. Influenza probably appeared first more than thirty years ago in Central Asia." Our modern system of transportation and our trade with every nation has made our world very small. We are neighbors to the world. No part is isolated. A plague originating in Africa would bring disease and death to America. "If the Christian mercy did not dictate the solving of this problem of the world's health, economy and self interest would demand it." And for the very same reason, our interest in the stability of the world demands action. No people can live unto themselves.

But the greatest return from our investment would be the spiritual blessings coming from the joy of Christian service. When we remember that the Lord has made all people of one blood and that we are really brothers to the world, how our hearts go out in love to those of other lands. A life absorbed in self, whether it be of a church

or a nation, is not a happy life. The happy life is the life that is spent in loving service. "There is that scattereth, and yet increaseth—" The pond that receives water unto itself and has no outlet only becomes stagnant; but the spring sends its waters, dashing and sparkling over the mountainside to join other rivulets, which in turn join others, until there is a mighty river. It is forever giving and yet forever gaining in beauty and majesty. So the life which holds all it receives to itself becomes self-centered, dwarfed and ugly; while he who gives of his life, receives more and more, becomes happy and contented in service.

The greatest reason why America should contribute of her material and spiritual resources to Africa, is because the head of the church,—Christ himself, said, "Go ye into all the world and preach the Gospel to every creature." As a nation, we profess to be Christian, therefore we must heed the command. At least, we of the body of Christ, cannot disregard the command of our Savior and King. Whatever motives others may have for world service,—the Christian knows only one,—loving faithful service in obedience to our Lord's command "Go ye—"

But what a task presents itself! It is a seemingly impossible task. This only constitutes a mighty challenge,—yes a challenge to FAITH, for Jesus said, "Lo I am with you always, even unto the end of the age." Let us heed the command and under the banner of our King march forth to certain victory.

"I know of a land that is sunk in shame,
Of hearts that faint and tire—
And I know a Name,—a Name, a Name
Can set that land on fire.
Its sound is a brand, its letters flame—
I know of a name, a Name, a Name
That will set that land on fire."

"Go ye therefore and preach the Gospel to every creature. . . ."

Clayton, Ohio.

The Layman's Organization of the Brethren Church

By W. O. Nish

(A Paper Read before the Ohio Conference, Fremont, October 21, 1920)

The Layman's organization of the Brethren Church is a National organization, that originated through the efforts of Calvin Leslie of Nappanee, N. G. Kimmell of Gratis, George Kem of Dayton and some other interested laymen. About four years ago these men culminated their ideas into the organizing of the movement. It has had a steady growth since that time. Men and women throughout the brotherhood who have attended National Conference, have taken an interest in it, especially since it has been given a place on the Conference program. It is right now at the cross roads of a great growth and with the proper interest in its activities by the laymen and ministers of the local churches it should prove to be a great influence for good in our church circles.

This organization has a most worthy objective. Realizing that there are many young men and women who are called into the ministry and Christian callings, that do not have sufficient funds to secure the adequate training, in Ashland College, to fit themselves for their mission; the Layman's organization has created a Student Loan Fund for ministerial students at Ashland College. Surely this meets a real need. Many times a young man or woman starts in the college year with a small sum of money they have been able to save from their summer's earnings. They expect to secure sufficient work in the hours after their class work to see them through on the balance of their expenses. At times this work is not available. Occasionally sickness or an operation makes

it impossible for them to work. Naturally they become discouraged and it appears that they will have to drop out of college during the school year. This means that they will have to lose the work that they have done in that semester and that they must give up their vision of preparing for a Christian calling for a time at least and go back to an industrial or commercial life. After being in that atmosphere for a while, they are apt to lose their interest in their calling and never return to the college to prepare themselves for it. It is here that the Layman's Student Loan Fund comes to the front with a possible solution. This ministerial student can borrow from this fund, an amount to see him or her through the difficulty, upon being recommended for it by the Board of Directors of the Fund. The student then signs a note for this amount for a certain length of time agreeable to all, at a small rate of interest. Thus the individual has been saved to "carry on" in Christian work, (where workers are so badly needed) and the Fund is self perpetuating as soon as a sufficient amount has been raised as a working capital by the laymen of the brotherhood.

It was the thought of the founders of this organization that a working capital could be secured by interesting those of means to contribute to it and that each member that joined the layman's movement be asked to pay a fee of one dollar a year. Experience proved the objective of helping the ministerial students, with the money raised, they did not send in the one dollar yearly fee and

the officers could not collect. Thus the clause in the Constitution relative to the one dollar fee for members was stricken out at the last National Conference meeting. Along with this, another plan was agreed upon. This plan is to have one Sunday a year set aside as Layman's Day, when the whole church service shall be conducted by laymen and an offering be lifted for the Student Aid Fund. Several churches have already observed the Layman's Day Service and have contributed liberally toward the Fund. It is hoped that the churches that have not taken part in this Layman's Day Service will find it possible to do so before next conference time. Individuals interested in helping this student aid fund and churches who lift an offering for it, are to send the funds to Mrs. Geo. Simpson, Oak Hill, West Virginia, Treasurer of the organization.

Other objectives of the movement are to unite the laymen for discussion and inspiration on church matters at the National Conference. If the district plan of organization of conferences, which J. A. Garber set forth at the last National Conference, is approved, surely the Layman's organization should follow with an organization in each of the districts. Current local church problems could have some light thrown on them through discussions at such meetings of the laymen. The other objective has been spoken of, namely, the promoting of a Layman's Day,

one Sunday a year, in the local churches, with the laymen in full charge of the program.

There may be some question in your mind as to who can be members of this layman's movement. Since the Constitution has been changed, any member of the Brethren church can consider himself or herself a member as long as they are in accord with the objectives of the organization. Under the present arrangements the members come together for an hour each day of the National Conference week, for the transacting of business and discussion of church problems.

As I see it, great opportunities lie ahead of the Layman's movement, for the advancing of the interests of the Brethren church. Ministerial students can be helped through the Layman's Day offering and thus leaders in the church be assured in the future. The Layman's Day program can be broadened until it has a large place in the activities of the church. Problems of the church can be threshed out by the laymen in their sessions and thus the ministry need not feel that they stand alone in solving them. And to this end great opportunities lie ahead for the organizing of local and district Layman's organizations and the strengthening of the National Organization. Let us all work and pray that the Layman's movement may fulfill a real place in the advancement of our church. Massillon, Ohio.

Philippines Know American Red Cross

Col. Ernest P. Bicknell, in charge of the foreign and insular operations of the American Red Cross, in the course of a visit in the Philippines, stopped in one town which in its every aspect was distinctly Philippine, without a sign that the United States was anything but a name to its inhabitants.

The party hunted for an interpreter before interviewing the native mayor. Then to their surprise they found that the village was making plans to participate actively in the forthcoming Annual Roll Call of the American Red Cross, and far from being concerned with less important matters, when they were introduced to Col. Bicknell their principal anxiety seemed to be to impress him with the importance of getting their supplies out to them in time for the event.

Col. Bicknell was greatly impressed with this experience, he relates, to find in the far-off Philippines, in that isolated section of the most primitive character, that they not only knew of the Red Cross but were a part of it.

Many of the leaders in the island are staunch friends of the Red Cross. Owing to their great distance from Continental United States, the Philippines have their own Red Cross Chapter which bears somewhat more responsibility than the average Chapter nearer to National Headquarters.

This distant chapter, among its activities conducts disaster relief among the islands and maintains more than

60 Red Cross Public Health Nurses in the islands, carrying out in general the same program against disease, and in other ways assisting to promote health, as are the nurses serving in this branch of the Red Cross at home.

The work of the Philippine Chapter is representative of the Red Cross work in other insular and foreign fields. Among other insular fields of service of the Red Cross are the Virgin Islands and Porto Rico, while the whole world shares our foreign service. There is scarcely a spot anywhere that has not known at some time in the recent past the welcome symbol of the American Red Cross. In various parts of the American continent, in Bulgaria, the Far East, Greece, Persia, Turkey, all of them have felt the ministering service of American Red Cross extended to them in the name of our people.

In the United States, in the past year, the American Red Cross served its own people no less zealously because it lacked the glamour of the foreign field. In more than 55 disasters in this country the Red Cross worked effectively.

Other services of the organization were no less valuable if less spectacular, such as assistance to more than 8,000 disabled veterans and their families every month, training thousands of persons in water rescue and first aid in accident, disease prevention and many volunteer services. All these services need the support of the people, through membership in the Red Cross. Join during the Annual Roll Call—November 11th to 25th.

THE BRETHREN PULPIT

The Functioning Church. By A. B. Cover

(Delivered at Mid-West District Conference in session at Carleton, Nebraska, October 12-14, 1926)

TEXT: "That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Ephesians 5:27.

Paul in the passage which we purpose to use as our text sets forth characteristics of the church ideal. The attainment of the ideal state herein set forth must be secured by a functioning church. John very vividly paints for us the doom of the non-functioning church. "I know thy works, that thou art neither cold nor hot: I would that

thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." I fear that may apply to too many churches today.

Let us define ourselves as we attempt this vital discussion. The word Church comes from the Greek word;

"Ecclesia," meaning in its larger sense, a number of persons called together for any purpose, an assembly of any kind, civil or religious. From this word comes the word assembly. In the New Testament with but few instances it relates to religious assemblies; and the word here translated assembly is elsewhere translated "Church." There are several shades of meanings in its use, viz., the general usage has come to mean the Christian Church; it may also refer to a particular church as the church of Jerusalem, of Corinth or Antioch; also it is used in reference to the Gentile Christians! thus church applies to an assembly of Christians which meet anywhere—the Church Universal, or the whole body of Christian believers.

From this general meaning of the term "Church" let us add Paul's characteristics and we shall have a Church alive to her high calling in Christ Jesus. Paul has in mind the church which had attained an ideal. It was a "GLORIOUS" Church, "not having spot or wrinkle." It requires some ironing. It was a purchased church. "Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." To attain this ideal the church must function. Its membership is composed of the "called out ones." They are to be separate; they are to be known from the world. The church is given a Divine task. May she accomplish it in God's way. It shall be my purpose to define the work of our denomination as related to this task.

As the Church is composed of the "called out," I shall first give attention to its membership. Is profession of faith in Jesus sufficient for salvation without church membership? Some profess to belong to the true spiritual church while not observing the means of grace with any. We have found one man who had severed his church relationship and posed as being a spiritual advisor in his community. He professed to love God, but when asked if he kept God's commandments, he was silent. He was unable to answer the question, because he was not keeping all of God's Word. It is said that when a London preacher proclaimed Christ he was jeered but hissed when he spoke of the church. There may be those who place the emphasis wrongly, making the means the end rather than a means to the end. But let us remember that the Church is of God "Upon this rock (Christian Faith) I will build my church; and the gates of Hades shall not prevail against it." Matthew 16:18. When the first persecution of the church took place, Gamaliel said, "If this work—is of God ye shall not be able to overthrow it; lest haply ye be found even to be fighting against God." History has proven the truthfulness of these words. Voltaire, the infidel said, "It took twelve men to found Christianity, but I will show you that one man can tear it down." How foolish was he and others who defied the power of God.

The Church is being prepared as a Bride for Christ. "Husbands love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church not having spot or wrinkle or any such thing; but that it shall be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great: but I speak in regard of Christ and of the church. Nevertheless do ye severally love each one his own wife even as himself; and let the wife see that she fear her husband." That fidelity, that faith, that love Christ demands of church members.

The Church shall be united with Christ in his Coming

Kingdom. In Revelation nineteenth chapter and verses six to nine, we are given a glimpse of the Glorified Church in Triumph with her Glorified Lord, ever singing his praises and feasting at the marriage-supper of the Lamb. "Blessed are they that are bidden to the marriage supper of the Lamb." But the gospel writer urges the necessity of providing the wedding robe. The functioning church member is preparing that robe now here in this probationary life. I think of the indifferent, rebellious, godless, blind and naked ones who think of any and everything else when the wedding invitation is being heralded from pulpit, press and earnest souls, who will then try to pass the gates into the courts of eternal joy; to them will ring forever the words of doom, "depart, I never knew you." In the Book of Acts we meet the expression, "Added unto the Lord," which means added to the church. When we accept Christ, we accept the church for he is the "head over all things to the church, which is the body." (Eph. 1:22). Therefore, "in one spirit were we baptized into one body (1 Cor. 12:1); and again we read that, "as many of you as were baptized into Christ did put on Christ." It seems that water baptism and church membership are essential to salvation. "Except one be born of water and the Spirit, he cannot enter the kingdom of heaven." We dare not trifle with the Word. It defines for us the significance of church membership.

What are the benefits of church membership? Are there any? Is the non-professor enjoying benefits that

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

LIBERTY IN CHRIST—John 8:31-36.
"O sweet will of God; thou hast girded me round
Like the deep moving currents that girdle the sea;
With omnipotent love in my poor nature bound,
And this bondage to love sets me perfectly free."

TUESDAY

LOVE FOR GOD—Psalm 31:19-24.
"My Jesus, I love thee, I know thou art mine;
For thee all the follies of sin I resign;
My gracious Redeemer, my Savior art thou,
If ever I loved thee, my Jesus, 'tis now."

WEDNESDAY

A PRAYER FOR MERCY—Psalm 51:1-4.
"The mercy of God is an ocean divine,
A boundless and fathomless flood:
Launch out in the deep, cut away the shore lines,
And be lost in the fulness of God."

THURSDAY

ONENESS WITH CHRIST—John 17:21-23.
"O blessed fellowship divine!
Oh joy, supremely sweet!
Companionship with Jesus here
Makes life with bliss replete:
In union with the purest One,
I find my heaven on earth begun."

FRIDAY

OVERCOMING—Rev. 3:4-6, 10-13.
He gives me overcoming power,
What a wonderful Savior!
And triumph in each conflict hour,
What a wonderful Savior!

SATURDAY

PROMISE OF POWER—Acts 1:7-9.
O Spirit of faith and love,
Come in our midst today,
And purify each waiting heart;
Baptize us with fire we pray.

SUNDAY

PROMISE OF PEACE—Isa. 32:17-20.
I stand all bewildered with wonder,
And gaze on the ocean of love;
And over its waves to my spirit
Comes peace like a heavenly dove.

are on a par with that of the church? Let us be honest and serious and answer the question. It is true that the unregenerate reap the fruit of Christianity in a general sense. The church has made possible the State and all citizens enjoy the fruits thereof. God sends rain upon just and unjust alike, etc. But does the church provide special benefits for its members? God's laws are all for man's good. To obey is to live and be blessed; to disobey them is to perish. That must be conceded. But what are the benefits of church membership? Brother Yoder in his book, "God's Means of Grace," sums them up: The church provides spiritual food. In that beautiful allegory of the Good Shepherd, the sheep got out and in and find PASTURE. Where else may this PASTURE be secured? Folks go wild trying to find it elsewhere but they finally cry out in despair for the "water of life." In the service of the King, fruit is realized, "he that receiveth wages, and gathereth fruit unto life eternal." The fruit promised is love, joy, peace, etc. And this food of faith overcometh the world. The church affords protection from the fierce assailment of the arch enemy— "He layeth down his life for the sheep." That life, protects the redeemed one. The church offers spiritual fellowship. This is a rare privilege that is not found in any other institution. There may be fellowship of kindred minds and purposes but not SPIRITUAL fellowship. Here at the Lord's table we may sit down in heavenly places. The "called out" ones are to be without spot or blemish. Then the Church provides spiritual exercise. "Exercise thyself unto Godliness," wrote Paul to Timothy. Without exercise life weakens and eventually dies out. But church membership affords the opportunity of investment of the one and every talent. The Church beckons with a mighty challenge. The church gives spiritual guidance. Through this dark and dreary waste, we long for the ray of light that leads to the Father's house; the church has within her keeping the oracles of God. It is easy to rail at the church—any fool can do that—as Brother Yoder states, but it is not so easy to provide a substitute. Ingersoll and Henry Ward Beecher once attended a social gathering; when the latter in reply to the attempt of the former to argue said, "Mr. Ingersoll, I saw a horrible thing the other day. I was going down the street when I met a poor, decrepit man hobbling along with a crutch under each arm, a big, burly fellow came rushing along and knocked the crutches from under him and left him lying helpless, without so much as looking back." Mr. Ingersoll said, "The Brute! The Brute!" But Mr. Beecher said, "Thou art the man; Here is poor, weak humanity, struggling along as best it can with the crutch of the Bible under one arm and the Church under the other, and you strong son of a minister, would take them both away and give nothing upon which to lean in return."

(To be concluded next week)

"The tumult and the shouting dies;
The Captains and the Kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

—Kipling's Recessional.

The world is apt to spot and blemish the soul, and it is hard to live in it, and have to do with it, and not be defiled; but this must be our constant endeavor. Herein consists pure and undefiled religion. John comprises all that is in the world, which we are not to love, under three heads: the lust of the flesh, the lust of the eyes and the pride of life; and to keep ourselves unspotted from all these is to keep ourselves unspotted from the world.—Matthew Henry.

OUR DEVOTIONAL

Our Devotional

By Mrs. Leslie Lindower

OUR SCRIPTURE

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another (John 13:34, 35).

OUR MEDITATION

Jesus again emphasizes, in these verses, the paramount importance of love. This is by no means his first exhortation to his disciples to love. Indeed he had commanded them to love their neighbors as themselves, love their enemies and now he says a new commandment is to love one another.

What matchless beauty we see in Jesus' own life because he practiced this virtue of love. It gives Christians an outstanding distinction that they should be proud to bear. This love put into practical use accomplishes untold good. Great philanthropic enterprises result from worthy ambitions and desires actuated by love for fellow men. Certainly we can see that "All men shall know by this that ye are my disciples, if ye love one another."

What would inspire man to go out and extend a friendly hand to his less fortunate brother if it were not love? Surely love is the source of all the kindness manifested in life.

Too often, perhaps, in our fervent desire for good and hatred of evil, we love the good man and hate his sinful brother. Here too, we must love ceaselessly. Hatred of sin is not only justifiable, but it is righteous, however, the sinner should be the recipient of our unfailing love rather than hatred. Jesus says, "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."

It is very easy and natural to love our friends, but the real test of a Christian is to love our enemies and pray for those who despitefully use us.

Paul attaches a wonderful significance to this virtue for he says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a clanging symbol."

Is it possible for man to be a Christian and not have love in his heart? No, it is not! He must love his friends; he must love his enemies; he must love his Christian brethren; but greatest of all he must love Jesus Christ his Savior.

Jesus loves every one from the smallest, innocent child to the righteous saints in his church, together with the hardened sinner who has turned his back on Jesus.

Finally we read that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Certainly this is the ideal love.

Famous artists are recognized by their grandeur and beauty of paintings, celebrated poets are distinguished by their colorful phrases, graceful style and picturesque imagery and thus every expert in his field has his characterizing excellencies. But, "By this shall all men know that ye are my disciples, if ye have love one to another." Could anything be more wonderful?

OUR PRAYER

Our Heavenly Father: We thank thee for thy Son, Jesus Christ whom thou hast sent into the world because of thy love for us. Help us to daily love one another and so be marked as his Disciples. Amen.

Ashland, Ohio.

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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for November 7)

The Fall of Jericho

Scripture Lesson—Joshua 6:12-20.

Devotional Reading—Psalm 66:1-9.

Golden Text—This is the victory that overcometh the world, even our faith. 1 John 1:5.

LESSON LIGHTS

Preparatory Events

"Jehovah thy God is with thee whithersoever thou goest" were the last words to Joshua in our lesson two weeks ago. Joshua at once assumed command of the great host. He directed his officers to go through the camp and announce to the people that in three days they should cross the Jordan, and food must be prepared for the march. He reminded the tribes of Reuben and Dan and the half tribe of Manasseh, who had been allotted the land east of the Jordan, that they had promised Moses they would go with the rest and aid in the conquest, and they promised obedience to all his commands.

Joshua sent spies over to Jericho to ascertain the strength of the city, for it was the first stronghold they would have to attack after crossing the river. The spies aroused the suspicion of the authorities of Jericho, but they were saved from death by Rahab, who hid them under the flax spread out to dry on the roof of her house. From Rahab they learned that the city was in terror of the Israelites. When night came the city gates were closed, but Rahab let them down from the city wall on which her house was built. They returned to Joshua with the report that "all the inhabitants of the land do melt away before us." The grasshoppers in their own sight were now the people of the land, not the spies.

It was spring, and the melting snows of the mountains had caused the Jordan river to overflow its banks, but the mighty host under the command of Joshua was able to cross over on dry land to the other side. Encampment was made at Gilgal, and memorial stones were erected to signalize the event. The rite of circumcision was performed, the passover feast was eaten for the first time since leaving Egypt, and Joshua was encouraged by a vision of a man with a drawn sword, "the prince of Jehovah's host" (Tarbell's).

The Siege

Joshua was a great leader because he knew how to obey. He followed the divinely given instructions for capturing the city and succeeded. It is always wise to obey God though we may not understand the reason for every detail. At this point Alice D. Adams comments, "Each time the people marched around Jericho they gained fresh confidence, seeing that the forces of the city did not dare to attack them. Each time they became familiar with their vast numbers, and gained a firmer sense of discipline. They were unconsciously preparing themselves to take advantage of the miracle when it came. The people of Jericho doubtless became accustomed to this march. Impressive at first, it was soon turned to ridicule. 'They don't dare to attack us!' they exclaimed frequently. 'Let's rush out at them! They would run away like frightened

sheep. They are nothing but a set of boastful weaklings with their empty parades." The party that spoke thus must have grown more numerous every day.

Probably by the end of the seventh day the people themselves were growing weary of the march. They did not understand it. It all must have appeared pointless, resultless, and foolish. "Lead us against the city!" they doubtless implored Joshua. "You are making us ridiculous by these absurd circlings of the city. You are wearing us all out in advance. We'll soon be too tired to fight." In reality, had they but known, that is exactly what was intended. The victory must be put far beyond the host of the Israelites, and must be plainly God's victory and not man's, that they might learn to

The Loaf

*Ah! fain I would my life
God's loaf might be
Some starving wight or far-spent wife
To succor in extremity.*

*God's loaf to nourish true
Blood, brain, and limb,
A budding boy with dreams to sue
And build a royal man of him.*

*God's loaf for his own hands
To break content
If one soul eats and understands
And lauds him in the sacrament.*

*Good Maker of the loaves,
I thus aspire.
Teach me to bear as me behooves
The flail, the millstone, and the fire.*

—P. J. Fisher, in *British Weekly*.

trust in God alone. They could not have performed the task seven times on the other days, day after day. The country was rough—they did not march on a macadamized boulevard. If Jericho was only a half mile across, it would be a mile and a half around it, and a sevenfold circuit would mean a march of ten and a half miles.

Jericho

"There were three different Jerichos, on three different sites—the Jericho of Joshua's time, the Jericho of Herod's time, and the comparatively modern Jericho of the Crusaders. The first was heathen, the second Jewish, and the third Christian. The village was formerly one of the most squalid in Palestine, but it has been somewhat improved." The explorers of these various villages has found a most interesting fact. Early explorers found walls made of mud bricks, and supposed that there were the walls of that Jericho whose walls fell down at the shouting of the people of God. But a later explorer found another Jericho, an egg-shaped plateau, 300 meters by 160, completely surrounded by a strong, well-built wall of stone and brick, now of course in ruins; and within this wall an equally strong

citadel, with towers at the corners, within which were found extremely well-preserved streets of houses dating from early Canaanite times. The city was not weak, but strong. The capture was not easy, but made easy by the power of Jehovah.

Why the Walls Fell

"Why?" That is what the curious public is always asking when the people of God with unwavering faith and implicit obedience connect themselves up with Almighty Power. "Why did it happen that way? What is the cause of it all?" "Of course," says the Illustrated Quarterly, "the shouting and the blare of the trumpets had no power to overthrow the broad walls of the city; but it connected the people with the miracle in outward form to show that only as they were really connected with it by faith would the work be done for them. There may very likely have been some secondary means, like the wind of God used to make the Red Sea passable for the Exodus. These 'providential miracles' do not shut out the direct personal agency of God in doing the work or in timing it, but connect the God of nature with the God of Providence; and bring God's personal agency into closer contact with our daily experience.

"Some scientists think that the 'mediate' cause of the fall of the wall was some subterranean earthquake which shook down the walls of the part of the city where the men were standing, or undermined them so that they sank. This is easily possible in that region of earthquakes."

It was by faith that the walls of Jericho fell down (Heb. 11:30). The Israelites showed their faith by their obedience. "Do not forget that these men were the descendants of the greatest grumblers who ever lived. How much mischief would have been wrought had each man felt free to express his opinion of the strategy Joshua employed! One would have said that nothing more childish had been attempted in the history of the world; the way to reduce Jericho was by sapping and mining. Another would have suggested the planting of huge catapults on the neighboring hills, in order to batter down the gates. Another would have expressed it as his opinion that their only hope of victory lay in a protracted siege and a slow process of starvation." (Rev. James Hastings, D. D.)

An Application

Let it be known by the church's militant hosts that all Jericho walls are potentially down before those who are without question or quibble conscientiously obeying God.

"MORE BLESSED TO GIVE"

An unusual circumstance which demonstrates the truth of Christ's teaching, "It is more blessed to give than to receive," occurred in a Southern Presbyterian church. A certain negro woman of eighty years, a member of the church, had struggled all her life with poverty and yet been unusually generous in her offerings to the church. As she grew older, the struggle to make both ends meet increased. The session, therefore, decided to exempt her from all further financial obligations to the church and the minister went to tell her of their decision. She listened and then with tears streaming down her face she said, "Please don't take from me the greatest pleasure of my life." —Selected.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavor Fellowship

By E. M. Riddle Associate President, Brethren National C. E. Union

(Address at Christian Endeavor Session of the late General Conference, Winona Lake Indiana.)

After forty-five years of Christian Endeavor in our country and various parts of the world until now when it has reached every country, it would not seem necessary for me to define Christian Endeavor. However, for sake of clarity I shall refer to the word fellowship. As for our usage the word means a fellow-association, or companionship with persons in an association or company. Endeavorers have been united in a wonderful Christian fellowship for many years. Within the limit of this discussion, I want to emphasize two aspects of fellowship—denominational and interdenominational.

Various companies, lodges, corporations and clubs have their kinds of fellowship. Religious organizations have their fellowship. Christian Endeavor has its distinctive and vastly different form of fellowship. I believe it to be different, because it was originally born to serve young people, even though it has grown to serve all ages. Again, cannot it be truly said that Christian Endeavor has something not only to give but to impart? Notice the Apostle Paul in Romans 1, where his most noble wish is expressed to the Christians at Rome—"For I long to see you that I may impart some spiritual gift, to the end that ye may be established."

I believe Christian Endeavor fellowship, denominationally and interdenominationally to be a power, a binding tie which is not given but imparted by earnest Endeavorers. It is shared with others and all that it can achieve or become, should be shared. We are saved to share. Our salvation is perfected by sharing. We may give what we have but we share what we are. Lowell in his Sir Launfal says "Not what we give but what we share. For the gift without the giver is bare." Such an organization is a channel through which the impartation of ourself flows.

Denominationally, Christian Endeavor needs to feel obligation, and obligation to share information and inspiration to each other. Thus a spirit of fellowship will be generated. Paul, in the verse from Romans which I quoted above, was in the grip of the power of God. The same grip will place obligation upon us and if so this hour will mean more and so will the remainder of this conference. The aim of Paul's impartation of some spiritual gift, was that they might be established. That is a worthy aim, creating and maintaining a denominational fellowship, which will help all to become fully established in his way.

Young people in High School have a school spirit. It is shared to you as you enter into the activities of the school. You of Ashland have a college spirit, which you are proud of. We in Christian Endeavor have a spirit, a spiritual desire for association and fellowship of the highest type, which we hope will impart and receive some gift. Allow me to point out young people of our church, three things as I view it, which will promote fellowship among us. First, attendance at these conferences; secondly, our task, not a large one, that of

supporting a teacher in Kentucky, and thirdly, the Endeavor page in the Evangelist. Just here we plan for our work for the coming year and we ought to catch a new vision by sharing our experiences and accomplishments. Your presence on these grounds ought to quicken our forces. If you have heard anywhere that C. E. fellowship is not what it once was—a challenge has at once confronted you. If you came here to be entertained or to be seen, you will question the worth-whileness of another such session, but if to impart fellowship, you will go out with a challenge.

Interdenominationally—Kipling has said, "East is east and west is west but never the twain shall meet," but it is not true in every sense, for every two years Endeavorers assemble from east to west, north to south, who labor elbow to elbow and walk arm in arm (many of them) to enjoy Christian Endeavor fellowship and plan for the interests of the kingdom. I have attended state conventions when from one thousand

(Continued on page 15)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for November 7.)

Shirking or Doing Our Best Matt 25:14-30

Once upon a time there lived three little children and their father and mother. They lived a long way out in the country and their house was on the nicest hill with the prettiest little stream down at the foot of the hill where the children loved to play. The oldest one of these children was named Robert, and he was ten years old. The other two children were quite small. Julia was four and Emily was almost three.

Every day, during the long summer vacation, the two little girls would beg Robert to take them out to play. Sometimes they would have the loveliest time playing. Robert was old enough to seem very big to the wee little girls and he could make them quite happy. Sometimes, he would take them to the little stream and let them wade where it was very shallow. At other times he helped them make wells in the sand or build little houses with sand and rocks. But on other days, Robert would want to go and play out in the fields where the big men were working. It was too dangerous to take the small children out where the big animals were feeding or working and so Robert would either have to give up doing the thing he wanted to do or disappoint the little girls by not taking them. Robert really loved his little sisters, but sometimes it was very hard for him to give up the things he wanted to do just to play with them.

One day, Robert was out in the field with his daddy. He was having a great time,

riding on one of the horses which his daddy was driving back and forth across the field as he worked. As he rode, Robert began to think, "It must be nearly time for me to go to play with Julia and Emily. I wish I did not have to go." So, the time slipped along and Robert kept thinking at the end of each row, "I'll take one more ride."

Finally daddy said, "You can ride the horse up to the barn now, Robert. It is time for us to go in."

Robert felt a little guilty when his daddy said that for he knew that the time for playing with the little girls was all gone and he had not been with them at all. He hurried to the house as soon as he could after reaching the barn. He felt like he ought to try to be nice to the little girls as soon as he could to make up for disappointing them.

When he reached the house his mother said, "Why, Robert, where are Julia and Emily? I thought you had them with you playing. I left them in the yard because they never have been able to open the gate. When I came back the gate was open and they were gone, so I supposed you had taken them to play."

Robert looked so scared that his mother knew that he had not been with them. She called to her husband that the babies were lost, and everyone started to hunt. Robert ran the fastest. He went first to the place where they usually played at the brook, but he could not see anything of the little sisters. Then he started on out across the hill. A lump rose in his throat as he ran and he was soon almost crying. All the time he was thinking, "Oh, if I had been trying to be kind and helpful instead of shirking."

He hated that word, shirker, for he had heard people talk very unkindly about people who had shirked instead of helping their country when it needed them. So it was that the word shirker came to his mind, and he felt more and more that that was just the name that applied to him.

As he ran on and on he kept looking about over the hills and in the hollows. He kept weaving a path back and forth from the creek up the hills, for he knew that the small children could not have gone far. Finally, he saw a spot of white under a tree at the top of a high hill. There he found the little girls, asleep. They had walked so far that they got tired and went to sleep. He picked up little Emily and hurried to his mother, with Julia walking as fast as her short legs would carry her.

As he reached his mother, Robert began to cry, for he had worried and hurried till he was all worn out. As soon as he could get enough breath he said, "Mother, I shall try to never be a shirker again. I want you to be able to count on me to be your helper and to adways do my best."

Robert realized that shirking never pays.

Bible References

- M., Nov. 1. Song of the shirker. Prov. 6:10.
- T., Nov. 2. Shirkers always have reasons. Prov. 26:16.
- W., Nov. 3. Shirkers always see difficulties. Prov. 26:13.
- T., Nov. 4. Burning to serve. Rom. 12:10.
- F., Nov. 5. Caleb did his best. Num. 13:30.
- S., Nov. 6. Paul did his best. Acts 20:26, 27.

NEWS FROM THE FIELD

REPORT OF THE CHURCHES AT ALEPPO, SUGAR GROVE AND QUIET DELL

The spirit of Jesus Christ is a leavening influence at work in his new community today endeavoring to permeate the heart of the world. This is the ultimate object of the Master's plan that men's hearts should be educated through the personal influence of his power and love so that the vices of human nature might be cured. It should be our highest ambition and it is man's greatest joy that he has some part in aiding the outgo over the world and the ingoing into human hearts of this marvelous quickening and awakening leaven which excites in men an enthusiasm and devotion to the Lord Jesus Christ thus placing them under an immense but joyous obligation. Such is the duty of the minister of Jesus Christ. In a certain small but significant and meaningful manner has the writer, who acted as pastor for the above churches in these rural communities, and those members in the community, and also those coming from other communities have contributed toward such worthy ends, endeavored to act. We find that our labors and fellowship together has been mutually helpful and centrally contributing to the upbuilding in each heart of a deeper and more abiding faith or confidence in Jesus Christ.

Now in the face of this aim and purpose we find that several factors have been working to make this possible. Here among these rugged but always interesting hills which possess possibilities of revelation of the Eternal for both their friends and strangers, nestle these three temples, dedicated to the Living God. The forests here are God's temples, and even these lofty hills testify to his majesty. It seems impossible that man should live among them and not see at least a spark of the eternal existence there. Yes, the atmosphere is conducive for such a type of meditation, but other more specific factors were witnessing unto the power the Master really possesses when he is once granted admittance. The Sunday school which is the only factor existing there the year around was nobly making its contribution, but in no perfect manner whatever. Show me one that is making such perfect progress. At Sugar Grove we have a young man acting as superintendent of the Sunday school. We the people of the community are proud of him, because of his loyalty and devotion to the ideals and institutions of Jesus Christ. May his purpose in life and its meaning be so deepened that he shall advance to far greater attainments in the Kingdom's work. All three have contributed and are at present contributing to the mission work of the Brethren church, and their splendid contribution during the summer to Dr. Bell for Ashland College endowment revealed their desire to see the advancement and establishment of that which is everlasting. So we say that through the efforts of the Sunday school are they commendably managing to keep alive that leavening spark. During the summer months home talent plays were staged by the young people of the community and the receipts therefrom were used for the benefit of the church. As a result of such the Aleppo church is being redecorated without and remodeled within. We rejoice that they desire and are thus determined to possess a more beautiful place

where they can assemble for the purpose of meeting their God. The Wednesday evening prayer meeting was a factor considered invaluable for those who were in attendance. The last factor, but by no means the least was the community revival meeting held at the Aleppo church by Rev. W. C. Benshoff, pastor of the Berlin, Pennsylvania, congregation, the revival beginning on the 20th of July and continuing for ten days thereafter. We are highly indebted to Brother Benshoff for his kind consideration inasmuch as he gave to us his vacation in order to make possible our revival. The meeting began in and continued through the midst of that almost unbearable hot weather, but Brother Benshoff like a good soldier of the cross of Jesus Christ gave his every ounce of energy to the cause at hand. The attendance at first was rather small due to the unfavorable weather, but as the meeting continued interest and attendance increased. No visible results were evidenced, but we are nevertheless confident that all the time the leaven was quietly and unconsciously working, accomplishing its purpose in the hearts and minds of these dear people. On Monday evening following the revival quite a number of the Brethren from these communities gathered around the Lord's table to commemorate their Lord's death. "This do in remembrance of me," he was saying to them, and they obeyed. "Happy are ye if ye do them." Yes, the remnant present that evening departed to their homes with glad and happy hearts, because of the fellowship around the Lord's table, and because of their conscientious observance of that which they felt to be commanded by their Master. Brother Benshoff and his son Eugene, who came along on his vacation, departed from the community, leaving behind in the hearts of the people strong and deep ties of affection. Thus have they left a living monument to their memory in the hearts of friends. May the leaven continue to spread its influence and power through these various factors is our prayer.

The writer cannot help but express his personal indebtedness to the people among whom it has been his opportunity and privilege to labor, and as to the amount of his contribution in spreading the leaven of the Master the people shall say and above all the Lord shall judge. From association with characters which possess a sincerity and genuineness unexcelled I have realized a deepening of faith in the Master and his cause. And so it goes that the leaven is continuing to excite in men an enthusiasm and devotion to the Lord Jesus Christ and thus causing them to say with St. Paul, "I am determined to know nothing among you save Jesus Christ and him crucified."

ORVILLE D. ULLOM, Pastor.

INDIANA CONFERENCE

The 39th Indiana District Conference of Brethren Churches was real, and those present realized its value in fellowship and constructive proposals made.

The concluding report of the membership committee was lay, 133, ministerial 27, making a total of 160 delegates. At the noon meal of the first full day about 300 were served. The attendance and interest held up fine at all sessions.

The devotional services, sermons and Bible lectures were up to par and a good spirit of fellowship and conference was maintained throughout all sessions.

The Ministerium and W. M. S. spent two periods of one and one-half hours each to great profit. Both periods of the Ministerium gave place to discussions of the subjects presented. This feature is much appreciated in Indiana. At an extra session of the Ministerium it was agreed to have our Spring meeting at Shipshewana Lake.

Among the principal actions of the Conference was a pledge of the support to the Board of Evangelists in the accomplishing of their tasks. Another was the election of a Young Peoples' Field Secretary whose duty it shall be to urge and stimulate the work with the young people of our churches. The District Board of Trustees was given full charge of Shipshewana Lake, with such suggestions and limitations as Conference may from time to time exact. The District Mission Board designated the first Sunday in June as District Mission Day, when an offering should be received for the work of the Board.

The following Conference officers were elected: Moderator, Rev. H. F. Stuckman; Vice Moderator, Rev. F. G. Coleman; Secretary-Treasurer, N. V. Leatherman.

It was determined the 1927 Conference should go to the Loree church.

Others have been instructed by Conference to write their impressions of this Conference and send them to the Evangelist for publication. You will learn more from them.

N. V. LEATHERMAN, Secretary.

GOSHEN, INDIANA

Being one of the number who were asked at State Conference to write a short article for The Evangelist about the doings at the late State Conference, I suppose we were expected to say all nice things about the doings there. Well, I am glad the spirit that prevailed was such that one need not stretch the truth or disturb one's conscience to say nice things about the conference. The spirit sure was fine, just the kind that should always be at any religious gathering. So far as we were able to see and know, all enjoyed themselves to the fullest extent. There were some business matters viewed differently (as most always) and by times almost made one breathless fearing the good spirit might be marred, but all meant it for good, and when each one understood the other all passed off nicely, and many remarked that it was the best conference yet. We had the pleasure of attending the second state conference of the Indiana district held at Elkhart, Indiana, when Brother W. C. Perry was Moderator and Brother L. W. Ditch, secretary. We have blessed memories of some of the early work of the church, having had the privilege of attending most of the conferences since that time and it seems Brethren understand each other better now, and this we have a right to expect. Each one should have the perfect right to express their views, if done in a Christian spirit, without marring another's feelings. This can be so if it be that we have the spirit of Christ. At the Ministerial sessions some very plain statements were made, but as to the truth perhaps we did not agree, but there was no arguing,

and it might be well for all of us who heard them to ponder well the matter. I once heard a Christian say if we were permitted to take but one look into eternity, we would be more serious about the things we do and leave undone. We are all inclined to place too light emphasis on what the Word says, about some liberties we cherish, though forbidden. If they under the Law paid the penalty for one disobedience, how about us under grace? God have mercy on us for wanting to be so much like the world, and not satisfied to be a separate, chosen people, like him who died that we might live.

Getting back to some of the doings of the Conference, Shipshewana retreat received considerable attention. And why not, since it is a creature of the conference. And so long as it is used for the upbuilding and advancement of the Kingdom, well and good. We hope ere long the conference may convene on her own "Retreat." We pray and earnestly hope nothing will ever be done or tolerated that might displease our heavenly Father. If Shipshewana Retreat belongs to the Indiana Conference, would it not be possible and right for her to lay down a few Gospel rules and regulations as to what should and what should not be permitted on the grounds, especially on the Lord's Day? This might help some to decide, that now are undecided and are waiting to see the outcome, or as was expressed at conference, might help some one to a change of heart.

Brethren, if we prepare a place for worldly sport, and tolerate some things that are permitted at some resorts, then we fear God's disapproval. I would favor anything that merits God's approval—the Bible our guide.

M. E. HORNER.

MY IMPRESSIONS OF CONFERENCE

The annual session of the Indiana District Conference is now history. This conference was one to be long remembered. It was wonderful because of the spirit of fellowship and unity which prevailed throughout the whole conference.

The first session on Tuesday evening was marked by a sermon delivered by Dr. G. W. Rench in his characteristic way, which needs no explanation to Evangelist readers or members of the Brethren Fraternity at large.

Wednesday was given over to much business and several addresses which put the right ring in the day's work. Then to bring the day to a fitting close, Prof. J. R. Schutz delivered one of his masterful sermons on "Peace that Passeth all Understanding."

Thursday dawned on all of us, with the sun sending its beautiful rays down to mother earth to clear away the gloom of the previous day caused by rain and chilly atmosphere, and we could not help but think and feel that the Son of Righteousness was sending his rays of blessing and comfort on us.

The ministers held a splendid session in the morning, the whole hour was given over to addresses given by the following men:—Brother George Jones speaking on the theme, "How Should a Pastor Improve his Time?" Brother G. L. Maus took as his theme, "Pastors Exchanging Pastorates." Brother C. C. Grisso speaking on the theme, "How Should a Pastor Conduct Himself." These talks were right to the point and created a more friendly feeling among the ministers.

The afternoon was given over to Sunday school and Christian Endeavor work. Broth-

er Jones spoke on "Sunday School and the Young People." The writer took as his theme, "Sunday School Administration," and Brother Fry took as his theme, "Christian Endeavor and the Young People."

The Conference was brought to a fitting close on Thursday evening when Brother H. F. Stuckman gave us a wonderful message on Evangelism. The Evangelist readers will

have an opportunity to read this message as it will be sent to Ashland for publication.

We could not close without expressing our hearty thanks to the Warsaw people and to Brother and Sister Grisso for their hospitality.

C. D. WHITMER,

South Bend, Indiana, 217 E. Dubail Ave.

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

New Jersey Churches

We have only two churches in this state. A few Brethren living near Hampton are conducting a Sunday school and having preaching services in a Baptist church, which they rent, but are not organized into a church yet.

Sergeantsville

This is a small town, located about twenty miles from Trenton. We have here a neat frame building, also a good parsonage which is occupied by the pastor, Brother Steffler and his wife, who serves this church and at Calvary, which is about ten miles distant.

The church at Sergeantsville has a small membership, but is doing a splendid work in the community. This is the home of Brother Robert Porte, the pastor at Louisville, Ohio. church. The total gift was \$311.61.

Calvary

The Calvary church is located in the country where we have a small group of people. The church has been remodeled and is in a very good condition. The people have quite a responsibility in keeping up

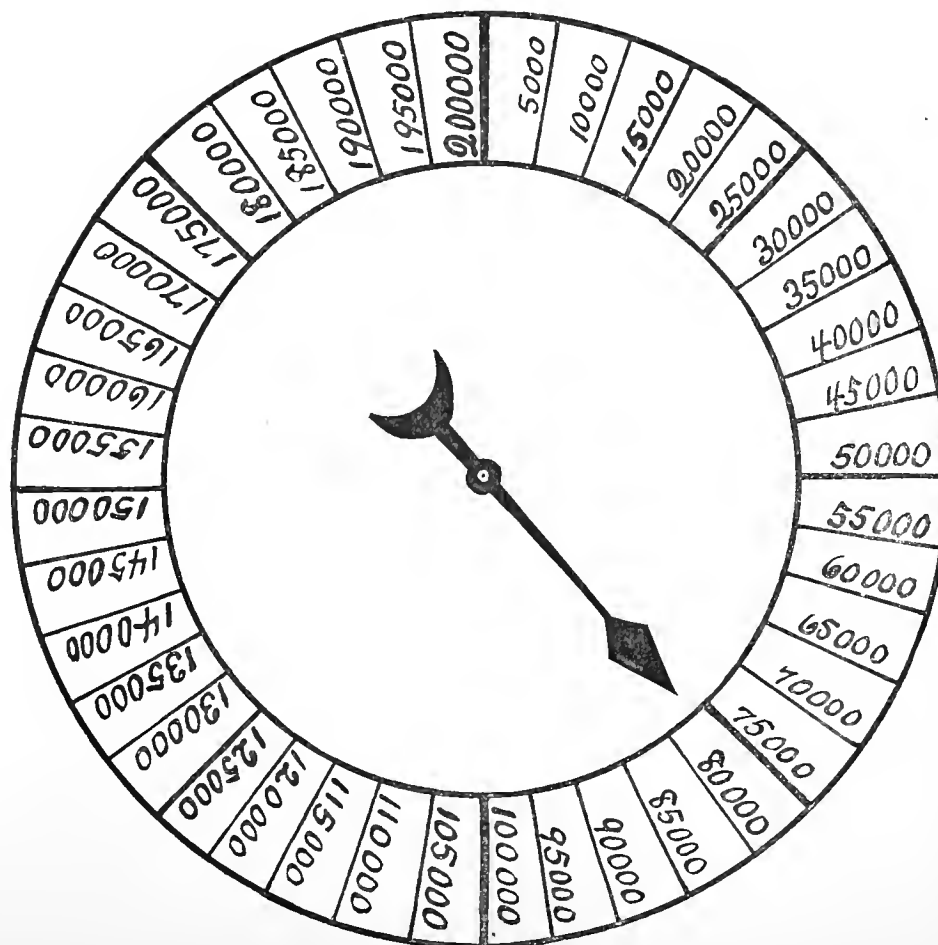
their own local work, as there are only a few of them. Brother Steffler preaches here every Sunday. The amount raised was \$120.00.

Hampton

This is a fair sized town and gives promise of being a good field for our church. A few of the members located here and near the town have rented a Baptist church which was not being used. The church is well located and in fairly good condition. They have organized a Sunday school and Brother Adams of Philadelphia is preaching for them every Sunday. Some outside people are becoming interested and with a proper effort I believe we could build up a permanent work, but as yet they have no church organization. I received \$151.15 for the college. A total for the New Jersey churches of \$582.76.

Brother Steffler the pastor gave me a full week of his time and every help. He is doing good work, having served these people for the past five years and is held in high esteem.

W. S. BELL.



THE FIRST BRETHREN CHURCH Johnstown, Pennsylvania RALLY!

Immediately upon returning from National Conference, we began rallying the church for the fall. This is no small task in the city. We have yet to discover any plan that will successfully evade the "summer slump." September was set aside as "Rallying Month." A meeting of all the officials of all the auxiliaries of the church and the church officials was held for conference. The last Sunday in September was set aside as Rally Day in the Bible school and church. It went over big. Over 500 in Sunday school and over \$500 for District Missions in the offering. This church gave almost \$1,000 for District Missions this year. Melvin Stuckey was the preacher of this Rally Day, delivering three sermons, morning, afternoon, and evening. His messages were strong, fundamental, and most interesting. After this day, we felt that all were ready to plunge into the work of the church.

COMMUNION

The next goal set was Communion, on October 17. Everything was made to point in this direction. It was preceded by a week of "Doctrinal Preparation." Brother Dyoll Belote preached on Baptism. We, as pastor, preached on Feetwashing. Brother J. L. Gingrich preached on The Lord's Supper. Brother W. C. Benshoff preached on The Eucharist. Then, on Sunday morning, we gave the final preparatory message on "Looking in Three Directions, Backward, Inward, Forward." Now, these services were held so that no instruction would be needed at Communion. Instead of anyone talking during Feetwashing, the old hymns were played softly on the pipe organ. It was the best communion service we ever enjoyed. For the first time in the history of the church, we went beyond the 400 mark in attendance, 410 communing. Yet, with our conveniences we were finished within two hours. It was a blessed service in every way.

THE BIBLE

We are seeking in every way to exalt the Bible and inspire study of it. In accordance with this, we have organized a "Week Day Bible School", which meets on every Monday night for one hour. Three classes are being conducted. Intermediates, Young People and Adults. We are fortunate in securing Brother J. L. Gingrich to teach the Intermediates and Brother Dyoll Belote to teach the Young People. We teach the Adults. The Course of Study is, "The Fifty-eight Distinct Events and Teachings of the Gospel of Luke." The text book is the Bible. There is no charge of tuition. Already 130 have enrolled in the school. The school has just been organized and many more are enrolling this week. In addition to these Monday night classes, we begin this week to conduct a class for children from eight to twelve years of age. This class will meet each Saturday afternoon.

MISSIONS

Three mission study classes are being organized. The Sisterhood have sent a shipment of presents to Hattie Cope in Africa. The Volunteer Band is preparing a Christmas box for Africa now. On October 10, Brother Clarence Sickie gave his stereopticon lecture on South America to a large audience. It was much appreciated and a liberal offering given. Thus missions are receiving attention.

CHRISTIAN ENDEAVOR

A Junior Society has just been organized with an excellent initial enrollment. The In-

termediates have increased their membership this fall by one-third. The Young People have increased their attendance from twenty-five to seventy-five. Their society is a beehive of activity these days.

MESSIAH

Our Volunteer Choir, augmented by other volunteer singers, are preparing the "Messiah." This Oratorio by Handel is counted one of the best. There will be 150 singers in the chorus. This promises to be the biggest musical event of the season here in Johnstown, a city of church music and musicians. REV. CHARLES H. ASHMAN, 532 Napoleon Street.

ILLIOKOTA DISTRICT OFFICERS FOR 1926 AND 1927

Moderator, Chas. W. Mayes, Lanark, Illinois; Vice-Moderator, W. E. Kemp, Des Moines, Iowa; Secretary-Treasurer-Statistician, Geo. E. Cone, Milledgeville, Illinois; National Conference Executive Committee-man for 1927 and 1928, Geo. E. Cone. Sunday School Supervisors, Miss Lula Moser, Waterloo, Iowa, and Sam Garber, Leon, Iowa. Ministerial Association, President W. ald Sneddon, Des Moines, Iowa; District Mission Board, G. T. Ronk, Fairfield, Iowa; Ernest Myers, Millersburg, Iowa; J. T. Row, Dallas Center, Iowa; Chas. W. Mayes, Lanark, Illinois; Bryce Puterbaugh, Lanark, Illinois and Fred Goodrich, Des Moines, Iowa. Ministerial Association, President, W. E. Kemp, Des Moines, Iowa; Secretary-Treasurer, Geo. E. Cone, Milledgeville, Illinois; Ministerial Examining Board, Chas. W. Mayes, Claud Studebaker, G. T. Ronk, College Trustee Nominees, Geo. T. Ronk, Fairfield, Iowa; Geo. H. Garber, Lanark, Illinois; Woman's Missionary Society, President, Mrs. A. A. Bontrager, Waterloo, Iowa; Vice-President, Mrs. Ray A. Emmert, Des Moines, Iowa; Secretary-Treasurer, Wilma Garber, Weldon, Iowa.

RESOLUTIONS

(1) We, the delegates of the Illiokota District of the Brethren church, in conference assembled, thank God for his care and blessings during another conference year, and for permitting us to assemble again in annual conference under pleasant circumstances to transact the work of the Lord.

(2) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That this Conference reaffirms its allegiance to the Bible, the whole Bible, and nothing but the Bible.

(3) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That we indorse the program presented by the National Conference.

(4) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That this Conference recommends the consecration of wealth, time and energy of each member to God's service to the end that each member may look upon his daily activities as a part of God's service.

(5) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That the endowment campaign of Ashland College is hereby indorsed, and Brother W. S. Bell commended for his zealous work in connection with the campaign.

(6) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That we recommend closer cooperation with State and County Sunday School Associations.

(7) BE IT RESOLVED by the Illiokota

District of the Brethren church, assembled at Des Moines, Iowa: That we indorse the program to extend the Brotherhood of our church, as recommended by our worthy Moderator.

(8) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That this Conference recommends an active endeavor to greater reverence for God in the church, and an active endeavor to secure religious expression from the young people.

(9) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That this Conference recommends open opposition to Sunday moving picture shows, baseball games, and other like public Sunday entertainments.

(10) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That this Conference hereby extends greetings and best wishes to the Mid-West Conference, and requests Brother Gearhart and Sister A. B. Cover to convey these greetings for us.

(11) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That this Conference hereby expresses its appreciation to the Ladies of the M. E. church, for serving meals at the First Brethren church during the Conference.

(12) BE IT RESOLVED by the Illiokota District of the Brethren church, assembled at Des Moines, Iowa: That we thank the First Brethren church of Des Moines for their fine spirit of hospitality.

(Signed)

RAY A. EMMERT,

FRANK W. GARBER,

MRS. GEO. A. CONE.

GEO. E. CONE, District Secretary.

CALLED

*Dead? Did you say,
That was thoughtless—
His warm hands may
Have grown cold, his lips speechless,
His eyelids have been touched with sleep
That a little rest may fit him
For a clearer vision of another day.*

*Dead? No! he departed
When life was at its flood,
With eager winds kissing hard
The sails, before the ebbe set in
Brave and true,
He sailed out of our sight
Like the shadows before the night.*

*His passing was not at sundown
Amid the sinking shadows of the day
Fast falling on the ground,
But at high noon
In the glory and power and might.
God whispered to him so soon,
"Come, begin thy sudden flight
Before the light of the moon
Silvers all the land."
—George M. Geisel, in The Living Church.*

APPLYING THE ETHICS OF CHRIST

The Christian sentiment of America only a few years ago permitted some men to defend the liquor traffic by quotations from Scripture—surely the last resort of an evil cause. The Christian sentiment of America in this year of our Lord, 1926, is determined that the liquor traffic is a criminal outlaw and must remain such. A century ago the Christian employer of labor satisfied himself by an attitude of generous condescension and paternal care of his em-

ployees. But the Christian employer today is prompted by the ideals of Jesus to re-examine his attitude toward his employees and to substitute justice, fair play, and the spirit of brotherly cooperation for paternal generosity. The Christian conscience of the Middle Ages permitted kings and emperors to invent causes for war. For no better cause than to avenge a slight insult or satisfy some personal spite, armies of artisans and farmers who had no quarrel with each other were compelled to blow the souls out of one another. Today the Christian conscience of the world is prompting us with renewed and determined vigor to exhaust every means of eliminating war and to devise other and more reasonable methods of settling disputes.

All this indicates how certainly the inner light of a growing Christian conscience is forever reinterpreting and applying the principles of our Lord's teachings as we find them embodied in the gospels.

He is still the authoritative Master whose principles are eternal and whose indwelling presence illuminates and guides us in our constantly renewed efforts to apply these principles to changing conditions.—From "Christ Today," by Dr. Lucius H. Bugbee. The Abingdon Press.

THE FATAL TONGUE

It would be easy to wax facetious over the statement of Dr. Herman N. Bundeson, health commissioner of Chicago, that divorce and even criticism of one's mate are great life shorteners and that men and women who stay married and are not critical of one another live practically twice as long after marriage as those who divorce their mates. But, on reflection, the matter does not seem particularly funny.

"Even criticism" are the specially thought-provoking words in the commissioner's statement. The idea that nagging actually shortens the lives of both nagger and nagged gives one pause. That discontent, petulance and nervous irritation should set up an internal physical friction which would be subtly deteriorating to the body cells is entirely credible to those who realize the effect of mind on body, and so is the assumption that good nature, tolerance and placidity, not to mention self control, are conducive to longevity.

There can be little doubt that the number of divorces would be materially reduced and the amount of domestic felicity appreciably increased if these facts were taken to heart. We have long been told that we dig our graves with our teeth. To a certain extent this is practically unavoidable. But it is well within the power of all of us to avoid digging our graves with our tongues.—Cleveland Plain Dealer.

"He that lives in the shade does not see his own shadow; he that walks in sunshine does, and yet he is in fuller, clearer light."

"CHRISTIAN ENDEAVOR FELLOWSHIP"

(Continued from page 11)

to five thousand gathered, representing more than a score of denominations, also a world's convention where practically every evangelical denomination was represented and also many nations gathered to share in Christian Endeavor fellowship, and have felt the fellowship of such gatherings. Just recently in London in the World's seventh

Christian Endeavor convention, Dr. Clark in his report revealed something of the magnanimous spirit of Christian Endeavor. Among other interesting things he said, "In the United States more than five thousand new societies have been formed within a year, and from almost every nation comes news of increase in numbers and activities. During the past twelve months groups of young people in all the world called Christian Endeavor societies, have met together for no less than four millions of meetings for prayer and praise. There have been more than six thousand union meetings for young people, representing a hundred different denominations, thus greatly promoting Christian Endeavor fellowship. During the five and forty years of this movement, at least eighteen millions of young men and women and boys and girls have made in substance this promise, involved in the Christian Endeavor pledge, "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would have me do."

Wonderful indeed is it to think of that though just a few years ago a world war was raging, yet in this recent convention, in the name of Christ and the church, rep-

resentatives of practically every nation and denomination were gathered in fellowship and to plan for things eternal in character. Christian Endeavor has been one of the first organizations to hold the hand of brotherhood across the sea. British Endeavorers have attended Christian Endeavor conventions in Germany and German Endeavorers have visited England. Surely such great Christian fellowship as this ought to make strife to be buried a little deeper and service to mankind in the name of Christ a little richer.

It might be profitably asked, in what have we fellowship as Endeavorers? I will answer as Scripture would answer, "Not in iniquity," but says Paul in Philippians 1, "Your fellowship is in the Gospel from the first day until now." To the Ephesians, he says, "Ye are no more strangers and foreigners but fellow-citizens with the saints, and of the household of God." In the third epistle of John the writer says, "We ought to receive such that we might be fellow-helpers to the truth." These things Christian Endeavorers have sought to do, even to the uttermost parts of the world.

Bryan, Ohio.

A STORY FOR OUR LITTLE FOLKS

WHAT OTHERS SAY OF US

J. W. Bare in Boyland

A donkey saw a zebra, laughed and flapped his tail;

"My land!" he said, "look there: a mule's escaped from jail!"

The zebra, grazing slowly, spied a tall giraffe;

"A rubberneck!" he cried. "That makes me want to laugh!"

The old giraffe a camel saw in a field of rye, Made fun of his old hump and laughed as though he'd die!

The camel saw an elephant, and I heard him say,

"I'd hate to have a nose so long and wobbly that way!"

The elephant then met a porcupine. "Alack! I'd hate to wear such thorns," said he, "upon my back!"

And so each animal made fun of those he saw,

And never realized he, too, might have a flaw!

I know a lad who overlooks what people say,

"They may look queer," he says, "but I may, too, some way!"

He pays no heed as long as he just knows he's right;

He looks his best, forgets, and works with all his might.

THE PONY ENGINE

Once upon a time a little freight car loaded with coal stood on the track in a coal yard.

The little freight car waited for an engine to pull it up the hill and over the hill and down the hill on the other side.

Over the hill in the valley people needed

the coal on the little freight car to keep them warm.

By and by a great big engine came along, smoke stack puffing smoke and the bell ringing, "Ding! Ding! Ding!"

"Oh, stop! Please stop, big engine!" said the little freight car. "Pull me up the hill and over the hill and down the hill, to the people in the valley on the other side."

But the big engine said, "I can't, I'm too busy," and away it went—Choo! Choo! Choo! Choo!

The little freight car waited again a long time till a smaller engine came puffing by.

"Oh, stop! dear engine, please stop!" said the little freight car. But the engine puffed a big puff and said, "I can't, you're too heavy." Then away it went, too—Choo! Choo! Choo!

"Oh, dear!" said the little freight car, "what shall I do? The people in the valley on the other side will be so cold without any coal."

After a long time a little pony engine came along, puffing just as hard as a little engine could.

"Oh, stop, dear engine! Please stop and take me up the hill and over the hill and down the hill, to the people on the other side," said the patient little freight car.

The pony engine stopped right away and said: "You're very heavy and I'm not very big, but I think I can. I'll try. Hitch on!"

All the way up the hill the pony engine kept saying, "I think I can, I think I can, I think I can, I think I can!" quite fast at first.

Then the hill was steeper and the pony engine had to pull harder and go slower, but all the time it kept saying: "I-think-I-can! I-think-I-can! I-think-I-can! I-think-I-can!" till it reached the very top with a long puff—S-s-s-s-s!"

It was easy to go down the hill on the other side.

Away went the happy little pony engine, saying very fast: "I thought I could! I thought I could! I thought I could!"—A. J. Shaw, in Jack-in-the-Pulpit.

BEING SMART

The High Priest of the Smart Alecks of America, Inc., Mr. H. L. Mencken, has done his best to make it clear that all honest-to-goodness intelligentsia must demonstrate their superior cleverness by regarding the majority of their fellows as morons and therefore by being cynical and pessimistic. These egotists are noted for sneers, not cheers; they would have us believe that the ugly, sordid, selfish things alone are real, and the gladsome and beautiful things in human life are an illusion or a sop to sentimentalism. The devotee of the "happy ending" in drama and literature is called a traitor to art. The critic is often bullied into the belief that the drab, dull and lugubrious give evidence of artistic power, while lightness and good cheer in drama or romance are proofs of inferior mentality. Thus a considerable part of the public has been hoodwinked into despising what these smart fellows call "saccharine," "Pollyanna stuff," "bunk," "apple-sauce," "banana oil," and so on ad nauseum.

Moreover, to picture "life as it really is," we are told that only the worst passions of the human heart must be put on view in books or on the stage and silver screen. It seems that for such folks the essence of "smartness" consists in having no faith in God or man. If this negation of all high values is not directly taught, it is the inevitable inference to be drawn from the supercilious attitude of these would-be leaders of men.

That popular poet of the masses, Mr. Edgar Guest, has voiced a prayer which good men and women may well join in praying during these days of vociferous smart-aleck-ism:

"The most plausible profession of faith, without works, is dead—as the root is dead when it produces nothing green, nothing of fruit. Faith is the root, good works are the fruit, and we must see to it that we have both. We must not think that either, without the other, will justify and save us. This is the grace of God wherein we stand, and we should stand to it."

AMERICA'S INTEREST IN EDUCATION

The interest of the American people in education seems to be registering at the highest point. During the years of 1923-24, \$81,722,000 was given to this cause. Nine hundred and thirteen universities and colleges were the recipients. These figures represent \$186,275,000 in real estate, and \$127,417,000 in buildings, while the libraries and equipment registers the high figure of \$174,323,000. The productive funds for income total a value of \$814,718,813. These same institutions received from student fees, \$84,171,612; room rent rose to the immense amount of \$8,934,709, while board is reported to reach \$28,028,854.

These are immense figures with which to deal. Moreover, they reveal the fact that in the field of education large aggregates demand the closest attention and make possible the realization of great educational policies and practices. These institutions report an aggregate of 56,279 professors and instructors, of which 11,934 are women. Under public control are 18,143 schools, and 13,154 under private support. There are in this country 165 schools of theology, 124 law schools, eighty medical schools, forty-three dental schools, and sixty-three of

pharmacy. Enrolled in all schools in higher education in America in the year named above were 726,124 persons of whom 457,701 were men. It is estimated that there was an increase of eleven percent in student population throughout the land during the year 1925. If the state of democracy depends upon an enlightened and intelligent people, America is laying well her foundations.—Western Christian Advocate.

Business Manager's Corner

SOMETHING FOR NOTHING

While many people are constantly on the lookout for "something for nothing," it is seldom, indeed, that they find it. It is almost like "rainbow gold."

However strange it may seem, we are going to offer something for about as nearly nothing as one can hope to find. It may seem strange that the Publishing House can make such a proposition as this, when its financial situation is taken into consideration; and, if only the present were to be taken into consideration, it would be strange. But we feel that when the present is considered alone, and little, if any, thought is given to the future, no great success can be achieved. So, it is with an eye to the future that we have decided to give something for nothing for a time.

Free Brethren Evangelist Subscriptions

With an expectation of reaping great future benefits we have decided to offer the Evangelist FREE FOR TWO MONTHS to all new subscribers to the paper. That is, new subscriptions will be received from this date to December thirty-first, 1927, or for fourteen months, for the regularly yearly rate of two dollars.

This is a most generous offer, but it will fall upon deaf ears, unless the pastors and other readers tell about it. No one, except those who are already readers of the paper will see this offer, and it will do them no good, except as they get good out of telling the news to others.

A Win One Campaign

One of the plans for winning souls as featured by many evangelists is the "win one" plan. If every subscriber of the Brethren Evangelist would put forth the effort necessary to secure just ONE other subscription to the paper, see what it would mean to every one concerned.

Of course this could not be done in those congregations that are on the Evangelist Honor Roll, but we have about one hundred congregations that are not on the Honor Roll. If there were but TEN new subscribers secured from each of these one hundred congregations for fourteen months for two dollars it would add \$2,000.00 to the yearly receipts for this paper, and be an increase of practically twenty-five percent in its circulation.

Pastors Can Help

Pastors must lend their assistance or no worthwhile results will come from this offer. We feel that it is a pastor's duty to tell it from the pulpit, and to emphasize the fact in no uncertain manner, that The Brethren Evangelist is offered FREE for two months to all new yearly subscriptions at the regular rate.

Any new subscription received from now until Christmas will be entered to expire with the close of 1927. To receive the two months free immediate action must be taken, but the offer will hold good with just ONE week less of free subscription from now until Christmas.

To make the most of the opportunity the pastors and members of the church should get busy at once. Pastors, won't you help? Other readers, won't you help? "Many hands make light work." Lend a hand.

Honor Roll Renewals

While we are not able to report any new churches on the Honor Roll, we are glad to report the following renewals received since our last report: Gretna, Ohio, ninth year; Johnstown, Pennsylvania, second year; Roann, Indiana, eighth year; Washington C. H., Ohio, sixth year; Yellow Creek, Pennsylvania, third year. We are always glad to have these Honor Roll churches renew their subscriptions as it shows the satisfactory working of the plan. However, there are a number of churches that should be sending in their Honor Roll renewals soon.

A Special Honor

While speaking of the Evangelist Honor Roll we would not forget that there are other things connected with our business transactions with the brotherhood that are also worthy of mention. For many years the First Brethren church of Johnstown, Pennsylvania and the First Brethren church of Dayton have been our largest purchasers of "our own make" of Sunday school lesson helps, papers, etc. But the last quarter our Dayton school broke all previous records of any school in the brotherhood.

Dayton's order for Sunday school supplies, including some of everything we publish, amounted to ONE HUNDRED SIXTY DOLLARS and forty-five cents, and the bill has been paid in full. While there are a few schools that seem to think the lesson helps we publish are not quite good enough for them, we want to call attention to the fact that the largest Brethren Sunday school in America uses everything that we make. There are a good many Brethren schools that do not use either The Angelus, our Sunday school paper for seniors and adults, or The Educator, our teachers' magazine. Yet, our largest school has use for FIFTY-FIVE copies of The Educator and FOUR HUNDRED copies every week of The Angelus. Dayton has always been our largest user of the Angelus. In the light of the experience of this largest school in the brotherhood, don't some of the rest of the schools feel that they might be doing a real good to their members and at the same time be rendering practical aid to our publishing house?

Let us see if this report will not have some bearing on the orders we receive from our Sunday schools for their lesson helps, etc., next quarter.

Our New Dress

Have you noticed the new dress The Evangelist has been wearing for the past few weeks? It means we have disposed of our two old type-setting machines and have replaced them by two new Intertype machines of the latest models, with new type faces, etc., that give a different appearance to our publications. We hope all our readers appreciate this improvement, as our two new machines were installed at a cost of more than \$8,500.00. One of our old machines had been in daily use for thirteen years and the other one for eight years, and as we had an opportunity to dispose of them at an advantage we felt this was the time to install the new, and we did so. This will make a rather heavy financial load for the Company to carry, but we expect the business to pay for the machines, and faithful patronage and prompt payment of bills will be greatly appreciated by the Publishing House.

R. R. TEETER,
Business Manager.

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1926

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

TWO APPEALS

For the Cooperation of the Brotherhood

FIRST—November and December are Church Paper Months

Many new churches should be
added to the Honor Roll
Many new individual subscribers
should be secured.

SECOND—The Thanksgiving Season is the time for Home Mission Giving

The Home Mission Board is asking for
the Largest Offering Yet for the Ex-
tension of the church in the Homeland

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, Editor
R. R. Teeter, Business Manager

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EDITORIAL

Spirituality versus Formalism

Why should one be set over against the other? We might answer, To accomplish very practical ends. But why should such a contrast seem necessary? Is it that the two are incompatible, that form and ceremony are forever conspiring against the spirit, and that he who would choose the one must by the very force of consistency eschew the other? No, it is not that the two are irreconcilable. It is not that one who cleaves to forms must be devoid of the spirit, nor that he who appreciates and seeks the spiritual shall necessarily be deprived of the aid of forms. Forms are given us as tools, agencies, means of grace, and there is no one but recognizes the value of tools, the importance of agencies, or the practicability of means. The trouble grows out of our childish tendency to make playthings of tools instead of using them to accomplish set tasks, to change agencies into objects of worship, and to make ends out of means. Moreover we are often so dull of vision, or so lacking in spiritual vigor and penetration, or so listless and indolent that we do not seem to grasp the profound and significant truth that the ceremony was intended to convey and vivify, and we content ourselves with the form devoid of the reality, with the sign minus the thing signified.

Ritual and form have their proper place, and it is not the part of wisdom to deny it. But if we allow them to bulk so large as to obscure the truth, then our religion becomes empty and lifeless. If our acts of worship result in no spirituality, if from them there is realized no new inflow of vitality and no increased consciousness of heavenly power, they are but vain show. And there is a tendency toward that very thing, and against it we must constantly guard. Our religion must mean more than forms and ceremony; it must mean empowerment and passion for a great cause. Our Christian profession must involve more than mere acts of worship and financial support; it must issue in life and enrichment, in growth and fruit-bearing. We would not seek to dispense with forms, nor would we deprecate outward acts and testimonies of religion, but we would give to them purpose, and vitalize them by encouraging sincere observance to that end. They make good servants to bring to our waiting souls great spiritual truths, but poor masters to whom to do obeisance. They constitute a royal highway leading into the haven of spirituality, but are barren and disappointing when considered as ends in themselves. The church can ill afford to deny itself of their use, and few religious bodies are so impracticable as to attempt it. But it must be remembered that there is the possibility and ever-present tendency to their misuse. And the church that makes largest use of them must place the strongest watch against this human frailty. Not only so, but

the church that makes large use of them, if used aright, ought to be leading in spiritual attainment. The only justification of outward forms is that they are a means to inward grace, and if there is not a proper manifestation of spiritual grasp, of zeal for holy living and of sacrificial service, all the ceremonies one may observe are worthless, nay more, they are a positive detriment, both individually and socially. Our Lord Jesus bore witness to this fact when he said, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

But however much or little dependence we put in forms and ceremonies, and however large or small be the place we give to ritual, there is everywhere and always the tendency to take religion lightly, to grow careless about our profession and to live as if Christianity were a mere matter of church membership. And far too widely we show a lamentable weakness in yielding to this tendency. Too often the zeal with which we began the Christian life has cooled almost to the vanishing point, our delight in the fellowship of the saints has waned and our appreciation and grasp of things spiritual has greatly diminished. We have lost the fervor and power of the spirit, and that loss is manifest in our attitude and conduct. Even the most simple of religious activities, such as Bible reading and prayer, are done in a perfunctory manner, as if it were a mere social organization or fraternal society to which we belonged, and we were going through its ritual. Such a condition does not make for power and influence on the part of the church or of the individual, and when we consider that it is a condition that obtains quite widely, it is greatly to be deplored and well may the voice of warning be sounded, and resounded, as as it is being done in many quarters.

George W. McDaniel, a Southern Baptist minister writing in "The Christian Index," makes a striking plea for greater spirituality and likens the lack of it in the hearts of many to the arid condition of the desert. He says:

In California last August I saw dry and barren land just across the road from fruitful ranches. The one was like a desert, the other was like an eden. The difference was not in the natural fertility of the soil; that was the same. It was in irrigation. Wherever the water from rivers or wells flowed were fields of tall alfalfa, gardens of delicious vegetables and groves of luscious fruit.

It is just so in the religious world. There are pastors, churches and members whose lives are as arid as a desert. The days are monotonous, existence is a drudge. No birds make music all the day, no foliage grows, no flowers bloom, no fruit ripens. They are devoid of spirituality. They are unirrigated by the Spirit of God. They have "a name to live," no more. They count in the numerical statistics as the desert counts as a part of the area of the earth, but that is all.

With others, religion is their vital breath, service is a daily delight, and in their lives flourish the fruits of the Spirit—"goodness and righteousness and truth."

The most important thing after salvation is spirituality. Salvation is a free gift; spirituality is a cultivation. One is the soil which God created; the other is the improvement which man makes on that soil under the divine blessing. We can do nothing to procure salvation, we accept it: we grow into spirituality by personally using the means of grace.

These means are prayer, reading the scriptures, and worship and service. Prayer is as essential to the health of the soul as air is to the health of the body. The scriptures are as necessary to spiritual vigor as is food to physical strength. Worship is as vital to religious development as are wholesome social relations to human happiness. Service is as indispensable to spiritual growth as is bodily exercise to the athlete.

Permit us to adapt his words to our ends and to appeal that Brethren shall make larger and more spiritual use of these divine-of the altar of intercession, study afresh the scriptures, neglect ly appointed means; that they shall take firmer hold of the horr neither the practice nor the spirit of the holy rites, forsake not assembling of themselves together as the manner of all too many is, partake more largely of the Lord's passion for a lost world and consecrate themselves anew to his service. This will give vitality, and vigor to our church life both in the congregation and throughout the brotherhood, and we shall be able to accomplish our aims—missionary, educational, evangelistic, devotional and all, with such ease, alacrity, and efficiency as shall presage a period of unprecedented growth. Without spirituality our religious activities and efforts will be indifferently and ineffectively done and the speed of our progress will be the proverbial "snail's gallop." But let a high and fine spirituality temper and quality our lives and heaven alone knows what we might accomplish in the name of our Lord.

EDITORIAL REVIEW

Dr. C. F. Yoder writes a brief but interesting epistle concerning the prospects of one of our mission points in the Argentine. This place that has seemed so forbidding and discouraging, now gives reason for encouragement.

Brother C. R. Koontz, pastor at Carleton, Nebraska, describes briefly a very interesting vacation trip, which took him more than three thousand miles to his former home in Maryland and back. His church work is in good condition.

Brother Gearhart, Home Mission Secretary, writes of a pleasant trip among churches and attending conferences in the Illiokota and Mid-West districts, where he gave his Historical and Missionary lecture and formed contacts that will prove profitable to the Home Mission interests.

Economists tell us that the dollar, judged by its purchasing power, is worth only sixty-five cents of its pre-war value, but that is far and above what most people value it at. There is a shameful recklessness and extravagance in the average expenditure. It looks as though there was need of some intensive instruction in stewardship, not merely for the sake of the kingdom's advancement, but the people's prosperity as well.

THE HOME BOARD IS ASKING FOR THE LARGEST OFFERING FOR HOME MISSIONS in the history of the church, and due to the fact that they have undertaken the most challenging effort at church extension that has ever been assumed, it is plainly evident that they need all they are asking and hoping for. President Carpenter and Secretary Gearhart both come to you with messages in this connection this week.

The efficient secretary of the Pennsylvania district conference, Brother Dyoll Belote, gives us a comprehensive report of their recent meeting at Berlin, where Brother W. C. Benschoff and his loyal coworkers royally entertained the conference in their beautiful new church and the delegates in their hospitable homes. Brother Ashman, the moderator, who recently gave our office a call, said it was a largely attended and finely spirited conference.

Brother A. B. Cover, pastor at Falls City, Nebraska, tells of his vacation experiences which were localized in two of our Virginia churches, near Roanoke, where he held revival meetings. Six souls made the good confession. It is a good way to spend a vacation, if one can get refreshment of body and soul in that way as Brother Cover says he did. After all a profitable vacation does not necessarily require cessation from activity. It may require merely a change of scenes, or a getting away from a particular responsibility. But every hard-working pastor (and that is the only kind we have room for) ought to get a period of relaxation at some time during the year.

A communication recently received from Brother J. I. Hall, superannuated minister now living at Harrisonburg, Virginia, informs us that he is still busy preaching the Gospel, supplying the pastorless churches in the Shenandoah Valley. It should be a source of inspiration and a challenge to the younger men of the ministry to hear these fathers of Israel say, "It is a great joy to me in my old age to be able to help these churches continue an existence. For pastorless churches are fated unless some one is willing to help them." And we need scarcely to add that there can be little in the way of money for those who are willing to "help these churches continue an existence." It is primarily a work of love and that is why they find such joy in their service. We believe the vast majority of our younger and middle aged ministers are willing to follow in their train, but if any are not, it is not because there are no heroic examples to inspire them.

The tentative program for the annual convention of The Religious Education Association for 1927 is in our hands and it is of interest to note that the burden of the convention will center in the two-fold problem: What is the educational function of the state and of the church, and how these two outstanding social institutions can cooperate to develop character in children and young

people. Schoolmen are credited with having little patience with the educational ideals and methods of the church. And on the other hand, church leaders blame the school for much that is lacking in the way of right social ideals being manifested by the young people. These two institutions have not learned much about cooperation as yet. How can they be brought to the point of cooperation for the benefit of the child? That is a vital problem and it is well worth while for them to begin this far in advance to focus interest upon it. The convention will be held in Chicago, April 26-29, of next year.

It is encouraging to note that the opposition to the cigarette evil is mustering strength from the church and moral forces throughout the land, both by means of national and state organizations. Our attention is just now called to the fact that the Anti-Cigarette Alliance of America will hold a conference in Columbus, Ohio, November 9, 1926, for the purpose of planning an effective campaign for the coming year. They have rightly set as their chief aim the protection of childhood and youth from this great enemy. It is beginning to dawn upon the public conscience that the cigarette is one of the most subtle and deeply rooted evils now attacking the young life of our country and that the future welfare of our nation as well as that of millions of boys and girls depends upon how quickly and effectively the Christian people set themselves to the task of exterminating this vice. Several well-known scientific speakers will be at this conference, as well as workers who have been in the field and who know conditions. On November 8 the Ohio Anti-Cigarette Alliance will hold an important conference. All interested are invited to attend the meeting being held in the New Southern Hotel.

NOVEMBER AND DECEMBER ARE CHURCH PAPER MONTHS. If your church is not on the Honor Roll, now is a good time to put it there. There are two ways to do it. First, by putting The Evangelist on your church budget for the new year, sending it to every home of the congregation (every active family, if you prefer) and letting it count in as one of the items of the total budget for which you take pledges at the beginning of your church year. And some of our churches have their church year to coincide with the calendar year. A second way of getting on the Honor Roll is by getting subscribers to the number of seventy-five per cent of the families in your congregation. Either of these two methods will entitle you to the dollar and a half rate. If you can not get your church on the Honor Roll, get as many subscribers as you can at the two dollar rate and send subscriptions immediately and new subscribers will be given the paper for the remainder of this year and for the entire year of 1927 for the two dollars. Every effort to this end will be a service to your local church and to the brotherhood interests as well as to your church paper.

The call of the Week of Prayer for young men and boys has been issued by the World's Committee of the Y. M. C. A. and will be held November 14 to 20. The highly spiritual purpose of it makes it fully worthy of the cooperation of every Christian man. It is "a call to the reverent contemplation of Jesus Christ our Redeemer and Lord in order that we may better understand him and his claims upon our lives." The scriptural portion set for the opening text of the devotional suggestions for this week of prayer is Hebrews 1:1-4. We quote one significant paragraph from the introduction of the booklet: "It was in a period of doubt and drifting, similar to our own, that the anonymous author of the Epistle to the Hebrews undertook to guide his readers toward Christian assurances and confidences. He diverted their attention from side issues and concentrated it upon the main question." The burden of that exhortation was "Consider Jesus" (3:1), and that is the question that ought to occupy the center of our thought in this day of disturbance. The more we "Consider Jesus", the more will the radiance of his personality dawn upon our dimly-seeing eyes and the more will our own drab and disappointing lives take on his illumination and glory. One cannot long contemplate the Savior without being inspired with something of his passion for the lost, and that is to be one of the features of the week. And because evangelism is to be a principal feature, there is a desire to secure the cooperation of pastors and churches to the fullest possible extent. Surely here is an opportunity for the churches to bring the Gospel message to the hearts of men and boys.

GENERAL ARTICLES

The Loaded Table

By G. C. Carpenter, President Home Board

A Thanksgiving Parable

The Sunday dinner table discussion centered around the reasons for observing Thanksgiving Day and why the church should be asked to give to the support of Home Missions.

The faithful husband and father reminded the family that because of their loaded table and full granaries and general prosperity they had abundant cause for being thankful to God. Then he quoted the Psalmist's words: "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation."

Then mother added: "Yes, father is right, for all of us can well say, 'Bless the Lord, O my soul, and forget not all his benefits.' God has been good to us all these years and I am glad when Thanksgiving Day comes, for it gives us special opportunity to acknowledge the Giver of all good gifts. And we ought to be glad that our church calls for its annual offering for Home Missions at the Thanksgiving season."

William, fourteen years of age, who had listened attentively, now exclaimed, "But, Mother, why should we give for mission work in the United States where all have loaded tables?"

"My son," mother replied, "there are many tables not loaded like ours. Sickness, accident, crop failure, flood, storm, earthquake, adversity in many forms come to many people. Not all are so fortunate as we."

"No," said father, "we have been so wonderfully prospered that I think we ought to cry out, 'What shall we render unto the Lord for all his benefits toward us?' We ought to do something for others less fortunate. We ought to share our blessings for thus we make room for more. Our church has been painted inside and out and re-roofed and we have money in the treasury for all our needs. In fact we might do well to begin at home by increasing our pastor's salary. His children are in school and he has almost more expense than he can meet."

"Yes, you are right," mother interrupted, "his good

wife has not had a new hat for two years, and the children need shoes and stockings. We will talk to the deacons and then propose an increase in our pastor's salary at the next business meeting. We will all enjoy Thanksgiving more if we do our duty toward the Lord's faithful servants."

"We learned in school today," said William, "that the Pilgrim fathers celebrated the first Thanksgiving Day three hundred years ago at Plymouth and that they had a meager meal of wild game, corn and barley. They had none of the luxuries we enjoy. The Indians were invited as guests and together they ate the first Thanksgiving dinner in the wilds of New England."

"If we will but try to count our blessings," said mother, "we will be made to 'Praise God from whom all blessings flow' and we will be glad to respond to the appeal of the Home Mission Board for the largest offering ever. We can give more than we have been giving, you know we have been giving only five dollars a year to Home Missions. We have gotten the five dollar habit and you know we could give twenty-five dollars just as easily, and I propose that we do that, and also that we suggest to others who have loaded tables that they



And on Thanksgiving Day as they with their guests were gathered around their own loaded table, there was no happier family in that church.

do likewise."

"I heard father say," William added thoughtfully, "that he received one hundred dollars more for that last lot of hogs than he expected and that the one hundred dollars came like a gift dropped into his lap. Why not give that? Father wouldn't miss it, for it was so unexpected and so much extra."

"I'll tell you what we might do," mother exclaimed, as though enthused by a bright idea, "why not give that one hundred dollars as an extra gift to the new Church Extension fund, for the Home Mission board needs a fund to assist in the erection of new churches. Then we could give the twenty-five dollars anyhow which we proposed to give to the General and Kentucky funds. And maybe

we could give even more if we would make the tithe the minimum of our giving. You know the preacher wants us to enroll as tithers. He says that he is convinced that it is God's plan and that those who try it are so delighted that they never want to stop. I wish we might give it a trial."

Father moved uncomfortably in his big leather chair, but did not outwardly oppose any of the suggestions, for down in his heart he felt that mother and William were right. "I suppose," he said, after several minutes of silence, "that we could give much more than we have been giving, and that we really ought to give according

as we have been prospered. William, bring me the Thanksgiving envelopes."

And on Thanksgiving Day as they with their guests were gathered around their own loaded table, there was no happier family in that church. And their joy was increased the more on the following Sunday when the pastor announced that the Thanksgiving offering of their church for Home Missions was the largest ever, having been increased more than one hundred per cent over last year.

And on the way home mother said: "Wouldn't it be fine if all with loaded tables would do likewise!"

Hagerstown, Maryland.

The Thanksgiving Offering

By William A. Gearhart, Home Mission Secretary

Ever since the Pilgrim Fathers landed on American soil, the people of this great and glorious nation, have had abundant reasons to be thankful to God for all the good things enjoyed by the American people. We have been richly blessed with material things, and we also have reason to be grateful for the spiritual preservation during these many years. Some nations have practically forgotten their Creator and others seem to be drifting rapidly to that position. As a nation, we would do well to read carefully and take the admonition seriously, that was given to the Children of Israel, by Jehovah, relative to obedience to their God: "And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." We surely do have so many things to enjoy, and we are too prone to be ungrateful for them. If we are not careful, the time may come when a period of adversity and persecution will be permitted to come upon our great nation, to bring us to the proper recognition of him who has dealt so graciously with us.

What Can We Do?

The Brethren people believe, that as a denomination, we are proclaiming the true and unadulterated Gospel. If we do ring true to that claim, it behooves us to enlarge our borders and strengthen our stakes, so we may conserve our forces and extend our work. There are so many manufacturing and business centers to which our Brethren families move for their livelihood, where we do not have the church of their choice. If they want to be active in Christian work, as many do and should do, they become affiliated with other denominations, and we lose them from our ranks. We do want to continue to help deserving churches, but we must be building more new churches in strategic centers of population. There are many places where this could be done, if we only had sufficient funds to give some help. During the past year, two new fields were opened and new churches erected. One of these was the Winchester, Virginia church, and the other one at Fort Wayne, Indiana. We should be doing this in a much larger way than we have.

A New Fund

We believe the time has come to create and build up a "CHURCH ERECTION" fund, from which fund money

can be loaned for church erection purposes, at a low rate of interest and for a period of time, all of which can be worked out by the Board. We must be careful however, that the creation of this new fund, will not interfere with our General and Kentucky funds. We are expecting a substantial increase in contributions to these, this year, but we hope every contributor will also give something to build up this new fund. The CHURCH ERECTION fund will be a splendid fund to be remembered when you make your will.

Where Help is Being Given this Year

Spokane, Washington; Fort Scott and Mulvane Kansas; Des Moines, Iowa; Huntington, Peru, Muncie and Fort Wayne, Indiana; Fremont, Columbus, Rittman and Springfield Center, Ohio (Definite decision pending on several in Ohio); Third church of Philadelphia; Winchester, Virginia; Quite a substantial amount will also be given for the erection of a new church in Alameda, California. Some survey work is being done practically every year by our Field Secretaries and other officers of the Board, to ascertain where Brethren churches should be built, but everybody knows it takes money to build and properly equip churches.

Help from Auxiliary Organizations

Considerable help has been given by the W. M. S. for a number of years, to carry on the Home Mission activities. This is greatly appreciated. We are to receive more help this year than usual, for which we are very grateful. The National Sunday School Association has been giving \$1,000.00 out of their annual WHITE GIFT offering, for the Kentucky work, and occasionally this Association makes a special contribution. They are doing that this year, for they expect to pay for the Light Plant, purchased from The Brethren Home, which is to be installed at Riverside Institute, Lost Creek, Kentucky. I think it is installed by this time. The National C. E. Organization is also helping in the Kentucky work by furnishing the salary of one teacher. Were it not for the help received by these organizations, our Home Mission work would be greatly handicapped.

Our Kentucky Work

Our Board is compelled every year, to use considerable from the General Fund to keep the Kentucky work going. Why not have larger gifts designated for Kentucky this year, so the General fund need not be used for Kentucky? The slides and lecture are available to help you to boost the offering. Clothing, bed equipment, imperishable food, etc., are always appreciated in Kentucky.

Home Religion

(II) Family Prayers: A Joyous Experience

By Wilbur Brenner Stover, Missionary in India 1894-1920

(Second of a series of articles written by Elder Stover who is actuated by a desire to generate a deeper and more wide-spread interest in "Home Religion." All rights for the articles are reserved by The College Press, Mount Morris, Illinois.)

Scores of definitions of religion have been carefully worked out, but somehow I like my own best of all: "An attitude of the individual towards the Divine, which he believes to be acceptable to the Divine, and which he knows to be a source of joy to himself." Prayer is an expression of that attitude. Prayer is going over things with God. Prayer is not a monologue, it is a dialogue; there are two engaged in conversation, one is talking and the Other is listening. It is worship; but it is more than worship. Prayer is a recount of the present situation, a summing up of the case in the light of highest ideals. It is getting the mind of God, and bringing ourselves to think as we think he thinks.

In the family worship the whole family is taken into complete confidence, with the tenderest regard for the highest interests of every member of the family, as these interests are carefully talked over with the Heavenly Father. As father talks with the Heavenly Father, or as mother pleads with Heavenly Father, sometimes with tears, the impact is irresistible. All present are silent partners in the conversations; all present recognize an emotional response which may not find expression in the audible Amen, but which gives rise to the thought, "That's what I think," or "I wish God would do that," or "I believe just like mother prays." And all leave the prayer room with a joyous feeling.

The prayer room becomes the throne room, because we meet God there. Not just any old place, but a regular place, and that place for prayers. A happy little family in Cleveland, Ohio, pointed me to a corner of the living room, saying, "That is our Holy of Holies." We moved toward the corner, and without a word, all knelt in prayer. And we were filled with joy. That was the throne room, right there in the corner. Every day witnessed prayers. Sure, having a regular place makes a tremendous difference.

The remembrance of Thanksgiving dinners will be pleasing for a time, but that memory will pass with the passing years; the remembrance of Christmas festivities, ever fresh in the minds of the children, assumes a new meaning as we cease to be children; but the memory of the family worship to those who have been brought up in praying homes, becomes increasingly the most sacred memory of home, a source of strength in the moment of temptation, a flame of inspiration in the hour of great opportunity.

When I think of the home of my childhood, I recall father's prayers as we all knelt together, he and mother and I, with several younger children. When I was nine, father died. After some years of struggle, another man came into our home. Our prayers were broken up, so far as the pleasant living room was concerned; but not broken up, mother took us four boys up stairs, and there by our bed side, like a hen gathereth her chicks under her wings, with each arm over two of us as we knelt together, she prayed. This is today my most sacred memory of home.

While writing a thesis on the subject of family worship, I asked scores of folks what is their most joyous and sacred memory of home. To my surprise the answers came almost invariably back to me, saying, "Among my fondest recollections of our dear old home is the family wor-

ship hour." Of course, many were not so fortunate as to be raised in praying homes; many a child never has the joy of hearing his father pray, never knows the satisfaction that comes from mother's prayers. In this the child is to be pitied; his loss is greater than he can know. Others replied: "Family worship is one of my most pleasant memories," or "I cannot remember the time when the recognition of the presence of God was not an experience with me; this I attribute to the ideals I absorbed while on my knees listening to the prayers of my father and mother," or "I never could raise my boys without our family prayers," or "It is the altar after all that makes home a sanctuary."

I was urging the erection of the family altar while giving some lectures in Maryland. In a certain home, as the mother later told me, the children recoiled against the idea. She was insistent, and her husband was quietly giving his approval. One morning she said, "Come children, we will all sing a hymn first, in the living room, this morning." They did so, right cheerily, while she played the organ. Then she said, "Now papa will read us a lesson in the Bible." Which papa did, of course. "Now," she said, "we will all kneel down to pray;" and while doing so she led the prayers, then they all joined in the Lord's Prayer. When they arose and went to the kitchen for breakfast, sensing the situation, one of the children asked, "Mother, was that the family altar?" She quickly replied, "Yes, my dear, that's our own family altar. Don't you like it?" The child replied, "Sure I do; and I hope we can have it every morning." Then a smaller child spoke up: "Goody, goody, we've got a family altar in our home. I'm so glad." Interesting indeed; they must have thought it was something with horns, or perhaps something to make them cry, but once established and understood, their hearts were filled with laughter and their house was filled with joy.

If the family worship really affords the most sacred memory of home, where is the secret? I think I can tell you: At this time, all are at their best. In the moments of prayer when the whole family is together, all reserve is laid aside, hearts are uncovered and exposed to view; emotions intended only for God, like so many wave lengths, are caught up by the whole family, and all the family tune in. If there is any real value to the religion of the parents, the children will get it. Absolute sincerity prevails, and the joy of the experience is infectious. Professor Cope says: "Family worship lifts the whole level of family life." One short period of natural reverence sends light and calm all through the day. The social value of family worship is the strongest reason for its maintenance."

Get it, brother? The children see their parents at their best in family worship; not as the outside world must needs see them, but with the vision that is given alone to the inner circle, which discloses them as they are. When children see their parents communing with God, no wonder they grow up to say that the family worship affords them the most sacred and the most joyous memory of home. Yet many a father denies his children this princely spiritual inheritance.

BLESSING AND GRATITUDE

Gratitude consists of a watchful, minute attention to the particulars of our state, and to the multitude of God's gifts, taken one by one. It fills us with a consciousness

that God loves and cares for us, even to the least event and smallest need of life. It is a blessed thought, that from our childhood God has been laying his fatherly hands upon us, and always in benediction; that even the strokes of his hands are blessings, and among the chiefest we have ever received. When this feeling is awakened, the heart beats with a pulse of thankfulness. Every gift

has its return of praise. It awakens an unceasing daily converse with our Father—he speaking to us by the descent of blessings, we to him by the ascent of thanksgiving. And all our whole life is thereby drawn under the light of his countenance, and is filled with a gladness, serenity, and peace which only thankful hearts can know. —H. E. Manning.

THE BRETHREN PULPIT

The Functioning Church. By A. B. Cover

(Delivered at Mid-West District Conference in session at Carleton, Nebraska, October 12-14, 1926)

TEXT: "That he might present the church to him self a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Ephesians 5:27.

(Concluded from last week)

The Church also provides the privilege of the ordinances. God knows how materialistically inclined we are. To help us overcome, he has committed to the Church the ordinances which are to the Christian means of grace. These ordinances have in themselves inherent and spiritual value. They afford a test of our obedience. "If ye love me ye will keep my commandments." A stockman proudly boasted of his deeds of mercy and charity but spoiled it all when he said, "I belong to no church; I go to all of them." How are we to manifest our love to God? How are we to manifest our faith? Not by works alone, although they are the fruits of true faith. These ordinances are witnesses of faith. "Ye proclaim the Lord's death till he comes." They are proof of our love. "Hereby we know that we love the children of God, when we love God and do his commandments" (1 John 5:2). They are a memorial of Christ, "As oft as ye eat this bread and drink this wine, ye do it in remembrance of me." They are symbols of fundamental truth; they are means of preserving truth; they are an aid to the understanding. "He that doeth the will of my Father, shall know of the teaching." The ordinances are types which will find their antitype in the Kingdom of God. To the church is committed the symbol of cleansing for service and from sin; the church is to be without spot or blemish and so the individual church member; the fellowship of the Lord's Supper is a foretaste of the marriage supper of the Lamb. The emblems of his broken body and his shed blood continually point us forward to the time when he shall again partake thereof in his greater fulfillment in the eternal kingdom of the redeemed (Luke 22:16-18). Then we shall no longer need the church with its temple; its officers, its symbols; for faith will have become sight, our weakness will have become strength, our hope lost in fruition and "God may be All in All." This is the privilege and opportunity of the church member in the Christian Church.

How shall the Church Function? How shall the Church attain the glorious ideal that Paul portrayed in the text? The pathway of endeavor is not clouded. We are given a Leader, a Head, Her Head is Christ. The functioning church knows but one Lord. She has but one Lord. I wish that I could put that statement of Dr. Miller in terms so emphatic that it would resound to each member of the Brethren church. WE HAVE BUT ONE LORD. Our allegiance should all be HIS. Christ is the commander and must be obeyed. How attentive the soldier on duty is to his superior officer! His every word is implicitly obeyed. Why should we hesitate, stammer and sputter when our Great Commander speaks? There is but one way to function and that is to obey. Then we are impelled to obey his commands. This means that we shall be obedient to the whole revealed will of God. This means that all are under obligation individually as well as the whole body of believers. Here we face the matter of the ordinances, what shall we do with them? Brethren,

what attitude do we take in the privilege and teaching of the ordinances? Already we have called attention to them as having value in the church. What shall we do with them? Admission into the church is conditioned upon faith and repentance, the human side, and regeneration of the Holy Spirit, the Divine act. Here we face the initiatory rite into the church; do you brother minister, teach its Scriptural import? This baptism as we hold the Scriptures teach and the Apostolic church practiced, is trine immersion to penitent believers. Then follows the confirmation of baptized believers, symbolizing the reception and indwelling of the Holy Spirit. Do we make it impressive and beautiful as it is? Then follows the Communion Service with its three-fold embodiment: Washing of the Saints' Feet; the Love Feast; and the partaking of the emblematic bread and wine. Do the practice of these mean to the communicants, what they signify? I always thank the Lord that I have the opportunity of these privileges. Coupled with these is the beautiful ordinance of Anointing the Sick. This service should not be neglected. It is perhaps taught too little and the blessing that accompanies its administration is lost to both prospective recipients and the church that is given the privilege of its administration.

Every ordinance is the embodiment of a spiritual truth. Do we live that truth? Some one said, "Why does not the practice of our profession produce a higher type of life? Beloved, is it the fault of the ordinance or does it lie with the individual? The Church and all her God-given ordinances are a means to bring us to Christ. Individually, we use the means to gain Christ; we are responsible as individuals. So my salvation does not depend upon the general type of life in the church (if it were faulty) but upon my appropriation of his means of grace to daily living. But it is true that there should be evidence of our relationship with Christ in the affairs of the world about us. There are the non-resistant principles to uphold as a people professing the same. This refers to our relationship with the state and with individuals. It may be hard to "turn the other cheek;" and to "return evil with good," But we are obligated to do so. In the matter of swearing an oath, we are put to the test. But we profess to believe that we should not "swear at all," let us prove true. There are certain principles that apply in social life, viz., the matter of divorce and subsequent marriage. There are hard places to fill in this day of prevalent divorce; but we must practice what we preach. In short, we must live the life we profess to be in harmony with the Bible. The functioning church obeys the whole gospel. She keeps the unity of the spirit. There are, "many members but one spirit." We must unite on the great ends to be attained in our plea. I believe the Brethren Church has a mission to fulfill. I believe that mission is not yet fulfilled. Therefore I am constrained to labor for her best

and greatest interests. May we be united in our Lord for the work committed unto us. The church should keep the unity of spirit in the bond of peace. Local interests must harmonize with the general interests. There must be no clash between these general interests; but all interests, local and general, must harmonize; home loyalty extending to the interests of the body. This will insure success in the promotion of the Cause committed to our beloved Church.

The functioning church will reach the ideal Paul sets forth in the text. She will become aware of the power entrusted to her keeping. The promise of the Master is that all the forces of evil arrayed against her cannot move her or prevail against her. It is a comfort and joy to belong to an institution to which the promise is made that VICTORY shall crown her every effort. Numbers is not necessarily a sign of power. We should crave a larger membership and should use the opportunity to enlarge our membership. But we need human effort empowered by the Spirit of God to function as we ought. Let us undertake in God's name, but in no other. The functioning church can expect success. We must hold the church true to God's purpose. This will require both an anointed ministry and a consecrated laity. We need a fearless ministry. Those who have felt the call of God to the work which they have espoused. They must not be afraid to preach the WORD. There are those who preach as they were afraid of the truth. Truth may find opposition but never defeat. Brother minister proclaim it. If some timid half-hearted member steps up to you and says now be careful and do not offend. Tell them you are not in the offending business, but that you are on the firing-line to teach God's Word and that you propose to teach IT. We need a ministry with character; a ministry feeling the sense of responsibility; a ministry with a passion; and a ministry responsive to God's will. We need a membership consecrated to the Lord, Jesus Christ. We need a membership loyal to his church. We need a laity with a vision of whole-hearted service to Jesus Christ. Then together pledge a fealty to the greater interests of the Lord and his work, that will insure unity of action, concerted and persistent effort that will win. Let us rise to the conscious recognition of God's indwelling Spirit and thus rest assured that ours is a winning cause.

What is attained by the functioning church? It is one "without spot or wrinkle or any such thing; but that it shall be holy and without blemish." The true Church is composed of true believers in the Lord Jesus Christ. It is a church in which members have the same marks. They are all born of the Spirit; they possess repentance toward God, faith in the Lord Jesus Christ; holiness of life and conversation; they all hate sin and love Christ. The true Church is not alone dependent upon its earthly ministry, although men are needed to preach the Gospel; the life of its members does not hang on Church membership alone with the privilege of the ordinances, but it has only One Great Head—One Shepherd—One Chief-Bishop—that is Jesus Christ. Such a church will endure unto the end. This is the Church destined to become the Church Triumphant. The functioning Church lives in the imminence of the Lord's return. With her lamps trimmed and burning, with extra supply of oil she is "watching" waiting for the return of the Lord when least expected. "I say unto you watch and pray that ye enter not into temptation." May we labor on in the realization of the accomplishment expressed in the words of the hymn:

"The Church's one foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word;
From Heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died."

Falls City, Nebraska.

OUR DEVOTIONAL

Jesus and the Woman at the Well

By Mrs. H. W. Koontz

OUR SCRIPTURE

"So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. . . there cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink. . . The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, asketh drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith of thee, Give me to drink;

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

INVINCIBILITY OF LOVE—Rom. 8:35-39.

O love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

—George Matheson.

TUESDAY

THE SOUL'S REPOSE—Matt. 11:28-30.

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake.

—G. Keith.

WEDNESDAY

OUR SOURCE OF HELP—Psalm 121:1-8.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:—
Under the shadow of thy throne
Still may we dwell secure;
Sufficient is thy arm alone,
And our defense is sure.

—Isaac Watts.

THURSDAY

THE SOUL'S CLEANSING—1 John 1:7-9.

Jesus, keep me near the Cross,
There a precious fountain
Free to all—a healing stream,
Flows from Calvary's mountain.

—Fanny Crosby.

FRIDAY

SECURE IN HIM—John 10:27-30.

God is mighty! he is able to deliver;
Faith can victor be in every trying hour;
Fear and care, and sin and sorrow be defeated
By our faith in God's almighty, conqu'ring power.

—May Agnew Stephens.

SATURDAY

THE EVER-PRESENT FRIEND—Psalm 16:5-9.

I've found a friend in Jesus,
He's everything to me;
He's the fairest of ten thousand to my soul,
The Lily of the Valley,
In him alone I see
All I need to cleanse and make me fully whole.

—C. W. Fry.

SUNDAY

JOY UNQUENCHABLE—Hab. 3:17-19.

What a fellowship, what a joy divine,
Leaning on the everlasting arms!
What a blessedness, what a peace is mine,
Leaning on the everlasting arms!

—E. A. Hoffman.

(Prepared by G. S. B.)

thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou this living water? . . . Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; but whosoever that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this thou hast said truly. . . . The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come he will declare unto us all things Jesus saith unto her, I that speak unto thee am he." (John 4:5-26).

OUR MEDITATION

This story is priceless, for it portrays graphically the manner in which Jesus himself went about winning souls for his Kingdom. He is our great Example, and we must turn to him for instruction in this most important task given to the Christian. Let us, therefore, discuss a few of the suggestions found in this narrative.

First, our lives should be modeled as closely as possible after the perfect character of Christ. We must drink deeply of the living water and be convinced of its eternal freshness and boundless supply before we can offer it to the sinner with hope of success. Our lives should show that we have become children of God, born again through the blood of Christ. We should have the burden of lost souls upon our hearts as Jesus did, so that we cannot give them up, no matter how stubborn they are. Then we can go out to the harvest field with our sickles sharpened and a song in our hearts, confident of the divine help of God.

After our own hearts have been prepared for the great task we should use all opportunities for soul winning regardless of personal inclination. Jesus was tired as he sat by the well, but he used his few moments of rest when the call came to offer the living water to a thirsty soul. Too often we let the crucial time pass because we are timid, or because we do not express ourselves easily. Christ in us will give us the appropriate word to say as soon as we accept his promise.

This story also gives us a hint concerning the type of person whom we should approach with the Good News. The woman of the narrative was wicked, and of a hostile nation yet Jesus was not deterred from helping her. He saw her need for cleansing. He knew she was one of the myriads of sinners whom he had come to save and he offered her freely the great Gift. Today no one is too high or too low to need Jesus. Neither social status, nor wealth, nor intellect, nor power, can save a soul. Christ alone can give eternal life to the sinner and it is to him he sends us with the message of the gift of Eternal Life.

Christ's method of approach is masterly. He begins by asking the woman to perform a service for him. People are always more interested in those for whom they have done something. The very act, however small, introduces the brother-feeling, forms a bond of fellowship. So Jesus asked the woman to give him a drink of water. From that simple request he passed naturally into talking of the Gift that he had for her. When we can introduce a religious topic into secular conversation with ease and naturalness, we shall have mastered one of the greatest

aids in soul winning. Christ was so full of his subject that he found a use for every bit of conversation, every casual incident, in proclaiming the Gospel.

The topic Christ chose for the conversation was one vitally interesting to the woman. From little girlhood she had been drawing water and carrying it too from the public well to her home. Keeping a steady supply of the liquid so necessary to life and health was one of her greatest concerns, and she was immediately intrigued with the thought of living water that did not require drawing and carrying. Today human nature responds to the same methods. We must command attention by using that which already is interesting to the particular individual we are trying to win. There will be no difficulty in finding something in his life that will yield itself as the wedge that will bring him to the new life.

As Christ could read the thought in the woman's heart, so we too should strive to understand people, to recognize their emotions, to be familiar with daily life, their temptations, their pleasures. It was necessary for Christ to put his finger on the great sin in the woman's life, necessary for him to make her know that he understood her heart, before she was sincerely touched. Sins are much more ugly and condemning when brought to the light and contrasted with right living and pure thinking.

When Christ began to press her more closely concerning her private life, the woman attempted to lead him into a religious controversy but he refused to be persuaded away from the issue at stake. We too should not allow ourselves to be diverted from our purpose by arguments upon mooted points, or obscure Bible passages. Our task is to proclaim the Lamb of God, slain for sinners and the Redemption he purchased.

Lastly, Jesus proclaimed himself, saying, "I that speak unto thee am he." Our mission is to declare the Christ and he who never fails us will give us the wisdom to do his work. Let us yield ourselves to him so completely that it will be, not ourselves, but Christ in us, who strives for the victory over sin in the lives of the lost. He who died for us deserves faithful, earnest, loving, enthusiastic, consecrated Christians to witness by character, word, and deed to his saving and keeping power.

OUR PRAYER

Our Gracious Heavenly Father: Our hearts are full of humble gratitude that thou didst give thy Son to die for us, that through him we might live. We thank thee for the Living Water that springeth up into eternal life. We ask that our lives may be empty vessels ready for thy use. May they proclaim thee acceptably. Make us instruments in thy hands unto soul winning; give us a burning zeal for garnering men's souls. Give us patience and understanding and sympathy. Keep us ever so close to thee that our hearts will be continually overflowing with love and adoration for thee. Make ready the minds of those with whom we labor for the entrance of the blessed Gospel and we will give thee all the praise forever. In the name of him who died for us, we pray. Amen.

Masontown, Pennsylvania.

Strive everywhere and in all things to be at peace. If trouble comes from within or without, receive it peacefully—without excitement. If we must needs fly from evil, let us do it calmly, without agitation, or we may stumble and fall in our haste.—St. Francis de Sales.

We behold all around us one vast union in which no man can labor for himself without laboring at the same time for all others.—Longfellow.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for November 14)

Caleb's Faithfulness Rewarded

Scripture Lesson—Josh. 14:6-15.

Devotional Reading—Psalm 15.

Golden Text—I wholly followed Jehovah my God. Josh. 14:8.

LESSON LIGHTS

The Division of Canaan

The land of Canaan was divided among the twelve tribes whose founders were the two sons of Joseph (Ephraim and Manasseh) and the other sons of Jacob, Levi, excepted. The total number of tribes remained twelve throughout the history of Israel, though as time passes we see the tribe of Simeon practically becoming a part of the tribe of Judah, and the two half tribes of Manasseh, the one east and the other west of the Jordan, practically counting as two tribes. "This is Judah's; this Asher's; this Simeon's; and this is Benjamin's," they said, even while the Amorites, the Jebusites and the Hittites were in open possession! The division made was the announcement in faith of certain high ideals which under God's guidance they proposed to realize by the long and patient struggle which followed (Tarbell.)

Caleb, Man of Vision

Caleb saw the Almighty in the van, leading on; the other spies saw only the dangers ahead of them. "So it is in common life. Men of unquiet vision see gigantic difficulties where the difficulties are only ordinary. Men of imperfect vision see the mountains covered with hostile forces; the true vision sees the enemy, but also beholds the hosts of the Lord. 'Let not your heart be troubled.' That was counsel for the panic-stricken. 'Believe in God; believe also in me.' That is the antidote to fear." "I have closed the door on Fear, He has lived with me far too long; If he were to break forth and reappear, I should life my eyes and look at the sky, And sing aloud, and run lightly by; He will never follow a song."

—Alice B. Adams.

The Secret of Strength

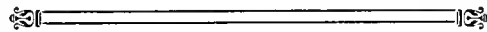
"As Matthew Henry has it, Caleb was still 'fit for business.' Marvelous old man! Effervescent with youthfulness at eighty-five! Ready to storm the stronghold of Hebron! Jubilant in prospect of driving out Anakim! Caleb has youth's strength and valor and optimism in extreme old age. It is beautiful that he ascribes it all to God. 'The Lord hath kept me alive.' So said the aged Wesley, who himself was a Caleb indeed. Godliness hath promise of the life that now is. With the Physician of physicians attending on us surely we shall be kept alive. In a thousand ways faith tends to physical youthfulness. God preserves his Calebs."

"Still God has his choice possessions, and he gives them still to the willing and obedient. They belong to those who, while others are doubting or denying his word of promise, still serve him steadfastly in all good conscience. Such a faith fears not to claim its possessions."—Sarah F. Smiley.

"Anakim" in Our Inheritance

"Some of the highest blessings are fenced about with the greatest difficulties. (1) No earthly inheritance is without its pecu-

liar disadvantages. Some of the "Anakim" which resist us in our efforts to fulfill our mission are (a) the evil in our own heart, e. g., indolence, fear, earthliness; (b) the temptations of the world, arising from bad examples, customs, distracting pleasures; (c) direct hindrance in persecution and opposition, growing out of the world's ignorance, prejudice, envy, etc. (2) Nevertheless it is best for us, as it was for Caleb, to have such an inheritance. Difficulties (a) try our faith and courage; (b) give scope for energy and devotion; (c) make the ultimate peace more blessed." (3) People sometimes think of their inheritance in the religion of Christ as one of mere peace and happiness, and forget that the cross is



"If to be clever means that I must sneer

At every honest effort to be good,
Must tear to pieces all the brave revere,
And scorn what isn't clearly understood;
If only what is rotten can be art,
Lord, keep me from the sin of being smart!

If to be clever means that I must jest

At all that men hold sacred, and disdain
The simple teachings telling what is best,
Must serve the passions for my pocket's gain;

If brilliance means an utter lack of heart,
Lord, save me from the sin of being smart!

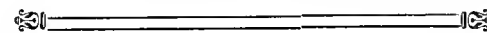
If to be clever means that I must see

All that is base and vile and call that real,

And finding honor, swear it cannot be
Because I've known some men to lie and steal;

If wit must tear all gentle worth apart,
Lord, save me from the sin of being smart!"

—Reformed Church Messenger.



there, and self-denial, and hard fighting against sin, and hard duties to perform. It is to be won, every inch of it, with marvelous divine help, but also by hard battles and persevering courage. Sin has no right there, and we must drive it out in all its forms.—Illustrated Quarterly.

How the Anakim Effect Some

There are those who hesitate on this account to take possession of their Promised Land. "Let us suppose," says Matheson, "that twelve men were divinely selected to have a preliminary vision of the Christian heaven with the object of reporting its nature to their fellow-men, the selection being made without reference to spirituality, and wholly on the ground of investigative powers. . . . It is almost certain that at the sight of the Christian heaven ten of the company would start back in dismay—not appalled by the difficulty, but appalled by the facility of getting in. For they would see there the last thing they expected to see—a life of sacrifice at the center. Whatever grapes of Eshcol they might behold, whatever gates of pearl they might gaze on, whatever streets of gold they might survey, they would always recognize behind

these objects the presence of that form they had regarded as the symbol of misery—the Cross."

In the same line of thought Dr. J. R. Miller wrote: "There are those who sigh for holiness and beauty of character, but they are not willing to pay the price. They sing, 'More holiness give me', and dream of some lofty spiritual attainment, some transfiguration, but they are not willing to endure the toils, fight the battles, and make the self-sacrifices necessary to win these celestial heights. They want a larger spiritual inheritance, but they have no thought of taking it in primeval forests which their own hands must cut down."—Ibid.

"EFFICIENCY" AND "EXTENSION"— GOOD SUNDAY SCHOOL WATCH- WORDS

Rev. H. S. Harris, Sunday School Secretary for Brazil, was recently requested to visit the city of Sao Sebastiao de Paraíso, about fourteen hours distant from Sao Paulo but in the State of Minas, and hold a Sunday school Institute for the workers in this field, in which nine years ago there were only two Christian believers. A Sunday school, however, was organized about that time and ever since it has been the chief means of evangelizing the city and surrounding towns. At the Institute just held, workers were present from the central Sunday school and from four others in nearby places, all under the general direction of the pastor at Sao Sebastiao. These five schools reported an average total attendance each Sunday of 465 and the work is growing rapidly from month to month. The two watchwords of the Sunday school movement in Brazil are "Efficiency" and "Extension" and the devotion to these ideals accounts largely for the fact that the Sunday school enrollment in Brazil has trebled during the past ten years, growing from 30 to 90,000. Institute work and teacher training classes are stressed as means of promoting efficiency and of preparing workers for numbers of "branch" schools, which nearly all the longer established Sunday schools are now seeking to maintain. The opportunities throughout Brazil are limitless for developing effective work in hundreds of centers with results such as these nine years have produced in Sao Sebastiao. The fields are ripe unto the harvest, but, alas, the laborers are so few. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

RED AND GREEN PROPHECIES

In making the annual report of the Hungary Sunday School Union, the General Secretary, J. Victor of Budapest, referred to the method used at Cegled in stimulating "on time" attendance. "Each child has a card with the picture of a bunch of grapes. Those who are punctual place a red paper disk on one of the berries, denoting that it has ripened. Those who are late get a green paper disk, showing that it will never ripen."

At the Ninth Convention of the World's Sunday School Association, held in Glasgow, June, 1924, Mr. Victor reported that there were 403 Sunday schools in Hungary with 21,970 scholars. Now there are approximately 450 schools enrolling 30,000 scholars.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Plans for the Committees

Something Simple and Just a Little Different. Try These Plans

By Rev. Robert P. Anderson

A FLOWER SOCIAL

For Flower and Social Committees

Preparations for this social will have to be made long in advance. At the beginning of summer announce to the Juniors (with the consent of the superintendent, of course) that at a certain time a flower social will be held. The Juniors are all asked to grow plants for the social. The plants will be brought in pots, and prizes will be given for the best, as in a regular flower show. The right judges must be secured to award the prizes. After the display of flowers have a regular social, with games and refreshments. Then the flower committee will take the plants to the sick or to a hospital.

A GUESSING SOCIAL

For Social Committees

The main features of this social should be different guessing games. There will be conundrums, of course. Then charades. Then the following guessing game. On a long cord, which will be strung across the room, tie fourteen paper bags. On each bag print one letter of the words, "Junior Endeavor." Inside each bag place an article that begins with the letter on the outside. Thus: Jar, Urn, Nail, Ivory, Orange, Rag, Eraser, Nuts, Doll, Elastic Apple, Vegetables, Onion, Rubber. (Other articles may be used, of course, provided they begin with the same letter that is on the outside of the bag.) The Juniors are given pencils and paper, and are asked to feel the bags and guess what is inside. The Junior that makes the most correct list gets a small prize. Play other games, besides guessing games, and, of course, serve refreshments.

MEET WITH THE YOUNG PEOPLE

For Prayer Meeting Committees

For this meeting choose a topic that the Juniors can handle easily. Then, through the superintendent, arrange to have the Juniors conduct the Senior society's meeting. The Juniors will prepare and send out the invitations. If the meeting is well advertised, and its unique character known, it will probably attract a crowd. Invite church-members as well as members of the Young People's society. Two Juniors may lead the meeting, and the Juniors should give Bible drills, challenge the Seniors to a verse-finding contest, plan special music, offer sentence prayers, and take part in the short talks. Of course the Seniors will also be called on to take their share in the meeting. This is a fine way to show the Senior society and the church people that there is real value in Junior Christian Endeavor work.

SOME PLEDGE MEETINGS

For Lookout Committees

Every Junior should memorize the pledge. But more important still, every Junior should understand the pledge. To help the Juniors to understand it, hold several pledge meetings. To make these meetings interesting try this plan. You have a large wall-pledge, of course. Take a long piece of blue ribbon (the Junior color), and fasten

one end of it to the wall above the pledge. Fasten the other end, by means of a thumb-tack, to the first clause of the pledge. Have a speaker ready to give a talk on that clause. The next night fasten the end of the ribbon to a different clause in the pledge, and have a speaker to talk on that part of it. In this way go through the pledge, explaining it carefully.

Some society may want to print one clause. The next night fasten the end of hang it on the wall while the speaker explains it. The next night a different clause would be printed on another strip of paper.

A MISSIONARY SPELL-DOWN

For Missionary Committees

Seat the members in a circle. Open the meeting with singing and prayer. Tell the Juniors that they must pay close attention to what is said in the meeting, for something is going to happen to test their memories. Testimonies or information on the subject of the meeting will then be given (perhaps read) by members assigned beforehand to do this. Then the Juniors are asked to stand, and sides are chosen. Keep them evenly balanced. Then the leader asks a question bearing on something that has been said in the meeting. If one side does not answer the question correctly, the other side tries. When a member fails to answer

(Continued on page 14)

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for November 14)

Philip, Who Carried the Torch to a Man in a Chariot. Acts 8:26-31

Once upon a time there was a young man and his name was Philip. This young man lived far across the sea in the land where Jesus used to live. In fact he lived there not long after Jesus had left this world and gone up to heaven to live. Now this young man belonged to the church at Jerusalem. There was a rather large church there and all of the members were trying to make their torches burn brightly so that other people might know about Jesus, the Light of the World, who had died to save them.

Now it happened that there were a lot of poor people who lived in Jerusalem just like there are poor people in nearly every town today. The Christians wanted to help the poor people and make them happier so they appointed some of their members to take care of them and Philip was one of the young men appointed.

Philip was glad, yes, very glad that the church asked him to help to take care of the poor for he wanted to do his work for Jesus, and he was glad whenever he found a chance to do anything. So, that is the very first thing that we know about Philip. We know that he made his Torch bright

with kindness to others. Sometimes, some of the poor people would be sick and he would take care of them. Sometimes some of them would want to come to church and would not be able to get there and Philip would go after them and take them to church so that they might worship and be happy with the rest of the people.

Now, there was another young man, named Stephen, who was also appointed to help take care of the poor. He was a good friend of Philip's and what do you think happened. Stephen was telling some people about Jesus and some wicked people found out that Stephen was teaching a lot of people and that he was becoming very well known because of the many wonderful and good things that he was doing. Then what do you think happened? These wicked people became jealous of Stephen and they took him and stoned him to death. Just think how sad that made Philip. Don't you think that he must have felt scared to keep on preaching after his good friend, Stephen, had been stoned for doing that very thing? Well, most anyone would have felt scared and most people would have quit but not Philip. Right then his Torch began to burn even brighter than ever before for some new qualities began to light it. These qualities were Faith in God and Courage.

He had so much Faith and Courage that he kept right on preaching. Then things kept getting worse and worse and one day the people of the church got to gether and decided that they would have to leave Jerusalem and preach somewhere else. You see there were people in Jerusalem that wanted to kill Philip and all the Christians, so they had to leave the city. But Philip kept right on preaching and teaching and he helped to establish some new churches. And so his Torch kept shining brighter and brighter with Kindness, and Faith and Courage.

One day after Philip had been preaching quite a long time he was out walking on his way to a new place. And as he walked along he saw a chariot being driven along the way and in the chariot there was a man and what do you think that this man was doing? He was reading his Bible. Now Philip saw that this man in the chariot was from some other country because he was not white like Philip. However, the man in the chariot seemed to be trying to understand the Bible and Philip realized that there was a big chance to help someone to be a Christian. So, Philip got in the chariot and talked to the man and told him about Jesus. Soon the man became a Christian, for Philip showed him just how Jesus had come into the world and how Jesus' Light was making the world brighter. When the man in the chariot went into his home country he told his people about Jesus.

So, Philip's Torch burned brighter and brighter for as the years passed he was always faithful to Jesus, he helped many people and the qualities of Faith and Courage shone always brightly.

Bible References

- M., Nov. 8. Divine Guidance. Ps. 23:2.
T., Nov. 9. Obedience. Acts 10:2.
W., Nov. 10. Listen to the Spirit.
John 14:26.
T., Nov. 11. Know the Bible. John 5:39.
F., Nov. 12. Preaching Jesus. 1 Cor. 1:23.
S., Nov. 13. Faith. John 3:14; 15.
Woodstock, Virginia.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Impressions from the Land of Sunshine

By W. A. Gearhart

At our National Conference several of the pastors from the churches west of the Mississippi River, prevailed upon me to attend the Mid-West and Illiokota district conferences and also to visit our churches in that part of the brotherhood. I was glad to arrange for the trip, inasmuch as I had never visited among them during the seven years that I have served as the Home Mission Secretary, excepting Waterloo, Hudson, Lanark and Milledgeville.

After a long siege of cloudy and rainy weather in the Miami Valley, it seemed good to be in a section where they have lots of sunshine. They seem to have more than their share, especially at Carleton, Nebraska, where the Mid-West conference was held and where I was so royally entertained in the home of Brother and Sister Elias Lichty. Brother Lichty says the sun shines about 90 percent of the time during the entire year. I also found an abundance of sunshine in the hearts of the many good people I was privileged to meet at both conferences and during my visit among a number of the churches. We had ideal weather also at Des Moines, Iowa, where the Illiokota conference was held.

The Garbers, Hoovers, Berkelys, Lichtys, Studebakers, Anderson, Woods, Kemp and others, helped to make my trip an enjoyable and profitable one. Brother Cone was good to me. He took me from Des Moines to Dallas Center and from there to Leon. If I were inclined to criticize any of those good friends in the West, it would be for the temptations they thrust upon me to eat too much. I met many, whose names were familiar to me as regular contributors to our National Home Mission funds. I gave my "Historical and Missionary" lecture in most of the churches I visited, and a liberal offering was made for our mission work. They had some mud in several sections, which kept some from attending, but as a rule, the attendance was very good. House was full on several occasions.

Three of the churches I visited are mission points, receiving support from the National Board, viz., Des Moines, Mulvane and Ft. Scott. Brother Kemp is pastor at Des Moines, and we found him to be one of those hustlers who sees that things do move. We really believe this comparatively young but thriving mission church, will not be many years in becoming a self-supporting congregation. They have some splendid, talented folks who are not afraid to make use of their heavenly gifts. At Mulvane, Kansas, Brother Anderson is doing good work in spite of some handicaps. I was entertained in his home and taken to several points of interest while among them for several days. We had practically all his members and friends of the church out for the lecture on Sunday night. Brother Anderson is planning for a meeting ere long in Mulvane. Our church being located several miles from this point, seems to keep some of the town folks from attending, who seem to be interested in our denomination.

At Fort Scott, we were glad to meet again with the faithful members and friends of our mission. It is about 18 months since

I was there as temporary pastor for a short period of time. Since that time industrial conditions have caused quite a number of our members to move to other cities. This, with other unfavorable conditions, has made it difficult for Brother Wood to accomplish much, so far as visible results are concerned, nevertheless, we are persuaded that a good and substantial foundation has been laid during the past year, upon which we hope to have built a strong, self-supporting congregation by and by.

The District Conferences

Personally, I was very favorably impressed with the attendance and interest at both conferences. Considering the small number of churches in these districts, and the distance some delegates must go, their attendance was better than we have here in our Ohio district, where we have several times the number of churches they have. This was the first time for many years that I was unable to attend our own district conference, but I was glad to be able to attend the two west of the Mississippi River. I enjoyed the trip immensely, but I am glad to be back home again in the good old Miami Valley.

Dayton, Ohio.

Argentina---Laboulaye

On account of special hindrances in Laboulaye our mission has had a hard struggle to have a show of success, measured by attendance and number of converts, but on account of the importance of the place as a strategic center we have persevered in sustaining it, and now we are rejoicing in seeing a growing interest and are confirmed in the belief that it will some day be a strong mission. The following is the translation of part of a letter from Brother Istueta, the pastor there.

"Last Tuesday I held a meeting in Leguizamon with an attendance of more than forty. Monday and Tuesday of this week we held meetings in Villa Rossi with an attendance of nearly fifty. A poor woman to whom I sold a Bible nearly three years ago, came to me so penitent on account of her sins that she wept and confessed all her life. After prayer with her she accepted the assurance of salvation and wept more for joy than before she wept for sorrow.

Here in Laboulaye there is now good interest. The meetings vary from 30 to 50 and the Sunday school from 30 to 40 in the morning and from 40 to 50 in the afternoon. Last week after returning from Leguizamon we had a meeting in our home, Friday evening another in the home of Brother Perez and Saturday evening another in the home of Sister Garcia. Thus we have meetings every night in the week except Wednesday, and three on Sunday. Next week I expect to go to Buchardo Monday and Tuesday instead of Leguizamon."

With love in Christ,

Juan Istueta.

These visits to neighboring towns are made possible by the Ford donated for the use of Brother Istueta. He is making good use of it and will in due time reap the rich

harvest of his abundant sowing. I will write more of our work here and in other places in my next.

C. F. YODER.

Rio Cuarto, October 7, 1926.

GRACE VS. "GRANDFATHER"

Representatives of the Church Missionary Society point out that paganism in many parts of Africa is doomed, but that the African is faced by the perils of materialism. His greatest need is an education dominated by Christian ideals and permeated with the spirit of Christianity. The "Church Missionary Outlook" for April states that at least thirty men and twenty women recruits are needed immediately for the rapidly developing C. M. S. missions in Africa. All these could be supported by governmental grants or local funds without any additional charge on the Society's budget, beyond that for training. The urgency of the call from Africa can hardly be overstated. For some years the Bishop and other experienced missionaries have warned the church at home that all was not well in Uganda, and that the story which has been one of the glories of missionary history might easily become a tragedy. As some of the Baganda have put it: "Grace has come into the heart, but grandfather is still in the bones," and the result is often a condition such as grieved St. Paul in Corinth.

SURPRISING GIFTS FROM CONVERTS

The Qua Iboe Mission, which has its headquarters in Belfast and its work in West Africa, undertook a mission in the swampy district extending south of the Niger delta in 1887, Mr. S. A. Bill being the pioneer. He is still alive and has not returned for furlough since 1918. They have been gathering a very gracious harvest of souls, 2,785 being baptized last year. The outstanding feature of the work is the developing of the grace of giving. Years ago the secretary at home became convinced that the method of supporting native workers from the funds of the society was wrong and he pleaded with the missionaries that they insist on the support of their pastors, evangelists and school teachers coming from native gifts. Their reply was that their converts were too poor. But the secretary at home was insistent that the subsidizing principle was wrong, and at last the missionaries agreed to give it a trial. The result has been remarkable, and a surprise at first to the missionaries themselves. Last year the native Christians in West Africa contributed about \$65,000, while the total income of the Mission at home was a little under \$53,000.

That wisdom which is from above is without hypocrisy. It has no disguises or deceptions. It can not fall in with those managements which the world counts wise, which are crafty and guileful; but it is sincere and open, steady and uniform, and consistent with itself. O that you and I may always be guided by such wisdom as this; that, with Paul, we may be able to say, "Not with fleshy wisdom, but in simplicity and godly sincerity, by the grace of God, we have our conversation."—Matthew Henry.

NEWS FROM THE FIELD

CARLETON, NEBRASKA

The first item of news since my last report to the Brethren Evangelist, I find is our vacation. This covered a period of five weeks and 3200 miles. The five weeks may seem somewhat long, but it was on this wise. Twelve days on the road, seven at National Conference, and the remainder visiting with relatives and friends in the east.

Leaving Carleton, Tuesday, July 27 we motored south into Kansas until we reached the US 40, better known farther east as The National Highway. Here we turned east and headed for Winchester, Virginia, reaching our destination in time for supper Saturday evening.

The next two weeks were spent in the beautiful Shenandoah Valley, visiting relatives and friends, also some of the public gatherings of that section. Here we were privileged to greet again many that we had ministered to during our four years' sojourn in the Valley.

From here we motored northeast up Harper's Ferry into Maryland. Here we visited the Brandenburgs at Linwood and also called to say at least Hello to a few others in and around Linwood and Union Bridge. I should have stated earlier that as we were going through Ohio, one night and a few hours the next morning were spent in the hospitable home of Rev. and Mrs. W. E. Ronk.

Owing to the wet weather and our desire to return home by a different route, from Linwood we drove north to Gettysburg and returned on the Lincoln Highway, stopping off at Winona Lake for the National Conference.

Upon our return home, my wife joined me in saying that we were very thankful for the vacation, the Conference, and the trip. Now that we were home safe and sound, not having had a bit of trouble on the way, we were ready for work. And work was waiting. Promotion Day was fittingly observed Rally Day was staged in spirit rather than in form, and while the weather that day was not so favorable, our people have been rallying since. The next was the entertaining of our District Conference of the Mid-West district. Inasmuch as the Secretary has or will give you a detailed report, I will close by saying that a fine fellowship was enjoyed by all, and I believe all returned home grateful for the encouragement received.

C. R. KOONTZ.

FALLS CITY, NEBRASKA

This report has been somewhat delayed on account of the busy days that follow the pastor's vacation. There are a few folks of the opinion that a pastor should never have a vacation. The writer was told by another pastor who did not take a vacation that the devil never took a vacation. That is very true and we should constantly be on guard, but there are other ways to combat Satanic influence that to deny the nerve-racked pastor a rest which every pastor deserves, if he is worth having at all. Those who find fault should for one month step into the place of their pastor, feel the responsibility and do the work and they would forever be cured of the malady, fault-finding, which afflicts some well-meaning but uninformed church members. We feel grateful to our people for granting us the vacation and I am certain that all are well

satisfied by having their pastor return with renewed energy and spirit. I thank my people for granting me this vacation. I may have used the time of my vacation differently than may have been suspected, but the pastor is well satisfied that it was thus spent.

Before leaving some of my dear brethren and friends of Virginia, when coming to the Mid-West, I promised them that I would return and hold meetings for them some time when opportunity afforded. Plans matured and immediately upon the beginning of my vacation, I set my face Southeastward and landed in the growing little city of Roanoke. I was met at the depot by some of the brethren and sisters of the Garden City church. The evening of our arrival, we began a two week's meeting. From the very first evening, we had splendid audiences of young people for the most part. This was an inspiration for today young people graduate, through example and attitude of too many parents, from the church at an early age. We continued with them two weeks, battling with muddy roads, indifference on the part of some, sickness in others and the devil in all his strength, but with a fine interest and spirit. Six young girls from two new families made the good confession. Before leaving we went to the creek, and there in running water amidst the beauty of nature, they were buried with Christ in baptism. Brother Dunahoo still serves this congregation as pastor. He is faithful to Brethrenism and sacrifices to serve these people. He could not be with us much, which we regretted but we knew he was praying for us and that encouraged. The people bestowed upon the weary evangelist the courtesy of the Southern hospitality to the extent that it was difficult to say "good-bye." Our home was with Brother and Sister Perdue, who made us feel at home with them. May God bless these people at Garden City. They have a bright future with careful leading and consecrated work.

From Garden City we went to Mountain View, where Brother J. E. Patterson is pastor. This was our third meeting with the church at this place, so needed no introduction. We were with these people nearly two weeks. It has been a period of three years since last working with these fine people of th Valley. During this time, considerable change was wrought. Many who were active in the work three years ago are now living elsewhere and those who moved into the community are not of Brethren faith. So the result is simply this that the flourishing school and church has decreased in numbers. We state in numbers for this is what happened; in the matter of zeal and spirit the faithful ones are there to labor on. The school as I remember it is scarcely more than half as large as it formerly was. But I noticed an intense earnestness and that they are doing good work. Numbers, much as we desire them, are not always the indication of effective work. Brother Patterson is a man of the spirit and serves faithfully. The condition which effects the status of the community is beyond the power of any pastor. But with this situation, we proclaimed the Word of God in our weak way with a fine interest and many were the expressions of appreciation which were given by those attending the meetings. There are other matters than the above which also tended to keep away those who

might have been reached: the Church of the Brethren, just a few miles away had at the same time a tent meeting with a strong evangelist and Gospel singer; this attracted some who would have attended; another fact, that today is telling on church attendance generally, is the presence of the goddess, pleasure; a swimming pool with the attending attractions has been built within several miles of the church, and consequently some who should be at services are serving the goddess. So we had no confessions here, but feel that the meeting was worthwhile and the folks seemed satisfied. I enjoyed the fellowship and hospitality of the different homes and shall always remember with keen pleasure the good people whom we love. I am hoping that the swing back will again bring numbers into active service here with the faithful ones remaining. I received splendid offerings at both places which we gratefully received as an expression of their appreciation of our humble services. The meetings, with the fellowship of these people and the atmosphere helped the writer and we came back to our people refreshed in body and soul.

On our way to Winona, we stopped just to "look in" at old Berlin. How happy those folks are with their beautiful new church building! And the writer also rejoices with them for that is our HOME church we are proud of the building and the people. May God bless them! Here, we met our better half, who was sojourning with relatives and friends. Together, we journeyed to beautiful Winona to attend Board meetings and our own General Conference. Returning home after the conference, we assumed the task which is ours and have been busy since then. The first was planning and getting ready for Rally Day. It was a splendid success everything considered. We have had rain every Sunday for seven successive ones. But we forged right ahead. Our fall communion service was held last Sunday evening with a fairly good attendance and the usual fine fraternal spirit prevailed. The Sunday school was reorganized with Brother J. G. Dodds as superintendent with a corps of assistants that mean business and we are hoping for one of the best years we have had. We rejoice in the splendid reports from our brethren and ask an interest in behalf of our work here with these fine people.

A. B. COVER.

HEBREWS 11:24-26

"He esteemed the reproach of Christ"—put that in one hand; "Greater than the treasures of Egypt"—put that in the other hand. He esteemed reproach, contumely, contempt, derision plus right, more than all the treasures of Egypt plus unrighteousness. He did not mind a scar; some scars are ornaments. Is there a more splendid word in all the supremely splendid Epistles of St. Paul than "I bear about my body the marks of the Lord Jesus"? "Do you see that?" he said; "I was stoned there;" and I think he pulled up his sleeve and said: "Do you see that? It is the mark of the scourge. If you could only see my back; I bear in my body the marks of the Lord Jesus;" he exhibited them as some men parade their degrees. His scars were his crown. So Moses refused, he turned his back upon majesty; he chose, he preferred oppression and weakness.—"Great Texts."

"DIED OF PRELIMINARIES"

By Bishop George A. Miller

I wonder how they will start a meeting in heaven! Will they do it always the same way? If not, a lot of preachers are going to have a hard time.

Night after night, hope springs afresh in the human heart, burning with a message and a chance to speak it to waiting audiences. Ask any missionary or other special speaker. I hopefully approach the pastor, "May we not make the introduction very brief tonight, brother?" I suggest.

"Certainly, certainly."

And then he waits fifteen minutes to be sure they are all there, sings three hymns to give the stragglers a chance, has a long prayer, a responsive reading, a solo, and an introductory address. Forty-five minutes gone, a week-night audience weary and longing for home, a message discounted fifty percent before the first word is uttered. I implored a pastor at a Sunday evening meeting to please, please make it short, I really had something to say. Certainly he would make it short, but it took him fifty-five minutes to do so, and when I arose the people were beginning to go out. I wanted to myself. "Not many came at night," he said. I should think not.

I remember how when a young pastor, occasional lecturers expressed profuse gratitude for opportunity to begin after preliminaries that never occupied more than five minutes. I have come to understand it since I have become the victim of the pastor's propensity for form.

I have hinted, requested, begged, and implored, I have felt like locking the preacher in the parsonage and taking charge myself, but to no purpose. It has to be done. And tonight I will hopefully ask the brother if he can't make it short, and he will cheerfully promise to do so, and then use up a half hour of my time.

Some time I will find somewhere a man who can really put across a short preliminary, and I will mention him most favorably to Saint Peter, if I ever get a chance, after the preliminaries are over.—The Western Christian Advocate.

Plans for Committees

(Continued from page 11)

correctly he or she sits down and is out of the game. The Juniors will like this plan, which may be tried more than once, with different subjects, of course.

SAVE-A-LIFE SUNSHINE

For Sunshine Committees

This year the first Sunday in December is Golden Rule Sunday for the Near East Relief (151 Fifth Avenue, New York City). Write to Near East Relief for literature telling about it and suggesting ways in which you may help. Make it Golden Rule Sunday in your society. Set a goal to raise on that day at least \$5 for the Near East Relief, if your pastor and superintendent approve of this suggestion. \$5 will save the life of some boy or girl in Bible lands. Do this as a part of your Christmas work. Usually Juniors will help to raise money for their gifts by self-denial—denying themselves, for example, candy and ice creams for a week. Perhaps the pastor may want you to use the money for some other good cause. If so, carry out the plan of self-denial and follow the pastor's suggestions.—Junior C. E. World.

MINUTES OF THE PENNSYLVANIA DISTRICT CONFERENCE, HELD AT BERLIN, OCTOBER 4-7, 1926

The 38th annual conference of the churches of the Pennsylvania District of the Brethren church was held at Berlin during the week of October 4-7. Here Brother W. C. Benshoff, ministers to the brethren in a fine new church edifice, amply and conveniently appointed for the needs of the entire church. Brother Benshoff made a very efficient host, and was ably seconded by his good people. The entertainment during the entire conference was of the typical Somerset county style, and those who shared it will but hope that some time again they may share the hospitality of these good people in another district gathering.

The attendance at the conference was very good, though not all the congregations were represented, neither were all the active pastors present at the gathering. The report of the credential committee showed a total of 34 ministerial delegates, 95 lay delegates, and a grand total of 129 credentials presented at the conference. Of course that does not represent the actual attendance at the conference. The conference was in fact one of the best attended—and most faithfully attended by the delegates—of the many district conferences which have been held in Pennsylvania.

Following a custom of the district, inaugurated several years ago, the executive committee had secured the services of Professor Alva J. McClain, of Ashland College, to deliver a series of Bible lectures. And true to his reputation, Brother McClain met the highest expectations of the brethren, delivering a group of four lectures which were especially welcome to the delegates because they dealt with topics which were not academic, but such as are the natural expression of the human desire to know more and more of God's will. Brother McClain will find a sincere welcome at the Pennsylvania conferences at any time he wishes to attend.

The report of Brother Albert Trent as secretary of the Pennsylvania District Mission Board was characterized by several interesting points. Brother Trent called attention to the fact that it was at the annual conference of the District at Berlin in 1905 that the conference authorized the District Mission Board to prepare and present before the close of the conference a budget covering an annual apportionment for Missions of \$1,000.00. Up to that time the amount requested from each member for missions had been twenty-five cents per member. The Board recommended an advance to thirty-five cents per member. The recommendation was passed, but not by a unanimous vote. The next year the Board received only \$669.68, which was somewhat short of the \$1,000.00 asked. However the missionary gift of the district continued to increase until at the conference at Conemaugh in 1915 the amount as received during the preceding year was \$1,250.00. But with this amount it was realized that it was too small to meet the requests of the brethren at many places for help, and so a motion prevailed to increase the apportionment to 50 cents per member. During the next year the receipts of the Board ran up to \$1,725.04 indicating the approval of the district of the work being done by the Mission Board. 50 cents per member has been the apportionment for Missions in the district since 1915. Brother Trent's report showed receipts for the year of \$2,749.84, and a balance from the year preceding of

\$2,071.36, making the total funds for the year \$4,821.20. The expenditures during the conference year were \$2,489.49, leaving a balance in the treasury of \$2,331.71 with which to begin the new year's work. Each year a larger number of the congregations have been contributing to the resources of the Board, until this year but ten of the forty-two churches on the Board's list failed to contribute—and maybe some of them will be shamed into giving even yet. The Board gives support at eight different points in the district.

Two very able Missionary addresses were given during the sessions of the conference by Brethren Chas. H. Ashman on "Five Missionary Hows", and by W. C. Benshoff on "Strengthening the Home Base." No doubt the presence of Brother Clarence L. Sickles from South America during the sessions of the entire conference helped to make the missionary spirit of the gathering more pronounced. Brother Sickles gave his stereopticon lecture on the opening evening of the conference and spoke on Thursday afternoon on "The Needs and Problems of our South American Field." Brother Sickles won his way into the confidence of the delegates, and will doubtless find a warm welcome as he visits among the churches of the district in the months to come.

The sessions of the W. M. S. were well attended, and real interest was manifested among the women in the work accomplished during the past year. While the delegated attendance was not so large, the attendance at the sessions of the Society was good. The report of the secretary-treasurer showed a total of \$700.69 handled during the year. These funds were gathered by twenty-four societies. Of this number the entire twenty-four contributed dues, while twenty-one contributed toward the African Mission Fund to which the Pennsylvania societies have pledged \$350.00. The new officers for the ensuing year are: President, Mrs. Clark White, Berlin; vice president, Mrs. W. C. Benshoff, Berlin; secretary-treasurer, Mrs. Dyoll Belote, Johnstown. The women of the district W. M. S. were assisted quite materially in their deliberations by the presence of Miss Gertrude Leedy, General Secretary of the National W. M. S. who is also making a tour of the churches of the district in the interests of the work of the W. M. S.

Several profitable sessions of the district Ministerial Association were held during the conference, with some interesting papers and discussions. Action was taken looking toward the starting of a reading circle among the dominies, and several valuable suggestions were given the executive committee concerning books that will prove valuable helps to the ministers.

While the Ministerial Association and the W. M. S. were busy in their simultaneous sessions the Sisterhood Girls were also planning for the work they are trying to promulgate. Decision was reached among the delegates at the S. M. M. sessions to attempt to raise \$5,000.00 as a contribution toward Ashland College endowment, during the coming year. A big task, but a worthy one.

The interests of the Brethren Publishing Company were presented before the delegates by Brother Quinter M. Lyon, editor of the Sunday School literature of the Brethren church. For the presentation of the plans for gathering the needed increased Endowment for Ashland College, Dr. W. S. Bell, Endowment Secretary, appeared before the assembly, and in his characteristically original and forceful man-

ner laid the claims of the College heavily upon the hearts of his hearers. Brother Bell asserted that the churches visited thus far in Pennsylvania have responded heartily to his appeals, and declared it as his belief that he will be able to raise the first hundred thousand dollars in Pennsylvania.

At the Christian Endeavor session on Wednesday afternoon a report of the State C. E. Convention at Hershey in July was given by Robert Ashman. The aims and plans of the Quiet Hour department of the Christian Endeavor movement were explained to the assembly by Dyoll Belote, who is superintendent of the Quiet Hour department of the Pennsylvania Christian Endeavor Union. As a result of the brief explanation and in response to an appeal for signers to the Quiet Hour pledge, twenty-two signified their intention of endeavoring to lead a more deeply devotional and prayerful life by signing the pledge cards which were distributed. Brother C. E. Kolb who is now General Secretary of the Pennsylvania State Christian Endeavor Union, also spoke at this session, presenting the goals and plans of the great State Union. Explanation was also made at this session concerning an offer from the District Meeting of the Church of the Brethren for Western Pennsylvania for the use of Camp Harmony, a recreational and Training School center. Camp Harmony is located near Johnstown and has accommodations for about one hundred and fifty young people. The offer was referred to a committee for consideration and report at a later session. The C. E. Session was presided over by Brother J. L. Gingrich, president of the District C. E. Union.

On Tuesday afternoon the Sunday School interests of the district were considered. "Attendance Campaigns and Spiritual Progress" was discussed by H. W. Darr; "Home Extension Work," by Dyoll Belote; and "Better and Bigger Sunday Schools" by Quinter M. Lyon. Following the addresses three divisional conferences were held, the Children's Division conference being led by Mrs. H. M. Cook, of Meyersdale; the Young People's Division led by Mrs. John H. Glessner, of Berlin; and the Adult division led by A. L. Lynn of Pittsburgh. All the conferences were well attended and lively interest was manifested in the problems of each. The Sunday school session was presided over by Prof. A. B. Cober, of Berlin, Chairman of the District Sunday School Board.

The music of the conference was led by Brethren W. C. Benshoff and E. F. Byers. Special numbers of music were rendered at the various sessions, some of the numbers being furnished by local talent and some by various delegates. On Tuesday evening the choir of the Uniontown church attended in a body and gave a special number of song. The participation of the delegates in the singing was very hearty and sincere.

No interest of the denomination was forgotten in the makeup of the program. On the subject of Evangelism R. Paul Miller gave a very excellent address, while the Benevolent interests of the church and district were discussed by A. L. Lynn.

The Memorial Service, planned to be held at the grave of H. R. Holsinger on Wednesday afternoon was not as well attended as it would doubtless have been if the weather had not turned inclement and cool. Because of this fact the service was more brief than originally planned. Tributes were delivered by Dr. W. S. Bell and others at this service.

The business of the conference was

handled with precision and dispatch. Moderator Ashman directed the transaction of matters of business with fairness and with celerity. Brethren W. C. Benshoff, A. L. Lynn, and W. A. Steffler served as committee on credentials.

The report of the statistician showed some interesting facts. Of the 41 congregations in the district 38 made report to the statistician. These reports showed a net gain in the membership in the churches of the district of 253, and a grand total membership of 4,805. 28 revivals were held among the churches of this district during the past year. 34 congregations have church houses and 11 have parsonages. The 34 church buildings have a total valuation of \$565,700.00, while the parsonages represent an investment of \$60,000.00. During the period covered by the statistician's re-

port the ministers of the district received a total of \$34,080.98. For the evangelistic efforts of the period \$3,175.54 were expended. For current expenses \$17,940.45 were paid out, and \$26,818.37 for improvements. For District Missions the district contributed \$1,731.50 for the period while to National Home Missions \$2,205.60 were given. To the cause of Foreign Missions the membership of the district gave \$5,045.09; to the Superannuated Ministers' Fund \$826.27; to the Brethren Home \$471.05; To Ashland College was given the sum of \$727.04; to the Brethren Publishing Company \$507.40. For calls not strictly denominational the district expended \$14,118.54; while for all purposes the grand total of \$106,702.97 was contributed.

Brethren M. A. Witter, A. L. Lynn, W. C. Benshoff, J. L. Gingrich, and R. Paul Mil-

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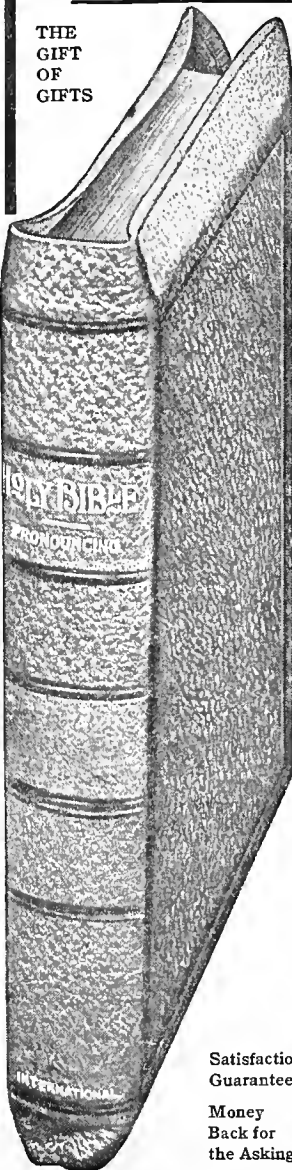
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and of Ar'pad? where are the gods of
Seph-ar-va'im, He'nà, and I'vah?
have they delivered Sâ-mâ'ri-à out of
mine hand?

35 Who are they among all the gods
of the countries, that have delivered

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ler served as the Committee on committees.

The Ministerial Examining Board gave a verbal report showing no calls to have been received for their services during the year.

In the Moderator's address on "The Care of all the Churches" recommendation was made that a committee of five, three clergy and two laymen, be appointed, whose duty it shall be to make a thorough survey of the district relative to the problem of the pastorless churches, such committee to report back to the Conference of 1927. Provision was made that the expenses incident to the carrying out of the work of this committee shall be paid from the conference treasury. To place on this committee the Committee on Committees nominated the following who were duly elected by the conference: Dyoll Belote, W. C. Benshoff, W. A. Steffler, Albert Trent, Ira Wilcox.

Another recommendation from the Moderator's address which was adopted by the conference was that the per capita apportionment for District Missions be increased from fifty to sixty-five cents, the same to go into effect with the close of the conference of 1926.

A third recommendation from the Moderator's address was that the Board of Appeals shall be abolished, and that the duties heretofore delegated to the Board of Appeals be henceforth vested in the Board of Evangelists, in addition to those already enumerated in The Manual of Procedure. This recommendation was also adopted.

A motion was adopted that the entire Manual of Procedure be printed in connection with the Pennsylvania Conference Rules and By-Laws. Authorization was also given for the printing of a new edition of the Conference Rules and By-Laws. For the carrying out of this latter motion the committee on Committees named Dyoll Belote and Charles H. Ashman, who were by conference elected to perform the task named.

The balloting for conference officers resulted in the election of the following to serve in the several capacities for the ensuing year: Moderator, M. A. Witter; Vice Moderator, Herman Koontz; Secretary, Wm. A. Steffler; Treasurer, D. C. White; Statistician, E. F. Byers.

The conference secretary was instructed to convey by letter the thanks of the Conference to Brother Norman Statler for his years of faithful service as a member of the District Mission Board, and to request him to reconsider his resignation which he had presented to the Conference by letter and remain as a member of the Board.

The nominations of the Committee on Committees, other than those already named, were elected by vote of the delegates, and were as follows: Member Ministerial Examining Board, Chas. H. Ashman; Credential Committee, J. L. Gingrich, Ed Pritchard, A. L. Lynn; Delegates at Large to National Conference: A. D. Gnagey, Dyoll Belote; District Evangelists: Eastern District—M. A. Witter; East Central District—Chas. H. Ashman; West Central District, W. C. Benshoff, J. L. Gingrich; Western District, A. L. Lynn, Herman Koontz. Nominee for Ashland College Trustee, Chas. H. Ashman; Committee on Resolutions, W. S. Crick, Dessie M. Hollinger, A. R. Staley; District Sunday School Board, A. B. Cober, chairman, Albert Trent, A. D. Gnagey; District Christian Endeavor Union Officers: President, J. L. Gingrich; Vice President, W. A. Steffler; Secretary-Treasurer, Mrs. Walter Johnson; Field Secretary, Thomas Hammers; Pastoral Advisors—Dyoll Belote, A. L. Lynn. As members of the National

Conference Executive Committee for 1927 the following were chosen: W. C. Benshoff, M. A. Witter, Mrs. D. C. White and Dyoll Belote were named as Members at Large on the District Conference Executive Committee.

An invitation came from the First Brethren church (Tenth and Dauphin streets) of Philadelphia, to hold the conference of 1927 with their congregation. The invitation was unanimously accepted for the first full week in October.

D. C. White, conference treasurer, gave his report as follows:

Balance in treasury Oct. 4, 1926 ..	\$548.35
Delegate fees—Conference 1926 ..	217.00
Collections taken during conference	84.51
	<hr/> \$859.86

Expenditures for Conference 1926	\$157.86
	<hr/> \$701.99

Balance in treasury Oct. 7, 1926 ..	\$692.52
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The committee appointed to bring recommendations concerning the proposal of the Church of the Brethren to share in the use of Camp Harmony for recreational and educational training of the young people of the district recommended a favorable consideration of the offer and that the executive officers of the District Christian Endeavor Union, of the District S. M. M., of the District Sunday School Board and of the conference itself be constituted a committee to investigate and negotiate for the use of the Camp for a term of two weeks at some agreeable time during the summer of 1927. The recommendation also carried the proviso that the District Conference shall underwrite the expenses for the first year, if the plan is found practicable and advisable.

The report of the Resolutions committee was given by W. S. Crick, chairman of the committee, and read as follows:

WHEREAS, in the providence of a loving Heavenly Father, our lives have been spared and occasion and opportunity provided for our coming together again for this the thirty-eighth annual sessions of the Pennsylvania District Conference of the Brethren church, and,

WHEREAS, because of having yielded ourselves in measure to the leading of the Holy Spirit, we have had cause for rejoicing in progress attained, and having committed ourselves to programs of greater growth and deeper consecration, be it

RESOLVED 1, That we acknowledge with gratitude the inspiration that has come to us through meeting in this place peculiarly sacred to Brethren people, and standing on ground hallowed by the tomb of Elder Henry R. Holsinger.

RESOLVED 2, That we thank all the speakers of this conference program, especially Prof. A. J. McClain and Elder C. L. Sickle, for the broader vision, better understanding and deeper consecration that we have because of their messages.

RESOLVED 3, That we pledge the churches of this district to a continued cooperation in the Ashland College Endowment Campaign being promoted by Dr. W. S. Bell, and increasing loyalty to our educational interests.

RESOLVED 4, That we give tangible and multiplying evidence of our realization of the church's commission to preach and teach the Gospel by making greater personal sacrifices to promote our home and Foreign missionary activities, and by utilizing the literature provided by our Publishing House.

RESOLVED 5, That we recognize the splendid work being done by the women's organizations of our brotherhood, in emphasizing Tithing and the Family Altar, and

that we earnestly seek to obey the admonition of the Apostle Paul when he said, "Help those women."

RESOLVED 6, That we urge all the members of this conference to dedicate themselves anew to the defense of those fundamental tenets of our faith known as "non-resistance" and "total abstinence," avail themselves of the privilege of citizenship, and vote for men and measures that will consistently promote the cause of peace and sobriety.

RESOLVED 7, That we heed the appeals of the Holy Spirit and honestly study and practice the grace of stewardship that the program of our District Mission Board may be carried to a successful completion, and the Benevolent causes of our brotherhood be amply financed.

RESOLVED 8, That we express our appreciation of the splendid entertainment afforded us by the hospitable membership of the Berlin Brethren church, and assure them of our enjoyment resulting from their labors.

Respectfully and prayerfully submitted,
W. S. CRICK,
DESSIE M. HOLLINGER,
AUSTIN S. STALEY.

The sessions of the conference were brought to a close with a sermon by Herman Koontz, and the rendering of a Missionary Pageant by the S. M. M. girls of the Berlin church. Repeated comment was made of the very fine spirit which permeated every session of the gathering, and all went to their fields of labor with the conviction that it was "good for us to have been there." "The end of the convention is the beginning of effort" to make the year to come more praiseworthy, more fruitful, more blessed than the last.

Signed,
CHAS. H. ASHMAN, Moderator.
DYOLL BELOTE, Secretary.

FIRST NOTICE

GREAT YEARS IN THE NATION'S HISTORY

Interesting things have happened in 1926. Commander Byrd in a Fokker airplane, circled the North Pole. Photographs taken in Europe were transmitted on radio waves to America, and published in newspapers a few hours later. Gertrude Ederle, daughter of a New York butcher, swam the English Channel one hour faster than any of the five men who had ever swum it before. Is anything interesting going to happen in 1927?

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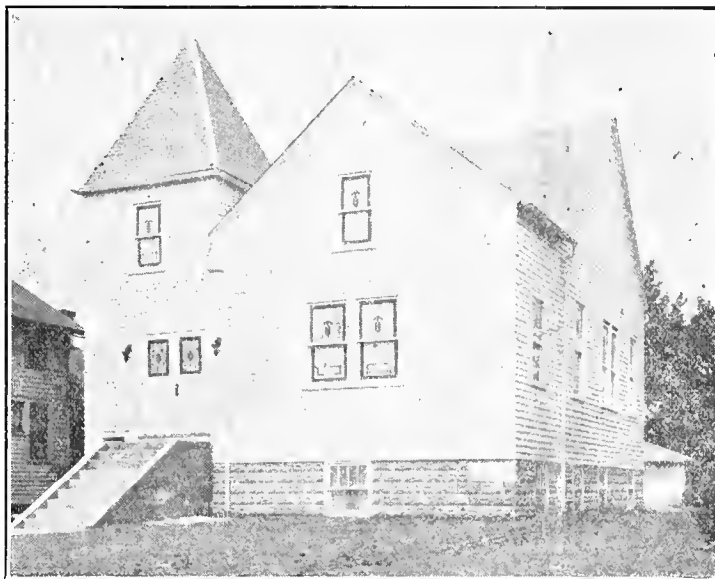
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1926

The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



THE NEW MISSION CHURCH

Fort Wayne, Indiana

REV. J. L. KIMMEL, Pastor

(See Article in News Department)



**We are Challenged by Many Such Opportunities
For the Building of Brethren Churches
But Progress Awaits the Consecration of Wealth**

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

A Warning to the Churches

The election is over and it still remains evident that the country is overwhelmingly dry and that what the wets have been trying to persuade us was a sweeping turn of the tide in favor of liberalizing the Volstead act was in reality only the demonstration of a noisy minority. But the dry forces, and especially the churches, should not take too much comfort in that fact. There is a ringing warning throughout the land, telling of danger in allowing these demonstrations of wet sentiment to go on unchallenged and unmatched by effective counter efforts for the extending and fortifying of dry convictions. And that is just what we have done. We have made the two-fold mistake of minimizing the noisy efforts of the wets to persuade the people that there was a demand for a revision of the Prohibition enforcement act, and of failing to take adequate measures to counteract that influence and to build up the popular mind in the conviction that the liquor traffic is just as evil and nefarious as it ever was. And the result of this letting down of really earnest temperance effort is beginning to be manifest.

This is not saying that the Prohibition policy as such has failed or is likely to fail. It is sound as a policy and as a program it is proving remarkably successful, and, taking the country over, it has accomplished wonderful results. Nevertheless it has succeeded only to the extent that it has been supported by active public sentiment, and it will persist only to that extent. That sentiment was maintained active and powerful by every right means possible up until and through the war days. But when the reality and magnitude of the accomplishment of national prohibition began to dawn upon the church's consciousness, it experienced a feeling that "Now the job is done", and it loosened its grip upon the many instruments in hand for the focusing and strengthening of sentiment. Since then church people have largely depended on the force of the sentiment previously generated. But like a storage battery, it is beginning to run down, and unless there is very intensive and widespread effort put forth to keep the people educated to the fact of the poisoning and wrecking influence of intoxicating liquors, the unrelenting propaganda of the wets is going to weaken, or frighten, or deceive a sufficient number of the people who are now dry to bring about a practical nullification of Prohibition in many states.

The liquor traffic never was and is not now a modest, sensitive little creature that will betake itself away and hide its face in shame when it is told that its presence is not wanted. It is bold,

brazen and strong. Though outlawed, it refuses to be exterminated. It clings to its evil existence with the stubbornness of the proverbial cat with its nine lives, and fights with the viciousness of the tiger. We struck it a stunning blow when we outlawed it, but when the churches practically ceased the struggle, thinking the enemy dead, it was soon revived and was fighting for its life more fiercely than ever. And the battle that it is putting up for an existence is not to be pooh-poohed. The forces of righteousness never put on a more intensive and nation-wide campaign of propaganda in the days of their most vigorous efforts than the liquor interests are at this very moment. Their plans are most wisely and thoroughly laid, their organization most extensively and minutely effected and the campaign strongly financed. Such vigorous and persistent efforts cannot but accomplish disastrous inroads on Prohibition conviction and morale, if the dry forces do not take energetic measures to counteract their influence.

And the first indications of such inroads are already in evidence, a fact which the dry secular press is beginning to point out to us, as witness the Cleveland Plain Dealer's statement in calling for a revival of temperance education:

New York, voting on a resolution urging congress to modify the Volstead act, returned a wet majority of something like 1,200,000. Illinois was at least 200,000 wet on practically the same proposal. Wisconsin voted 2-to-1 in favor of a 2.75 alcoholic content for beer. Nevada gave a similar majority in favor of calling a convention to modify the eighteenth amendment. Montana repealed its state enforcement code. In Colorado, California and Missouri the dries carried the day.

"The American Issue", realizing the folly of this relaxation of educational effort, and stressing the importance of a reviving of intensive temperance education, said in part:

The dries of the country may as well face the necessity for a systematic, nation-wide campaign of education against the evils of liquor, illegal as well as legal. . . .

It was agitation and education extending over long years which made prohibition possible. Continued agitation and education is necessary to make prohibition effective.

When the Eighteenth Amendment and enforcement law were secured, educational work slumped and attention was directed to the problem of enforcement. **THE EDUCATIONAL WORK SHOULD HAVE BEEN CARRIED ON WITHOUT INTERMISSION OR DIMINUTION.**

Public sentiment was built up through education. The multiplied evils of the traffic were made plain to every thinking man and woman. As a result 33 states were made dry by constitutional amendments and statutory laws, and then the Eighteenth Amendment was submitted and ratified. **SYSTEMATIC AND CONTINUED EDUCATION DID THE WORK.**

But when the dries loosed their efforts in these directions, wet organizations and wet newspapers began the work of undermining and destroying the dry sentiment which had been built up through the years.

Wets went on the theory that what the dries accomplished in a constructive way could be undone in a destructive way. They believed the people would forget the saloon and all it stood for. Never has the United States witnessed such a flood of propaganda as the wets have turned loose during the past two years. **THE DELUGE IS GREATER NOW THAN AT ANY TIME SINCE PROHIBITION HAS BEEN IN OPERATION.**

This campaign of the wets could not possibly have been nearly so effective if the churches had not let down in their educational efforts in behalf of temperance. Premier Ferguson of Canada has also placed his finger upon this point of weakness. Ontario is to vote in general election on December 1, and Prohibition seems to be the chief issue. Judging by election figures dry sentiment has fallen off in the province rapidly in recent years and this conservative leader asks why it is, and then adds:

Does this changed condition not prove that there has been a lamentable falling off of temperance education and effort? Is it not a fact that . . . there has been little or no attempt to educate public opinion upon this important subject? Has the (temperance) act not lost public support because those interested in the cause of temperance have practically abandoned their work during the past seven years? . . . Our course has not been to advise and enlighten people but to coerce them by penalties and prison terms.

In line with this complaint the Cleveland Plain Dealer says,

Prohibition came in the United States as a result of education. It may be lost by neglecting education and trying to substitute therefor the coercion of law.

We do not believe there should be a relaxing of effort at law-enforcement, but we are convinced that increasing difficulty will be experienced with the enforcement of Prohibition until there is a

renewal of intensive effort at temperance education. Public sentiment must be refreshed in its conviction of the damning influence of the liquor traffic and also be marshalled and enthused for the enforcement of law, or we are headed for a still more serious period of lawlessness than we have already experienced. And chief in responsibility for this campaign of education and agitation is the church of Christ.

EDITORIAL REVIEW

We learn of an interesting Homecoming Day service at the church near Terra Alta, Virginia, on which occasion Brother W. H. Miller was the speaker of the day.

District Conference secretaries, who have not yet done so, should comply immediately with the request of Brother O. C. Starn, General Conference Secretary and editor of the Brethren Annual. All copy should be in the printer's hands right now.

"Straight is the gate and broad is the way that leadeth unto life and few there be that go in thereat", because it is easier to take the broad course. The narrow way is hard and people, like rivers, are inclined to follow the line of least resistance.

We have another echo from the recent enthusiastic Hoosier conference held at Warsaw. Mrs. C. G. Wolfe writes from the women's standpoint and comments on a number of interesting features of the gathering, important among which was the program of the W. M. S.

The Mid-West District Conference, entertained by the church at Carleton, Nebraska, proved to be a very inspiring and helpful meeting, according to word from the Secretary, Brother W. R. Deeter. The conference is not large in numbers and the churches are scattered widely, nevertheless they are doing a splendid work.

The first report of the Layman's Day Offering is published in this issue over the signature of the treasurer Brother U. J. Shively. It shows good interest on the part of the churches participating, in the aims of the movement, but the vast majority are yet to be heard from. It is worthy of general support.

Brother Homer Anderson, pastor of the church at Mulvane Kansas, writes of the condition of the Lord's work at this country charge. He thinks an opportunity for a larger work presents itself in the town of Mulvane, where he has already arranged for a series of evangelistic meetings.

Brother W. R. Deeter, pastor at Portis, Kansas, continues to find joy in carrying a heavy load. Besides efficiently directing the work of his pastorate he is a leader in practically every worthy community project in his section. The church work shows commendable progress.

Read the Business Manager's Corner and give Dr. Teeter your best cooperation in an effort to extend the circulation of The Brethren Evangelist. No pastor should think it beneath his office to push the circulation of his church paper. It is not commercializing his position, it is performing a legitimate duty and aiding in denominational propaganda.

Brother S. P. Fogle, who resides in Washington, D. C., and preaches for some of our needy churches in Virginia writes some items of interest relating both to his own work at Reliance Virginia and also to the Brethren church in Washington, D. C., where Brother Homer A. Kent is the aggressive pastor and where splendid progress is being made in the erection of a new church building.

Another new mission church is announced for dedication. It is the Second Brethren church of Johnstown, Pennsylvania and the date set is November 14. Brother Dyoll Belote is the hard working and efficient pastor and Dr. W. H. Beachler is the special dedicant and money raised of the occasion. We shall expect a report of the occasion, as well as a picture of the new building in the near future.

We regret to learn of the death of Elder J. W. Leedy of Manassas, Virginia, and in whose honor two of his intimate friends in the ministry are writing in this issue. We had the pleasure of

meeting Brother Leedy several years ago when on a visit to the Virginia Valley and formed a high regard for his character and interest in the Brethren church. He will be greatly missed among the Virginia churches. The Evangelist extends sympathy to all sorrowing friends.

Brother E. B. Shaver, bishop of the Virginia Valley churches reports a meeting at Harrisonburg led by Elder I. D. Bowman, resulting in sixteen confessions. It would have been an inspiring sight to have been present and to have seen these two veteran and able warriors in the Lord's army carry on together. It is not surprising that victory was with them. May God abundantly bless these and others of the older soldiers of the cross who are continuing to endure the hardness of the battle.

One of the most fascinating pieces of mission work undertaken in the last quarter of a century is that in the hills of Kentucky, and through the years of its existence this mission has accomplished wonderful results. It has practically remade the district in which it is located and besides giving its young life trained by Riverside Institute for the leadership and instruction of the towns and communities round about, it has given of its product to the brotherhood. It is well worthy of our continued maintenance. We are glad for the privilege of presenting to our readers some pictures of the workers and students of Riverside Institute.

Brother J. L. Kimmel reports the dedication of the new church house at Fort Wayne, Indiana, which occurred in August. This marks a great accomplishment for this new mission point and redounds greatly to the credit of the pastor. Dr. W. H. Beachler had charge of the dedicatory services and the money raising of the occasion. The building is quite attractive, well located and adequate for the needs of the field for a number of years. This field is considered by Mission Board members as one of the very promising mission points, and it and the work at Winchester, Virginia, are two very tangible results of the intensive effort of the Home Board during the past year. There are numerous other prospective fields calling for such intensive effort and the progress that is possible for us to make in extending the borders of our beloved church is limited only by the extent to which Brethren people are willing to consecrate their wealth to God. Here is our challenge at this Thanksgiving. What will we do about it?

(The following item was written several weeks ago and crowded out for lack of space, but it is still timely.)

Dr. Graham H. Stewart, head of the department of science in Leland Stanford University, who with a group of forty-five other professors made a three months' observation of conditions in Europe this summer under the auspices of the Carnegie Foundation, stated recently in Cleveland his belief that the United States would ultimately be drawn into the League of Nations and the World Court in spite of herself. He said further:

"The League and the World Court are free of politics. The representatives at Geneva and The Hague actually are working to create an international body which will serve the world. Individual advantages are never sought. The League will live whether America enters it or not. The League wants America and is willing to make reservations to bring her in. But even without the aid of the United States the League is an actual living thing operating on a high plane of efficiency and free of intrigue."

The Evangelical Messenger is not optimistic about it and in support of its incredulity cites President Coolidge's attitude towards the action of the Geneva conference in adopting the report of its committee, that the signatory states acting together and by not less than a two-thirds majority should have a corresponding right to withdraw consent to the American reservations. The President has said that the European nations must accept the Senate reservations exactly as they stand or reject the American resolution of adherence to the World Court altogether. No other man in the president's chair could have said anything materially different, in view of the prevailing temper of American politics. But it is never safe to say the last word has been spoken, and it is conceivable and believable that when prejudice has been cleared away from American eyes and Christian internationalism is allowed to assert itself more fully on both sides of the Atlantic, that the nations of the world, the United States included, will move forward to a place of understanding and cooperation that will make for world peace and will lessen the chances of war many fold.

GENERAL ARTICLES

A Good Investment

By J. L. Kimmel

In this commercial age every one apparently is looking for a good investment. How many people are constantly disappointed by making poor investments.

The reason that people make so many poor investments is, they are looking for too large dividends.

But the best investments as a rule, do not pay extraordinary large dividends. If they do, you will not get a chance to invest. Because the stock is not for sale.

Now I have in mind a good investment. It is absolutely safe, pays very large dividends, and the beauty about it all is, there is plenty of stock for sale, you can get right in here on the ground floor.

You say, Well, that is fine, just what I have been looking for, tell me quick so I can make the investment at once!

Well! my friend, I am thinking of Home Missions as an investment. I know of nothing else that pays like that. Money invested in home missionary enterprises pays large dividends, is absolutely safe, and your money will go on doing good, and paying large dividends, long after you have gone to heaven to reap your reward for your devotion, and self-sacrificing life.

I think I hear the worldly man say—I do not care for that kind of an investment. I want my dividends here and now. No doubt there are a great many people just like that, who see only the physical things of life, and care not for the spiritual at all. Do you belong to that class, my friend, who value the material things entirely too high, and underrate the things that pertain to God, and everlasting life? For illustration, I say to a man, Give me ten dollars, I want to build a mission church in a city where we have no church at all. In this church the gospel of Jesus Christ will be preached to both saint and sinner? The saints will be fed with the bread of heaven, and become valiant soldiers of the Cross. They will go out into the activities of life; and let their light so shine, that others may see their good works and glorify their Father who art in heaven.

In this church the sinners will be converted, perhaps fifty, perhaps a hundred, every year. And they will go out into the world and tell about the joy that came into their lives when they found the Savior.

In this church, every Lord's day, the adults will study the holy oracles of God; and talk about the way that leads to heaven.

In this church, teachers filled with the Holy Spirit, will stand Sunday after Sunday, and instill the great doctrines and principles of the religion of Jesus Christ into the plastic minds and hearts of the little children. And, as a natural consequence, these children will grow up to be men and women of integrity and honor, of power and influ-

ence, and will go out to bless the world; and make it better.

In this church, young men and women will stand at the altar of holy matrimony and pledge fidelity and allegiance, one to the other, while life shall last.

In this church, the followers of the Savior shall sit again and again at the Lord's table, and engage in the sacred institution of his house, and get that blessing promised to the faithful people of God.

Then just think, that this church will be a missionary church too, and pay many thousands of dollars for missions every year, and the money you invest now will multiply a thousand fold, and go on doing good as long as the church of Jesus Christ shall remain here upon earth.

Nothing, however, that I say appeals to this worldly man. He cannot see that there is any value in anything but houses and lands, and stocks and bonds, and the material things of earth. In reply to all I have said, he simply smiles and says, Do you see that house across the street? I answer, Yes sir, I do. Well! says my worldly man, I have just bought that house recently and paid five thousand dollars for it; and I may have to spend several thousand dollars more before that house will be an up-to-date home.

And so this worldly man goes on pouring his hard cash into this house, until his bank account is down to the minimum. And being naturally of a very close-fisted disposition, he refuses to have his house insured. And now it so happens that just a little while before this man is ready to occupy his beautiful home, upon which he has set his affections, in which he has invested all his wealth—in some mysterious way takes fire and when the neighbors are apprized of the fact, this beautiful home is shrouded in flames and the idol of this man's heart goes up in smoke. And now this close-fisted man begins to realize that riches may take unto themselves wings and fly away. And that which sometimes seems to be a "gold edged" investment is no investment at all, but robs you of the last dollar you possess.

I well remember at our State Conference a good many years ago, when a prominent member of the church objected to paying sixty dollars for which his church was assessed. Yet at this same conference he invested five hundred dollars in mining stock and lost every cent of it. It was too much for the whole church to pay sixty dollars for missions to save the people for whom Christ died, but it was easy for him to give five hundred dollars for mining stock and lose it all. A poor investment!

Then answered Peter and said unto him, Behold, we have forsaken all and followed thee: what shall we have therefore?

And Jesus said unto them, Verily I say unto you that ye which have followed me in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses or brethren, or sister or father or mother or wife or children, or lands for my sake, shall receive a hundred fold and shall inherit everlasting life (Matt. 19:27, 29, 29).

A good investment—

Absolutely safe.

Don't you think?

Fort Wayne, Indiana.

CAST THY BREAD UPON THE WATERS

Of More Intensive Home Missionary Effort

And It will return on a Mighty Wave of

Newly Organized Churches

Our Thanksgiving Offering---What Shall My Part Be?

Our Thanksgiving Offering

By M. A. Witter, Member Foreign Board

"How happy every child of grace who knows his sins forgiven." If anyone on earth has a right to be happy it is the Christian with his assurance of heaven's smile upon him and the hope of an eternity in Christ's likeness before him. Perhaps the richest joy that comes to the Christian or to any soul in this life is the joy of working together with Christ in the saving of the lost. To win one soul from eternal ruin sets heaven ringing with rejoicing and it sets the heart of the worker who has been used to that end rejoicing with a heavenly joy.

Our Home Mission Board is engaged in this blessed work of soul-winning right here in our own homeland. Some of the strongest churches in the brotherhood were a few years ago mission points receiving support from this Board. Now they are yearly pouring their stream of offerings into the home and foreign work of the church besides winning their hundreds in their own community. What a glorious dividend on these investments of former years!

And if the Lord tarries doubtless many of the mission points now receiving support from this Board will in a few years be numbered among the strongest churches and will be great soul-winning centers pouring thousands of dollars and many lives into the great work of making Christ known. How wonderfully God blesses the loaves and fishes placed in his hands for the feeding of the multitude!

At Thanksgiving time the whole brotherhood is given the opportunity to share in this great work. As an expression of our gratitude and thanks to Almighty God for the blessings he has granted to us during the year, we lay at Jesus' feet an offering to be used to the glory of his name in establishing churches in our own land. And what shall my offering be? Surely I will not offer to the Lord some trifling odds and ends left over after my selfish desires are gratified. Surely I will not want to offer the blind or the lame or the maimed out of the flock of blessings that have flowed into my hands during the year. But of the choice, the best that God has given me, this will I lay at his blessed feet and rejoice that I am granted the privilege of giving up something for the glory of his name.

Kittanning, Pennsylvania.

No father can train his children unless they are obedient. No teacher can teach a child who continues to disobey him. Pray God to imprint this lesson on your heart: The life of faith is a life of obedience. As Christ lived in obedience to the Father, so we, too, need obedience for a life in the love of God.—Andrew Murray.

"Freely Ye Have Received"

Of the Whole Gospel of the Grace of God

"Freely Give"

That Others May Rejoice in its Truth

What Shall My Part Be?

By A. B. Cover, Member Home Board

That question may be raised by every member of our brotherhood. It should be raised, if it is not. Church membership embodies certain privileges and responsibilities. When it concerns the problem of our mission work, it involves both privilege and responsibility. It is a privilege to obey the Master's voice, "Go ye." The outstanding privilege of service lies in sharing the propagation of the Gospel of Jesus Christ. And if we are loyal to our church we shall deem it a great privilege to make possible the spreading of the "good tidings."

The Brethren church is facing a serious problem but one which may be solved according to the writer's viewpoint. Our foreign work, by the Grace of God, has grown to the extent that should bring rejoicing to every member of the brotherhood. It is marvelous! We want to keep our borders expanding; we must keep the ranks of the laborers filled. How are we going to do it? There is an affirmative answer: **KEEP THE HOME BASE STRONG.**

What is essential to keep it thus? A prayerful, consecrated endeavor to strengthen and extend the HOME Base. That means that we must give to the support of home missions so that the weak may be helped and that new fields may be entered and churches established. The policy of the Home Board is to center upon some field, deemed, "white unto the harvest," with our funds and men of ability to accomplish the task. It is a stupendous task in the presence of present day worldliness, but brethren, it is a challenge. Let us accept it! The writer does not like the expression that we sometimes hear, "we have a peculiar doctrine to present." I do not believe the Bible with its plan of life is so peculiar. We presume to state that Jesus Christ did not mean for it to be peculiar and that its heralds should make apology for it. Let us go forth to the task God has committed to us with the assurance that ours is a real task, but backed by the Word of God for which no apology is necessary.

Every brethren should feel proud of the work that has been accomplished. We do not want to retreat; we do not want to give up one inch of ground gained. But if we are not to do it, we must pray and give so that the Home Board may be enabled to build up the church in our homeland. It appears to be evident that God has given us the particular foreign fields which are ours for a very definite purpose. It should stimulate us to the utmost and make this Thanksgiving offering such as would indicate both PRAYER and CONSECRATION. The writer feels that our contributions in the past have indicated consecrated loyalty. The membership seems to realize that ours is a task worthwhile and is God-given. But in view of the urgent need, let us make this offering exceed any previous offering, that we may be able to go forward in the face of the enemy's guns, stimulated by the challenge of a mighty task committed to the Brethren church.

Falls City, Nebraska.

The spirit behind cooperation is the Golden Rule; and its effect is to give us better results than if we worked alone.—Anon.

Dare to be true; nothing can need a lie;
A fault which needs it most grows two thereby.

—Herbert.

Layman's Day and the Student's Aid Fund

By Earl Huette

The Brethren church will need pastors and missoinaries as long as it is in existence and in increasing numbers. Not all of our young prospects for the ministry come from homes where there is enough money to send them through College. Still we demand an adequate education and training of every pastor and missionary before we will consider them for a position.

A few years ago, at one of our National Conferences, a group of Brethren proposed the establishment of a fund which would be known as the Student Aid Fund of the Brethren Church. From this fund worthy young men or women who plan to go into the Brethren ministry or missionary work are privileged to borrow money to assist them to go through a Brethren Church School. Applicants for loans are investigated as to their reliability, ability, etc., by members of the Faculty and only upon recommendation from the Faculty of the school will the loan be made.

After the student has finished his or her school work and is in the field, then the loan becomes payable. Terms are arranged to fit the income of the student. Therefore the money in this fund will be loaned and reloaned as long as there is a Brethren Church school. Many young men and women will be assisted financially toward preparing their lives for a really useful career in the Kingdom of God.

At our last National Conference, September 12th was designated as Laymans' Day throughout the entire brotherhood. The laymen of the church were urged to be responsible for the services of the day and to fully explain the Laymans' Movement of the Brethren Church and also to explain the Student Aid Fund. The collection for the day was to be sent to the treasurer of the Student Aid Fund. Thus during the current year the Fund should reach such proportions that would make it useful immediately.

Some churches found it impossible to have the above date fit in with their local program. The suggestion followed that a date suitable to each local congregation would be acceptable. Several churches have already responded and others will report in the very near future while still others will plan for later dates.

Here is our suggestion: As Brethren we cannot afford to omit any young man or woman from entrance into our College, who aspires to enter these special fields of service.

Our young people who will carry the burden of the church affairs tomorrow must be equipped much better than many of our present and former ministers. Many of the most outstanding leaders come from poor homes. Homes without funds. Therefore if the Brethren church in the future shall pretend to stand on an equal footing with other denominations, she must avail herself of every opportunity to seek out every person who has the power of leadership and who has consecrated that power of leadership to the work of the Master.

The Student Aid fund must be supported in order that these persons who are found may be assisted.

IF YOUR CHURCH HAS NOT ALREADY OBSERVED LAYMANS' DAY, do not sleep another night or eat another meal until you have made the first step toward:

1. Setting a Date.
2. Building a program.
3. Boosting for a really large attendance and offering.

This money is held in trust by a Board of Trustees composed of outstanding laymen of the brotherhood and the money is handled in a very businesslike manner and is secured by responsible persons.

Here is one Fund of which it can be said, "WATCH IT GROW—THE RESULTS WILL GLOW."

Dayton, Ohio.

Keeping Faith

By Bishop Frederick D. Leete in Western Christian Advocate

During the past year and more I have sought opportunities to hear preachers and to read sermons. Out of a score of pulpit discourses, I profess to have heard three or four which did not advise the congregation not to be concerned as to what they believe, if only their lives are all right. In the printed texts this popular strain is less evident, but is sufficiently constant to indicate the present tendency, which is to minify, belittle, and occasionally to scoff at anything like a firm and settled belief in specific religious teaching.

Once, when I was a layman, we had a preacher whose one and only theme was faith. I thought we had too much of it, but I would like to hear the man again, just to be told that it is worth while, not only to have a "will to believe," for which right William James ably contended, but actually to do so. In my own judgment, too many congregations are starving for the Word preached as if accepted and recommended with implicit confidence in its value.

In certain quarters, if one ventures to speak favorably of Christian belief, it is at once taken as if he were slighting or denying the importance of Christian living. It is a cheap, shallow philosophy which sets one of these vital acts against the other. If one is virtuous, does it harm him to think clearly and to have matured value judgments of religious truth? Whence come virtue, service, sacri-

fice, and whatever else may be connoted with the concept and experience of Christian living? Of course, even savages have some crude virtue, and in an environment impregnated with Christian idealism very evidently some who make little or no profession of religious faith live honorable and useful lives.

How much goodness and how much cleanness and soundness of living are to be found in non-religious lands and peoples? How long would Christian living last and do business for God where no one believed in the great gospel truths, and in him who if he was only a human phenomenon and without spiritual power and authority has no right to superlative faith in his nature and leadership? Think on this, and answer honestly the question, Should the world keep faith or lose it? If we say, It should keep its Christian belief, then tell us how this may be done if laymen in the pews and especially if preachers in the pulpit accept and teach a false antithesis between believing and living Christianity.

"The just shall live by faith" is a word which not only established Protestantism, but evangelical and all meaningful Christianity. What is this which Jesus says? "Have faith"; "Believe in me"; "Follow me"; "One is your Master, the Christ"; "Thy faith hath made thee whole"; "Today is salvation come to this house"; "To as many as received him, to them gave he the right to be-

come children of God"; "This is the work of God, that ye believe on him whom he hath sent"; "He that believeth on me, the works that I do shall he do also; and greater"; "He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

These sayings and many more like them are the basis of Christian teaching. They are true or they are false. They must be accepted or rejected. They must be taught or ignored. Christianity and the church, and more and more the faithful lovers of the truth, demand that they be believed and taught as believed. Nothing else will give humanity the saving knowledge it needs. Nothing else is keeping faith with Christ and his kingdom.

FINDING THE DEEP THINGS

The Spirit searcheth all things, yea the deep things of God.—1 Corinthians 2:7-12.

The deep things of God cannot be discovered by unaided reason. "Eye hath not seen;" they are not to be apprehended by the artistic vision. "Ear hath not heard;" they are not unveiled amid the discussion of the philosophic schools. "Neither hath it entered into the heart of man:" even poetic insight cannot discern them. All the common lights fail in this realm. We need another

illumination, even that provided by the Holy Spirit. And the Spirit is offered unto us "that we might know the things that are freely given to us of God."

And here we have the reason why so many uncultured people are spiritually wiser than many who are learned. They lack talent, but they have grace. They lack accomplishments, but they have the Holy Ghost. They lack telescope, but they have the sunlight. They are not scholars, but they are saints. They may not be theologians, but they have true religion. And so they have "the open vision." They "walk with God," and "the deep things of God" are made known to their souls.

We must put first things first. We may be busy polishing our lenses when our primary and fundamental need is light. It is not a gift that we require, but a Friend.—J. H. Jowett.

Let us never forget, that to be profited, that is, to be spiritually improved in knowledge, faith, holiness, joy and love, is the end of hearing sermons, and not merely to have our taste gratified by genius, eloquence, and oratory.—John Angel James.

True happiness consists not in the multitude of friends, but in the worth and choice.—Dr. Johnson.

THE BRETHREN PULPIT

My Father's Business

By C. R. Koontz

(Opening Message of the Mid-West District Conference convened at Carleton, Nebraska, October 12-14, 1926)

TEXT: Wist ye not that I must be about my Father's business? or Wist ye not that I must be in my Father's house? Luke 2:49.

These different translations are attempts to paraphrase a Greek pronoun, which would be literally "I must be in the things of my Father."

My purpose in selecting this text is not to direct your attention to Jesus' visitation with the doctors, but rather, his words to his parents. These are his first recorded words and what a message they speak!

As we assemble in this first session of this district conference, I deem it highly fitting that we address ourselves to the last three words of this text: "MY FATHER'S BUSINESS."

First, may I state a few conditions that sometimes exist—not only at conferences, but also at regular worship. We are in his house this evening. Can it be said that we are here primarily in our Father's Business? Or, have we met to visit relatives and friends, to have a good time, a little outing? I trust that we have all gathered to further our Father's Business in this part of his vineyard, and that while here you that are visiting with us may get to see your relatives, your friends, and that you will return with a larger circle of friends than when you came.

Again, it is possible to sit in a pew in church and not be in the Father's Business. Bodily present, but the mind is elsewhere. Sometimes we are eager to have a great crowd congregate with us, but it must be remembered that sanctity and religion cannot be rubbed off of pews. A crowd to be valuable must be of one mind, and that of the Master.

Just a word concerning the kinds of services. A movie is no less a movie and is no more elevating, though held in a church. A raffle is no less a gamble if done in the basement or upon the lawn. A service to be of value and worthy of God's blessing should contribute an uplift and spiritual vision to man's soul.

There are those who attend through force of habit. Habits are good allies but they are not sufficient. Others attend because they feel it their duty. Duty should be crowned with desire. Yet others attend because they feel it good business policy.

Now, beloved, I am not pessimistic, nor did I get up this morning with a grouch, but I make mention of these things because I am persuaded that they are among the things that thwart the success of many religious gatherings—and they are sometimes noticeable at conferences. Therefore, I wish to remind us of them and urge you one and all to keep constantly before you the fact that you are here on business for your King.

A study of the words just preceding these reveal an "inner compulsion" "I MUST BE IN." There is some difference of opinion among men as to just how rapidly Jesus developed: just how early he became conscious of his mission to earth. But this need not bother us here. If we will associate this statement with others that fell from his lips, such as "I do always the things that are pleasing to my Father" and "Not my will but thine be done" you will be persuaded that there was a very vital relation, a real communion between Jesus and the Father.

Before becoming absorbed in the details of this conference may we get clearly before us "Our Father's Business." May we briefly catalog its objectives. (The catalogs of today not only picture but also color the picture of the merchandise, so as to make it as real as possible.) I wish I could picture to you these objectives tonight, but I shall have time to draw only the bold outline, trusting that you will do the coloring.

(1) Our Father's Business is to reveal God to man. That was the mission of Jesus to earth, "to reveal the Father." The Hebrew writer declares that God revealed himself to man at different times and in divers manners, but in these last days hath revealed him through the Son. Can you picture all that is contained in that statement? The church is the custodian of that revelation. Other institutions may be working along this same line, but this is the church's supreme business. In the church should be the place where we can personally find God and commune with him. Entertaining such a view as this of the church and its worship, is the reason why I referred to entering the sanctuary in a passive attitude or with a pre-occupied mind. A Quaker once said: "I tell thee worship is hard work." Think that statement over and try it out!

This worship will be supplemented with the experiences and testimonies of the present and past ages. You may wish to think of it as Bible study, preaching and song. All right, color it that way. Add to this all the symbolism, make it just as impressive as possible, but never lose sight of the real purpose. The theater had its beginning in the church.

(2) He came to seek and save the lost. Do you know what it means to be lost? This does not mean that we are forgiven of our sins and given a ticket to heaven with a reserved seat to listen to the music and watch the party. We are saved to serve. Jesus said that he came not to be ministered unto but to minister. The pews are not to be thought of as bleacher seats for spectators to view a few performers play the game. We all are expected to play the game of life—and that seriously. You may color this Christian service, if you please.

(3) What is the Father's Business?

It is more than merely keeping the Sabbath day holy. It is more than promoting an organization, or even a denomination. A big church means little unless it is big in the giving of a vision and in the transforming power of the gospel. The Father's Business, through his Son as I see it is the setting up of the kingdom of God in the hearts and lives of men and women. The biggest business in the world. The best proof of the Christian religion is the Christian.

In conclusion, may I make it clear that I have not sought to minimize the specific work of this conference by not referring to it. I am aware of the fact that as a district we have a past, although being a new man in this district I am not so familiar with it. I am well aware of the fact that mission interests need a larger place if we are to conserve our strength and extend our borders. But the reason why I have not dwelt upon that important topic is because it will be cared for later on in the program. Likewise I am fully convinced that the statement "as goes our College, so goes our Church" is true. One of the really great tasks before us is the endowing of Ashland College permanently. This likewise will be stressed later. My aim has been to set before us the first thing, our Father's Business. When once this is clearly seen, I am of the opinion these other activities will receive greater attention, because they are activities of the church, which is the custodian of God's revelation to man.

Carleton, Nebraska.

OUR DEVOTIONAL

Jesus Ministering to the Needy

By T. R. Arnold

OUR SCRIPTURE

And they went away in the boat to a desert place apart. And the people saw them going, and many knew them, and they ran together there on foot from all the cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent; send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings'

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE
(Clip and put in your Bible for convenience)

MONDAY

THE BLESSEDNESS OF TRUST—Jer. 17:5-8.

'Tis so sweet to trust in Jesus,

Just to take him at his word;

Just to rest upon his promise;

Just to know, "Thus saith the Lord."

—Louisa M. R. Stead.

TUESDAY

TRUST AND GUIDANCE—Psalm 31:1-6.

I am trusting thee to guide me,

Thou alone shalt lead,

Every day and hour supplying,

All my need.

—Frances R. Havergal

WEDNESDAY

TRUST AND OBEDIENCE—Psalm 25:1-5.

Trust and obey, for there's no other way

To be happy in Jesus,

Than to trust and obey.—J. H. Sammis.

THURSDAY

TRUSTING MIDST DANGER—Psalm 46:1-3.

O Savior, take my hand in thine,

For dangers round me press,

To keep me from the living way

And from thy righteousness;

But with thy hand to guide me,

No evil will I fear;

No ill can e'er betide me

If only thou art near.

—Effie S. Black.

FRIDAY

TRUST IN SORROW—John 14:1-11.

Then trust in God through all thy days;

Fear not, for he doth hold;

Though dark thy way, still sing and praise,

Sometime, sometime, we'll understand.

—Maxwell N. Cornelius.

SATURDAY

TRUST AND PROVISION—Psalm 37:3-7.

I do not ask for earthly store

Beyond a day's supply;

I only covet, more and more,

The clear and single eye,

To see my duty face to face,

And trust the Lord for daily grace.

—J. J. Maxfield.

SUNDAY

TRUST AND BLESSING—2 Chron. 20:26-30.

I have entered the valley of blessing so sweet,

And Jesus abides with me there;

And his spirit and blood make my cleansing complete,

And his perfect love casteth out fear.

—Mrs. Annie Wittenmyer.

(Prepared by G. S. B.)

worth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves: and he gave them to the disciples to set before them; and the two fishes divided he among them all. And they all ate, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men. (Mark 6:32-44).

OUR MEDITATION

"Come . . . and rest." There were two classes to whom this invitation was given, those mourning at the death of John the Baptist, and the apostles who had just returned from a difficult mission and desired to make a full report of their teaching and work. Christ himself was deeply affected by John's death. He had been a faithful herald, giving his life to magnify Christ. Rest was recognized by Christ as a necessity for man. It is intended to exercise a wholesome influence on the character. It is needed for the nurture of mind and spirit, as well as body. Rest is as much a duty as work. The mind must at times look away from things, as well as at them, if it is to discern clearly and soundly. The rest to which Jesus led them was to prepare them for further work. They needed to come into closer converse with the Master. Retirement is essential to the growth of true piety, and yet not alone by solitary meditations or raptures of silent communion with Christ can spiritual life be strong and deep, but by earnest work for him in the world. As the Master and his disciples were interrupted by the multitude, a new feature of work necessary to the development of the disciples opened before them. Christ's mourning for the dead was changed into compassion for the living. He always took the broad and inclusive view, and steadily held to his work, so that individual instances of affliction did not deject or hinder him. The multitude saw Jesus and ran to reach him.

Jesus "was moved with compassion toward them . . . and he began to teach them many things." The people had intruded, yet Jesus was not disappointed or annoyed. He endured the world pressure of surrounding humanity in all its phases. In the people we see a striking representation of the moral condition of the human family. In the provision for their hunger we see an exhibition of the blessings of the gospel. In the distribution of food we see the nature of the office of the Christian ministry. In the abundance of remaining fragments we see the boundlessness of gospel supplies. The miracle as a whole is a type of gospel provisions for the souls of men, an emblem of the work of the church in this world. All races, all ages, from the gray-haired to innocent childhood, may find in Christ food for their souls. Nor shall the supply fail until all nations have been refreshed. The power was in the hands of Jesus. The food, though supernaturally provided, was carried to the hungry by ordinary means. The disciples had to learn the absolute disproportion between the means at their command and the need of the crowd. It is when the power of man is confessedly inadequate that Christ interposes. The disciples brought to Christ the result of their efforts, the five loaves and two fishes, and in his hands they multiplied exceedingly. Jesus here manifested himself as the sustainer of life, but he employed men to minister to men, thereby teaching our dependence upon one another. He taught respect for his ministers as they act on his behalf. The miracle as to

time and place encourages confidence in Christ in the most trying and destitute situations.

A young minister and his wife were on their first charge, where the financial support was meager. They decided they would not go in debt, but would trust the Lord to supply their needs. The worldly brothers of the minister's wife had opposed her marriage to a preacher and prophesied starvation and keen privation when she persisted in accepting the lot of an itinerant's life. One of these brothers visited them unexpectedly during this first year, coming late one evening and stopping for breakfast. It happened that there was enough for a comfortable breakfast, but after this meal was served, there was nothing left for dinner; no bread, no flour, no potatoes, absolutely nothing that would be sufficient for a meal. The brother was to be in the city during the day attending to business matters, and his sister was at a loss to know whether to ask him back to dinner or not. Her husband advised that this be done and that they would ask the Lord to supply the dinner. After the brother had left, the minister and his wife knelt down and told the Lord all about it, explained their need and asked him to provide for them, especially in view of the skepticism of the visiting brother. They asked the Lord to lay it upon the heart of one of two brethren in comfortable circumstances to supply their need. The forenoon passed and nothing came. Eleven o'clock came and still no food. The fire was laid ready for lighting, and the Lord was reminded that he was faithful who had promised. At eleven thirty a knock was heard at the door and the minister's wife hastening to open it, found a poor colored sister, a member of the church, with a large basket on her arm, while the perspiration ran in streams down her face. She said she had commenced washing that morning, but that something kept saying to her, "Brother S. has nothing for dinner!" At length she left her tub and going to two or three other members they had filled the basket and she hoped she was not too late. Sister S. shouted the praises of the Lord as she told the colored sister the experience of the morning. Then she hastened her dinner and at twelve-thirty when her brother came, another bounteous meal was ready for him. Near the close he asked if they had such good meals all the time, and then with tears of joy and gratitude, his sister told him of the answered prayer and how faithful God was, and the scoffer was dumb,—he answered never a word. The Lord is ever true to his promises.

OUR PRAYER

Lord Jesus, whose compassion for the multitudes and the needy called forth such great and noble ministries in the days of thy flesh, look upon us in mercy and mete out the needs of our hearts, we pray. For we are weak and wearied through lack of spiritual nurture and by reason of our lone-handed struggle with the evil forces of this world. Thou hast held out to us the strength and provision all the while and we had no need of languishing under our burdens, but we have failed to make use of the supply which thou didst offer us. Forgive us and make us more spiritually minded, that we may seek the bread that giveth life. And then may we have compassion on our fellow-men, who are vainly hungering and thirsting after righteousness and have not had any one to distribute to them. May we as we received the bread of life broken and blessed by thy hands not withhold it, but freely give unto those we meet, even as thou hast given unto us. And in all things may we trust thee, and praise thee for thy goodness and mercy unto us. In Jesus' name. Amen.

SEND
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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for November 21)

Joshua Renewing the Covenant

Scripture Lesson—Josh. 24:14-25.

Devotional Reading—Psalm 107:1-9.

Golden Text—Choose you this day whom ye will serve; . . . but as for me and my house, we will serve Jehovah. Joshua 24:15.

LESSON LIGHTS

(From Illustrated Quarterly)

The last two chapters of Joshua are either two reports of the same address or two addresses given on the same occasion—one to the officers and leaders, the other to a great assembly. The only importance of the question is its bearing on the structure of the book.

The conquest of Canaan was practically ended, and Israel was settling down into the new home. Joshua determined to make one solemn appeal to them before he died, to strengthen them in their high resolve of obedience to Jehovah. Joshua 24:1-13 is a summary of their past history, recounting all that Jehovah had done for them in the past as a motive for trusting and obeying him in the present.

Decision Day

We are approaching the close of the old year, and our entrance upon a new year. The lesson for today would be a good one for the last day of 1926, but we can take this time before the end of the year to ponder carefully all that a decision for God may mean. Those of us who have trusted God for years can still find plenty they would like to change in their lives.

Look over the past, during these final weeks, note what you wish to change, and decide what kind of a year you propose to make the new year. The most essential thing to do for the new year is to decide that as for you you will serve the Lord with all your heart and mind and strength. That you will trust him as your Guide, and Helper, and Savior. There are few of even those who have given themselves to God in consecration that measure up to their own desires in this.

Having done this, you may well listen carefully to the words of President David Starr Jordan in his "Appeal to Boys" which he made many years ago. This "Appeal" is easily adaptable to girls, to men, and to women. It contains a principle which never grows out-of-date, nor stale, no matter how many years may have passed since it was first spoken, nor how much customs may have changed meanwhile.

"Your first duty in life is toward your afterself. So live that your afterself—the man you ought to be—may in his time be possible and actual. Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself.

"What will you leave for him?"

"Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time? Or will you throw away his inheritance before he has had a chance to touch it? Will you turn over to him a brain distorted, a mind diseased? A will untrained

to action? A spinal cord grown through and through with the devil grass of that vile harvest we call wild oats?

"Will you let him come, taking your place, gaining through your experience, hallowed through your joys, building on them his own? Or will you fling his hope away, decreeing wanton-like that the man you might have been shall never be?"

"This is your problem in life—the problem of more importance to you than any or all others. How will you meet it, as a man or as a fool? When you answer this we shall know what use the world can make of you."

Two Lives to Live

The appeal quoted above applies to the life that now is—the life of the human being in the world of sense. There is another life for us, and this too is conditioned about

A certain Bishop had these lines on his Christmas card this year, according to the Church of England Newspaper:

"Give me a good digestion, Lord
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best,
Give me a healthy mind, good Lord,
To keep the pure and good in sight,
With sense to keep it at its best.
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine, or sigh.
Don't let me worry overmuch
About the fussy thing called "I."
Give me a sense of humor, Lord,
Give me the grace to see a joke;
To get some happiness in life,
And pass it on to other folks."

—Living Church.

this choice. "The Lord Jesus tells us that beyond this little life there is a life which is 'better than all the golden fancies of all our golden dreams.' It is the heritage of the brave and true, and he says to us: 'Have you the courage to choose it and to face suffering and sacrifice that you may attain it and be fit for its enjoyment?' This is his appeal."

The Value of Covenants

Parents dedicate their children to God, making a solemn covenant to bring them up in the nurture and admonition of the Lord. The home is established on a covenant, the marriage vow. When new citizens come here, they covenant to be loyal to this nation. When a President takes office, or a judge assumes the ermine, or a soldier enters the army, a new and binding covenant is made. The greatest of secular organizations, the League of Nations, is bound together by a covenant.

It is well that, in accordance with all other important human affairs, a covenant forms the entrance to our life as a Christian, our life in the church. This covenant has two parties, Christ and the Christian. We

promise to trust; Christ, to protect and guide. We promise to obey and serve; Christ to bless and keep. Each of our promises Christ matches with one far greater. To enter this covenant is the greatest human privilege. It leads to our highest glory and richest happiness. It brings us numberless gains here below, and in the world to come, eternal life.

Choose Ye This Day Whom Ye will Serve. Note the word "Serve." It is not a nominal allegiance, it involves labor, discipline, suffering, and the greatest of all possible rewards.

THE SUNDAY SCHOOL IN NEW ZEALAND

Encouraging items concerning Sunday school work in New Zealand are indicated in the annual report of Rev. L. B. Busfield, Secretary of the Auckland Sunday School Union. The churches are evincing a keen desire to build up the religious educational work of their respective denominations. There are now quite a considerable number of men and women whose time and energy is wholly devoted to Sunday school and Bible Class work. Conferences of Youth Workers are becoming popular and profitable. Earnest attention is being given to the problem of training teachers. The efforts of the various provincial bodies in this respect are worthy of all praise. Young people are being trained to regard Sunday school leadership as a life vocation.

In the South Seas Exhibition recently held for several months in Dunedin, a Religious Educational Court was an established and popular feature.

New Zealand is particularly fortunate in having a very effective and well organized Bible Class Movement and it is to this movement that the churches look for leaders in church and Sunday school enterprise. Students in theological colleges are now being given some instruction in religious pedagogy and are doing practical Sunday school work to enable them to be better fitted for future leadership. Libraries for Sunday school teachers are being established in various parts of the Dominion and an earnest inquiry exists which betokens better things.

DOING ONE'S DUTY

He who does not do his duty in this world will never do his duty in any world. He who does not do his duty to his brother will never do his duty to his God. I am bound to put my whole strength and energy and wisdom into my business. To be lackadaisical, half-hearted, so taken up with things above as to be slipshod in my dealings with things below, is to serve neither God nor man; to serve neither this world nor the next. Because I am a Christian I am bound to be earnest and indeed enthusiastic in all that makes for the welfare of the place in which I live, and of the people about me, and of the nation to which I belong. He will never do his duty as a Christian who does not do his duty as a citizen. I am unworthy of my liberties unless I seek to extend to other the good that has been conferred upon me. Surely there is nothing more cowardly than that which seems to say: "This is the victory that overcometh the world, to run away from it!"—Mark Guy Pearse.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Forty Books for Boys and Girls

While it is not possible to furnish a list containing all the books that boys and girls should read before they are sixteen, the Bureau of Education offers as a guide the following reading course which is intended merely to furnish suggestions for selecting books for children:

"Little Women," by Louisa M. Alcott; "Robinson Crusoe," by Daniel Defoe; "Tanglewood Tales," by Nathaniel Hawthorne; "Uncle Remus: His Songs and Sayings," by Joel Chandler Harris; "Andersen's Fairy Tales," by Hans Christian Andersen; "The Jungle Book," by Rudyard Kipling; "Alice in Wonderland," by Lewis Carroll.

"Heidi," by Johanna Spyri; "The Arabian Knights," "The Adventures of Odysseus," and "The Tale of Troy," by Pardiac Colum; "The Oregon Trail," by Francis Parkman; "Hans Brinker; or The Silver Skates," by Mary Maples Dodge; "The Adventures of Tom Sawyer," by Mark Twain; "Swiss Family Robinson," by Johann David Wyss; "The Merry Adventures of Robin Hood," by Howard Pyle; "Captains Courageous," by Rudyard Kipling; "The Boy's King Arthur," by Sir T. Mallory.

"Ivanhoe," by Sir Walter Scott; "Æsop's Fables," "The Water Babies," by Charles Kingsley; "A Child's Garden of Verses," by Robert Louis Stevenson; "Master Skylark," by John Bennett; "Little Men," by Louisa M. Alcott; "The Little Lame Prince," by Dinah Mulock Craig; "Gulliver's Travels," by Jonathan Swift; "The Boy's Life of Abraham Lincoln," by Helen Nicolay; "The Story of a Bad Boy," by Thomas Bailey Aldrich.

"The Adventures of Huckleberry Finn," by Mark Twain; "Grimm's Fairy Tales," "The Story of Dr. Doolittle," by Hugh Lofting; "The Wonderful Adventures of Nils," by Selma Lagerlof; "Joan of Arc," by Mark Twain; "Rebecca of Sunnybrook Farm," by Kate Douglas Wiggin; "The Man Without a Country," by Edward Everett Hale; "Men of Iron," by Howard Pyle; "Understood Betsey," by Dorothy Canfield; "A Dog of Flanders," by Ouida; "Treasure Island," by Robert Louis Stevenson; and "Just So Stories," by Rudyard Kipling.

WHY I LOVE THE BIBLE

Because it glows with the light and love of Christ; because it shows me him who walked the earth and hung upon the cross, that he might save men such as I; because it brings me what he revealed of the living God and Father, whom to know is life eternal.

Because it shames me, inspires me, and calls me upward. It is the book of faith and hope and love, of comfort, holiness, and power, of salvation and eternal life. It is my truest visible guide to the right knowledge and experience of God, the true estimating of myself and my life, and the spirit in which I may live worthily with men.

Because out of it I may gather, and have gathered, a little book most precious, a Bible from within the Bible, which I bind to my heart and carry in my memory and have within lights and darkness, a treasure

of the strongest and sweetest words for the soul that were ever known.—Williaw Newton Clarke.

SUGGESTION

Is your pray meeting well attended? What is the trouble? Have you canvassed the community? Did your large attendance continue after the contest? Is the meeting dry? What is the solution? There are many various solutions to such problems and many more we might mention. Perhaps the leader of a meeting is the most important character. Little do they realize the bigness of the place they are trying to fill. Who is the next leader? Do they have the material sufficient to make a success? The leader should have the following B's in mind:

Be prepared.
Be on time.
Be prayerful.
Be resourceful.
Be sociable.
Be helpful.

—Methodist Protestant.

JUNIOR ENDEAVOR

By Virginia Haun

(Topic for November 21)

Real "Thank Yous" John 15:12-14

Once upon a time a little boy named Bobby was attending church just like all little boys and girls ought to do. He was sitting on the front row, looking very sober and listening very closely to the sermon which his pastor was preaching. Just like all boys and girls, he forgot to listen sometimes, but on this particular Sunday the preacher was telling about some man who loved people and who was always doing things for people. One time near the end of the sermon Bobby heard these words.

"This Man of love always blessed the little children. He has blessed every child in our church today, for he has given them parents who are Christian and has told these parents how to live. I wonder how many boys and girls have thanked him for this blessing. Children are usually taught to thank people who give them things but do you children thank Jesus for his love and his blessing and for giving you Christian parents?"

That night when Bobby said his prayers, he added these words to the prayer.

"Dear Jesus, I do thank you for blessing me. I thank you for my kind mother and father, too."

Now Bobby's mother heard him make this prayer, so she told him a story before he went to sleep, and her story was about saying Thank You to Jesus by doing things for others and by always being thoughtful for others.

The next morning Bobby thought about the sermon and about his mother's story as he dressed and he decided that he was going to spend all that day saying Thank You to Jesus. As he went into the dining room, his mother was saying to his father:

"We ought to have that wood all stacked under the shed because it is going to snow pretty soon and when it does it will make the wood too wet to burn good. Still I haven't time to do it and I know you are too busy at the farm work."

As soon as breakfast was over Bobby put on his old coat and soon he was very busy and very happy stacking the wood. He got cold and tired before the job was finished, but he stuck to it and by the middle of the afternoon he had the job all finished. Then he went into the house to rest a little. His mother smiled very happily when he came in and said:

"You have said Thank You today by doing as well as by saying it in words and I am proud of you, Bobby."

When Bobby started over to the home of his chum to have a nice time playing that evening, he passed an old lady carrying a basket of eggs to town. After he had passed her Bobby began to think about his day of Thank Yous. Then he turned back and instead of playing that evening he carried the basket to town for the old lady who needed money and had no other way of getting it but that of taking those eggs all the way to town. As they walked along, the woman told the small boy about her life and work. She told him that she had to work very hard but that she was thankful that she had plenty to eat and wear, and so Bobby learned about a new thing to say Thank You for.

It was late when he got home that night and his mother asked if he had had a good time playing, so he told her about his trip to town, and again his mother was proud of him. As he went to bed that night his mother told him another story about a little boy who said Thank You to his mother and to Jesus by the things he did as well as the things that he said. But the nice thing about this story and the thing that Bobby liked was that this time his mother called the hero of her story Bobby, and the things that Bobby of the story had done to say Thank You were stacking the wood for nearly a whole day and then helping an old lady who had a heavy load to carry a long distance.

Bobby was sleepy from his hard work, but before he closed his eyes and went to Shut Eye Town, he knelt beside his bed and told Jesus Thank You for his blessings and said, "I want to do many things in my life that will say Thank You as well as my words."

Bible References

- M., Nov. 15. Mary's "Thank You." John 12:1-3.
T., Nov. 16. A leper's "Thank You." Luke 17:12-19.
W., Nov. 17. Paul's "Thank You." 1 Tim. 1:12.
T., Nov. 18. Zacchaeus's thanks. Luke 19:8.
F., Nov. 19. Thanks for help. Exod. 15:1. . .
S., Nov. 20. Humble Thanks. Gen. 32:10.

BAD COMPANY

Bad company is like a nail driven into a post, which after the first and second blow may be drawn out with little difficulty, but being once driven up to the head the pinchers cannot take hold to draw it out, but which can only be done by the destruction of the wood.—St. Augustine.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

The Dedication of the First Brethren Church of Fort Wayne, Indiana

The dedication of the church took place August 22nd, 1926. We were ready for the dedication August 1st, but on account of the heavy rain on that day, we were compelled to postpone the event until three weeks later.

Dr. William Beachler had charge of the services; and preached twice on the first day, and three times on the second occasion.

The church is located on East Leith street, and is within six blocks of the center of the population of the city.

The lot is 47 feet by 150 feet, and it is on a good street, in a fine residence part of the city. I am convinced more and more that we have made no mistake in the location.

The church is 30 by 40 feet, and is a frame building, painted white.

It contains fourteen very beautiful art glass windows, and in addition three doors which also have art glass windows.

The main auditorium has circular pews and the Sunday school room straight pews. Above the Sunday school room there is a balcony, with 38 opera chairs, and in the church tower there is a fine room for boys of the Sunday school.

There is a basement under the whole church. This gives us a large social room for Sunday school purposes and social functions. In this room the baptistry is located. Then a kitchen for the ladies to use for special occasions, the furnace room, and two toilets. A very complete and commodious church indeed.

The cost of the church, fully completed and equipped, will be nearly eight thousand dollars; including the lot it will mean nearly ten thousand dollars for the plant.

To buy this lot and build this church was made possible, by the Home Mission Board,

the Sunday schools, Woman's Missionary Societies, and the people of Indiana.

When the Mission Boards met on February 9th, 1926, there was not a dollar in sight. But by the help of God and the kind friends of the Fort Wayne Mission, the work was accomplished.

On day of dedication we succeeded in raising two thousand, five hundred dollars, and we hope and pray that some day, not in the



ELDER J. L. KIMMEL

Successful Home Mission Pastor

Through whose wise leadership and energetic efforts a splendid mission church has been erected at Fort Wayne, Indiana

far distant future, the church will be paid, and we will have a strong congregation of Brethren people at Fort Wayne.

J. L. KIMMEL.

The International Conference on the Christian Mission in Africa

By Leslie B. Moss

A little seaside town in Belgium, Le Zoute by name, has been the scene of a Conference of missionary forces during the week of September 14-20. If we count Africa as only one, thirteen countries have been represented and sixty-three mission societies from Europe, America, and South Africa have contributed to the personnel.

The purpose of the conference was to study the rapidly changing and developing conditions in the various parts of Africa, and to try to discover how the missionary forces might more effectively relate themselves to these conditions in order to more rapidly advance the Kingdom of God. It was clear that the time had come for all the missionary interests to come together for this purpose and under the auspices of the International Missionary Council this meeting was at last brought about.

The delightful fellowship of the nearly two hundred and fifty people present has

been productive of increased understanding and sympathy. Both native Africans and American negroes have had large opportunity to express their hopes and convictions. National barriers have been forgotten in the earnestness to lay before the conference the experience of every group.

The plan of the program in general divided the subjects for discussion under five general heads. Evangelism claimed first attention on the opening morning of the

**You show your thanksgiving
 By faithful thanks-living
 But all true thanks-living
 Must make its thanks giving
 —to Home Missions**

conference. The second morning was devoted to Education. The African church and its Problems, and Racial Contacts and Cooperation each occupied a morning session. During the afternoon hours sectional meetings were held to discuss more adequately problems brought out in these morning meetings. In addition Health and Native Welfare was the subject of study of one section. The evening sessions of the conference were devoted to addresses on more general subjects and by government representatives and other philanthropic agencies.

Each of the sections met on three afternoons and formulated a series of resolutions which were considered and adapted by the whole conference on the closing day.

The significance of this conference cannot be over-emphasized. Cooperation might be called the keynote of its deliberations. It has been a revelation to many who had little conception of the amount of effort or the quality of work which is being done both by missionary agencies and by governmental forces. Of course there was implicit in the mere holding of the conference the fact that the missionary enterprise recognizes many of its present shortcomings and evidences its desire to improve the situation. To this end certain resolutions of very far-reaching importance were adopted. The character of some of these only can be indicated in so brief a space but the more important are mentioned under appropriate headings.

Health and Native Welfare

The increased utilization of mission schools for the spreading of knowledge regarding health matters.

A request to the International Missionary Council to explore the possibility of securing a larger measure of cooperation between missions and other agencies in a definite and united campaign against disease.

Language and Literature

Welcome to the newly established International Institute of African Languages and Cultures and recommendations that missions and mission boards cooperate with it.

An emphasis on the importance of missionary bodies laying out for themselves a program of publication of Christian literature for their work.

That attention be given to the preparation of adequate literature for helping the African church in its effort to evangelize the Moslems.

That steps be taken to emphasize the immense importance of cooperative effort in developing adequate literature.

Economic Matters

That African natives should be more clearly protected in their holdings of land because of the great significance which this has in the proper development of the people.

The African should be protected from exploitation in the sale or compulsory use of his labor.

Education

The resolutions under this head are too extensive to summarize briefly but they outline a most significant policy for the carrying on of educational work throughout equatorial and South Africa. The use of

the vernacular and the problems of religious education were also strongly considered and resolutions adopted.

Evangelism and the Church

The main effort of the Christian church is

the carrying of the evangel to those who have not received it and this purpose was set forth in strong terms.

The highly devotional and spiritual life of the conference together with the very rare

quality of interchange of opinions on a uniformly high level make it one that will exert a very large influence on mission, and probably on government, thought and planning for years to come.

NEWS FROM THE FIELD

PORTIS, KANSAS

The work here is going in the usual good way. We have many things for which to be thankful and some thing we would like to see realized. However with all the forward look to things hoped for, we still have reason to rejoice for the good which God has sent our way. We closed the church year with banners flying, on September 30th. All local bills are paid. In the church, Sunday school and other auxiliaries we had a surplus balance. And this on top of one of the "shortest crop years" in many a season. One man said: "It just doesn't seem possible, but I guess it is true." Some churches here in the west have almost closed their doors when it comes to being able to employ a minister or to have regular services, as the summer drouth was quite extensive—affecting most all of north-west Kansas. We haven't missed a service and will continue to carry on our full force of activities as heretofore, and with the Lord's help and guidance we shall take another venture on faith, as we did a year ago.

Our Sunday school averaged for the church year 112 plus up to September 30th, and for the first 3 quarters of 1926—118. For October our average has been 122. We are hoping our attendance will hold up through the winter as it did through the summer, in spite of the fact that many of our people have moved and are moving away to hunt work.

Our Christian Endeavor is still running good, and our President, Miss Elizabeth Wagner, has the honor of being President of the District Christian Endeavor work for the coming year, composing a territory of 14 counties of Northwestern Kansas. We just closed the District Christian Endeavor Convention in our church. Over a hundred young people came in from various sections of the district, and we had a great time. Portis hospitality was shown to our visitors and was very much appreciated by them.

Our Women and Girls' Societies are still working and making things move. They both are putting on a Thanksgiving Bazaar, and will serve dinner to the public. Both organizations have assumed their share of the church's budget for the present year, and are making good at raising it.

We are now making ready for the coming of Rev. Dr Wood, of Fort Scott, Kansas, to hold our fall revival, which will begin near Thanksgiving time. Wood was once our pastor, and we have often coveted the privilege of working with him since we entered the ministry, but never has that privilege been ours yet; but we are looking forward to a pleasant and profitable season with him. Not many churches feel they can afford a revival campaign, but our people agreed, and we are thus making a venture through faith, and we feel sure the Lord will see us through.

We are now in our fifth year of work here, and we have many calls of service here and there. Up to November first we have given 111 sermons and addresses in 1926. We have delivered 9 addresses in

Sunday school and Institute work over the county this fall. We go to a near-by town to address a high school soon. We recently held our County Council Convention 45 miles from our home. Many of the delegates came from 20 to 50 miles to attend, and it was one of the most pleasant and spicy conventions we have been in for many a day.

Ten of our people attended our District Conference at Carleton, Nebraska, and all enjoyed the hospitality and inspiration of the occasion. The district always affords a spiritual feast to those who go, and we were all helped.

The church has given us the privilege of holding a meeting out somewhere, and if any church feels like giving us a call to help them out we shall be glad to hear from them. We are ready to serve.

We rejoice in the good work accomplished and carried on elsewhere and all have an interest in our papers.

Yours for the Glory of the Lord.

W. R. DEETER.

A FEW ITEMS OF INTEREST

Just a brief letter with a few items that may be of interest to some of the readers of the Evangelist. Brother Kent recently sent the Evangelist notice of the laying of the cornerstone of the new First Brethren church, which has been much needed for several years. They are hoping to be in it by Thanksgiving, as the hall in which they are worshipping, the best that could be found near at hand, is situated where there is much noise, which disturbs the services. I can speak from experience as I filled Brother Kent's appointments while he was at General Conference. I was glad to do this, and to help out in any time of need, as under the heavy strain Brother Kent has passed through during his wife's illness. He was taken sick at the close of his sermon on Sunday morning, October 17th and I took his place in the evening. We had special prayer for the pastor and family. Last Sunday he was back at his post of duty in his usual health. Brother Kent is well liked by all who have met him. With the new church and adequate room for all departments, by God's grace, they will be able to do a great work for the advancement of souls.

I was so situated that I could not go to my Reliance, Virginia, appointment last Sunday and Brother Homer Lemon of the Washington church, who has been appointed to the ministry for sixteen or eighteen years willingly took my place and made the trip of over one hundred miles. There was some rain, but I have the word that they had a good meeting. Brother Lemon's test was, "God is our refuge." In behalf of the congregation and myself I want to thank him for this kindness in going to the Mount Zion church. Brother Lemon is teacher of the Ladies' Bible class of the Washington church and his class speaks well of him. He has taken part every Sunday afternoon for five or six years in a service at the Charity

Hospital of this city, only missing a half a dozen times when he was away in other meetings.

We were all over last night to the annual convention of the D. C. Sunday School Council of Religious Education. I was privileged to attend with Brother Clay Dooley, the faithful superintendent of our Washington Sunday school. The leader of this district organization is Brother E. B. Shaver, nephew of our old and highly loved and faithful Elder E. B. Shaver of Maurertown, Virginia. He knows administration problems and is full of pep and energy like his Uncle E. B. Shaver. He knows what to do, what to say and how and when to say it.

Love to all the Evangelist family.

S. P. FOGLE.

HOMEcoming DAY

"Homecoming Day was observed at White Dale Church last Sunday. An all day meeting was planned, and a large crowd was present.

At the noon hour long tables were spread in the church, and were loaded to their utmost capacity with the good things to eat.

The church was beautifully decorated with autumn leaves, potted plants and ferns.

The afternoon service which was conducted by Rev. Wm. Miller of Grantsville, was especially fitting and interesting in the form of a Thanksgiving service for the bountiful harvest of the year.

A very delightful and enjoyable day was had by all and the feeling of harmony and fellowship was certainly manifested by every one present. Each one doing his or her part to make others happy. It was a day long to be remembered by all present.—"Preston Republican," Terra Alta West, Virginia.

MID-WEST DISTRICT CONFERENCE

The Conference convened at the Carleton, Nebraska, Brethren church on Tuesday evening, October 12, and closed on Thursday evening, the 14th. The eight churches in the district sent delegates, Beaver City having the largest with 13, and Portis next with ten; others in less number.

The Moderator, Rev. Staley, being absent from the district, Rev. Koontz, vice-moderator, engineered all the sessions through in a commendable way, he being elected to the Moderatorship at the first business session. All but one of the speakers listed on the program was present to serve when the time came. The addresses and sermons were all of a high order and to the point, none deviating from the subject under discussion.

The singing was all inspirational and helpful. The chorus was ably assisted by the Beaver City orchestra on Wednesday evening and Thursday, with Mr. Davis as leader. Some of their special numbers were exceptionally fine.

Wm. A. Gearhart was present and gave a stereopticon lecture, and presented the Home Mission needs, and all had a better and clearer understanding of what "Home Missions" meant. Courtesies of the Confer-

ence were given to Mrs. Ronk and Brother Gearhart. Mrs. Ronk's presence was very helpful to the Women's work and the S. M. M. Girls.

Ministerial cards were issued to twelve active and inactive ministers and elders. There were 26 registered lay delegates.

The new officers are: C. R. Koontz, Moderator; L. A. Myers, Vice-Moderator; W. R. Deeter, Secretary-treasurer; Mrs. A. B. Cover, President W. M. S.; Mrs. Elda Deeter, Patroness of S. M. M.

The reports of our two mission churches, Fort Scott and Mulvane, denoted progress, with a good outlook for the future. The Mulvane church is located 4 miles in the country, but is seriously contemplating purchasing a church in town. This is under consideration of the Mission Board now.

W. R. DEETER, Secretary.

OLD DOMINION

I wish to say a word about our meeting at Bethlehem, Virginia, near Harrisonburg, where the writer is now acting pastor. Our evangelist for the two weeks' campaign needs no introduction as he is regarded by many as one of our best Bible preachers, free from modernism and all stuff that retards spiritual growth. Such were the Bible sermons given by Elder I. D. Bowman. There were sixteen added to the church and more are to follow. This section is well worked by the various churches and few are not connected with some organization. Upon the whole our people were delighted with the results and were made stronger in faith and spiritual growth.

E. B. SHAVER,
Mauertown, Virginia.

NOTES ON THE INDIANA CONFERENCE

First we would note the important change of dates. I am sure the women of our Indiana congregations appreciate greatly the change of the opening session to Tuesday evening. It gives us an extra day in which to make preparations to attend. We are grateful for the chance.

Second, perhaps we would note the happy frame of mind of our moderator throughout all the sessions, and his repeated use of the term as a means of keeping the assembled body in fine spirits. A very commendable trait of Brother Duker's, we are sure.

Then the attendance was worthy of note. The delegates came filing in for the opening session of the W. M. S. until some one said it looked more like a crowd at our Winona Conference. The auditorium of the Warsaw church was filled and for the conference sessions proper the lecture room was needed. Some had predicted a lack of attendance because of the location being so near Winona where general conference had so recently assembled.

We cannot refrain from mentioning the fact of dear Brother Rensch's presence this year, again taking his usual active part throughout the convention. Surely every one agrees that his presence lends inspiration and proves a very great blessing to such gatherings. It is no secret that Brother Rensch has endeared himself to our Indiana people. We appreciate the fact and wish him to know as much.

Then the Brethren Retreat located at Shipshewana Lake is seemingly drawing an increased interest throughout our district. Numbers of our brethren according to testimonials, are experiencing a "change of heart" toward said place. Measures to cre-

ate better organization are on foot. A special Indiana Day is being planned for next season when all the churches are wont to meet at this beautiful place. The missionary interests of our state held no small part on the program. Brother Stewart brought his report with a smile this year because of a surplus of means. Who could go far wrong by giving to missions? If we had more faith in our Lord and less distrust in our workers and stations we would be getting nearer his commands, it seems. We have some very fine examples of Mission churches in our district.

We are not desirous of passing by the music of our conference. Brother Zumbaugh is such a pleasing yet unassuming leader, that everyone seemed drawn into the song service. Mrs. Mishler also aided materially in this part of the program and we hope to meet her another year. If we learned correctly she is a writer of hymns.

New recruits to the ministry were a feature of our conference this year. Brother Jones from the east seems to be a worker with young people and he will be sure to find opportunities in this district. Such a leader is greatly needed. Brother Coleman comes from the west and is an evangelist. Others are Rev. Fry and Rev. Spacht.

A note concerning our W. M. S. work seems important. Two sessions of an hour and thirty minutes each were held. Most of our subjects for discussion were brought before us in the form of papers this year, the committee assigning different women over our district with such subjects. A number of new workers appeared and this in my opinion, is as it should be. We feel confident there are any number of workers here and there over our district who should be used on these programs. It would be a fine way of learning who is who, and we ought to get better acquainted.

And so we might go on for there are other features of the conference equally as worthy of note. Yet we should not continue to use the space.

MRS. C. G. WOLFE,
North Liberty, Indiana.

BETHEL CHURCH, MULVANE, KANSAS

Some time has passed since there has been any report from this field. The work here has been handicapped by much rain. Much rain in Kansas means mud. There are no gravel roads and no pavement around Mulvane. That makes church going unfavorable.

Our plans have been hindered so that there is no news of much interest, though we are working away at the job. Since it managed to rain on Fridays, Saturdays and Sundays all through September and was not much better in October, our plans for our Sunday school were hindered. We have had no business meeting for the past quarter of the year and so our plans for our revival are not made. However we think we can see one in sight.

The Presbyterian church in Mulvane has disbanded, and the church and the parsonage are for sale. It is a fairly good church house, large basement with large dining room, a new furnace, and a house far better than the one we worship in. We wish we could buy this and move into Mulvane. But as usual such moves find some objections. We have rented this church for a few nights evangelistic services in which we will bring before the people of Mulvane the doctrine of the Brethren church, and hoping this will put the Bethel church in Mulvane.

H. W. ANDERSON.

LAYMAN'S DAY OFFERING

Following is the list:

First Brethren Church, Ashland, O.,	\$ 28.28
Middlebranch Ch., Middlebranch, O.,	9.00
1st Br. Ch., Clay City, Indiana, ...	10.00
Bethel Brethren Ch., Berne, Ind., ...	28.10
2nd Br. Ch., Johnstown, Pa., ...	6.00
1st Br. Ch., Allentown, Pa., ...	10.75
New Lebanon Ch., New Lebanon, O.,	20.92
1st Br. Ch., Nappanee, Ind., ...	14.93
Gratis Brethren Ch., Gratis, O., ...	9.28
Fairhaven Church, West Salem, O.,	20.00
1st Br. Ch., Pittsburgh, O., ...	39.24

Total receipts, \$196.50

Thus you see eleven churches contribute \$196.50. No doubt others have taken an offering for this worthy cause, but have not sent it in.

Respectfully submitted,
U. J. SHIVELY,
Treasurer Students' Aid Fund.

THE SUDDEN DEATH OF REV. JOHN W. LEEDY

It is not often that I take time to attempt to record the death of a friend for publication. Men and women are born, reared and die. Few get more than a passing notice of their lives in a publication. We live but once and die but once and our friends' death causes sorrow. A friend's death should be perpetuated in some way, and a public notice is one way of doing it.

Brother Leedy deserves more than a small notice in a publication with small type. He was a pastor in the church of the living God and the church will miss him in his labors for her.

Our brother was born in the Valley of Virginia and educated in the public schools of his day. When he came to the age of manhood he engaged in the business of a grain broker. Later he moved to Manassas where he was the active agent for a pulp mill industry.

He identified himself with the Brethren church when the division came in the Dunkard fraternity in 1884 here in the valley. He left a church where he had every opportunity to enjoy peace and quietness and in which he had long before identified himself and took chances with a new one with its trials and disappointments. He had convictions that could not be drowned by ease and old church ties. It was hard, very hard to break these bonds and ties, but it was harder to smother his duty to God and man and he went out as Abraham of old not knowing whither he was going nor where he would land in those trying days.

Brother Leedy was elected to the ministry in the Brethren church in the early years of our church and did much preaching when time permitted it. He was held in high esteem in his county and community, being the nominee of one of the major parties for Congress in the 8th District here in Virginia. He had held the office for a number of years as Justice of the Peace in his county. His death was a great shock to his many friends and his untimely death will be a distinct loss to the church and community.

I am not attempting to write an obituary of him, but leave that for those who conducted his funeral services, but I feel I owe our good brother a last parting word in these lines.

GEO. A. COPP,
Strasburg, Virginia.

ELDER J. W. LEEDY PASSES

Elder J. W. Leedy passed away on the 16th of October, having been sick only a few

days. The church mourns the loss, but our comfort is to believe it is his gain. Brother Leedy was appointed to the ministry about 1886 and stood loyal to the principles and doctrines of the Brethren church. He with Brother Geo. A. Copp and P. W. Wisman were of much help to the writer in the battle for the Whole Gospel when the writer was the only active minister south of the Mason and Dixon line. These men were strong and courageous and much credit has come to their memory. Brother Leedy was faithful in his ministerial work which was without compensation. He was a good thinker and heavy reader, and strong on doctrinal themes. He stood equal to those who pose as trained men, never refusing to walk or ride to places and build up the work. He lived to see the principles for which we stood accepted by many of those who stood for tradition and order discipline. Brother Leedy began life as a poor young man financially but by his skillful methods he became a prominent farmer, and at one time he was in the Civil Service of the Government. This summer he was nominated for Congress to represent the Eighth District, by the Republican party. Had he lived we hoped for his election.

He lived at Manassas, Virginia, and the funeral was at Maurertown, Virginia. Upon this sad occasion the theme was "It is finished," by the writer, assisted by Elder Geo. A. Copp.

E. B. SHAVER,
Maurertown, Virginia.

A TELLING POSTER

"So—This is Canada"—a poster telling of the facts of moderation in that country, is being widely distributed by the Woman's National Committee for Law Enforcement. The poster quotes various Canadian authorities to show that moderation has not abolished the saloon. Some of the points made are as follows:

Who Wants the Canadian System of Government Control?

IT HAS NOT ABOLISHED THE SALOON
But has changed its name to Tavern. In

Quebec there are 563 Taverns; 489 Hotels; 100 Clubs; 59 Restaurants, where clients sit and are served with beer and wine. (Quebec Liquor Commission Report, 1924-5).

IT HAS NOT STOPPED BOOTLEGGING

In year ending May, 1925, there had been 4,806 complaints against bootlegging and blind pigs,—increase of 1,000 over previous year. (Quebec Liquor Commission Report, 1924-5).

IT HAS NOT DECREASED LIQUOR DRINKING

Sales of beer increased 1,000,000 gallons over last year.

Sales of hard spirits increased 32,245 gallons.

Sales of wine increased 89,000 gallons. (Quebec Liquor Commission Report 1924-5). This takes no account of illicit sales.

"Boisterous drinking and licentiousness common."

"Drunkenness among women increased fifty-three per cent."—Montreal Star.

IT DOES NOT IMPROVE MORAL CONDITIONS

"Vice shows itself in our city with hideousness and insolence. Prostitution in its most shameful form operates and flourishes in Montreal."—Hon. W. E. Raney, Attorney-General of Dominion.

BRITISH COLUMBIA REPORTS THE SAME CONDITIONS

"The present system worse than the open bar, not only destructive of morals but results in general contempt for law and order."—Resolution of British Columbia Municipal Union.

"Bootlegging to extent of 5,000 cases a month ... in and around Vancouver." (The Hook ... an Anti-Prohibition paper).

"Bootleggers handle twice as much liquor as the Government stores." (Vancouver World).

MANITOBA BREWERS LAWBREAKERS

In 1925 every brewer in Manitoba was fined for violation of law, and in January, 1926, six out of seven were again convicted. (Premier Brakin, Liquor Controller Waugh, Chief Inspector MacLean).

doll to represent the various cities, as Miss Washington and Miss Washington, Jr., Miss Des Moines and Miss Des Moines, Jr., Miss Los Angeles and Miss Los Angeles, Jr.

"State Committees of Award are in process of formation," says Dr. Gulick, "who are to select from among the dolls bearing city names in their respective states, the one to have the honor of representing the State and to carry the State Colors."

"These dolls with State names," Dr. Gulick adds, "will be assembled in New York or Washington where a National Committee of Award will select the two dolls to bear the names, 'Miss America' and 'Miss America, Jr.'"

"Miss America" and "Miss America, Jr.," together with the two groups of Senior and Junior dolls bearing State names, each carrying its own State colors, will travel to Japan as a special group. They will be presented in a formal meeting to the children of Japan and will be intrusted for permanent exhibit to the Imperial Museum.

"Three thousand passports and tickets have already been issued from the Doll Travel Bureau, 289 Fourth Avenue, New York City, and scores of new reservations and orders for passports and steamer tickets are coming in daily. The Doll Messengers will travel to Japan on various ships in November and December. The last party, headed by 'Miss America' and 'Miss America, Jr.," is expected to sail on December 20, so as to arrive in ample time for the Festival of Dolls."

The dolls with personal, school and city names will be distributed through the Department of Education of the Japanese Government.

THE TIE THAT BINDS

CRIST-PRICE—At the home of the bride on the evening of October 20th, Mr. George E. Crist and Miss Charlotte Price were joined in the bonds of holy wedlock by the writer. The bride for several years has been an active worker in the Washington church. She is at present a teacher in the Sunday school. The bridegroom while not a member of the Brethren church is interested in the work of the church and looks forward to worshipping with the local Brethren. After a brief honeymoon the happy couple will be at home in Washington. The Brotherhood joins in wishing for the bridal pair a long and happy life together.

HOMER A. KENT, Pastor.

WISLER-GINGRICH—Mr. Sarnel T. Wisler and Mrs. Alice L. Gingrich were united in marriage at the home of the groom, on the evening of September 25, 1926, by the writer. Mr. Wisler and Mrs. Gingrich were both faithful members of the Brethren church at Martinsburg, and we wish them many happy years together in the Lord's service.

JAS. S. COOK.

ACKER-BURKET—Melvin K. Acker, son of Mr. and Mrs. Albert Acker of Roaring Spring, Blair County, Pa., and Miss Malinda C. Burket, of New Enterprise, Pa., were united in marriage September fourth. The bride is a popular teacher in the public schools and in the children's division of the Bible School. Owing to the bride's pastor, the writer, being absent on vacation, the ceremony was solemnized by the bridegroom's pastor, in the First Lutheran church at Roaring Spring, in the presence of a few members of the immediate families of the bride and bridegroom. A host of friends have assured Mr. and Mrs. Acker of their best wishes for a happy and useful life together.

W. S. CRICK.

BARR-BEACH—On July 15th, Miss Blanche Beach of New Enterprise, Pa., became the bride of William L. Barr, of Altoona, Pa. The wedding was solemnized at the home of the writer. Mrs. Barr is a member of one of the pioneer families of the Brethren church here, and has a host of friends and relatives. She is a daughter of Brother James Beach. Mr. and Mrs. Barr are making their home in Altoona where Mr. Barr is employed. May God's richest blessings attend them.

W. S. CRICK.

IN THE SHADOW

GARRET—Frank Garret, son of Mr. and Mrs. Ben Garret, was born near Gatewood, West Virginia, January 23, 1904 and was accidentally killed while working in the mines at Rock Lick by a slate fall September 22, 1926. He was aged 22 years, 7 months and 29 days. He is survived by his father and invalid mother with three brothers and three sisters. Seven years ago he united with the Brethren church

A STORY FOR OUR LITTLE FOLKS

THE SHOOTING STAR

Last evening, when my mother dear
Was rocking me to sleep,
My drowsy eyes I opened wide
For just a farewell peep.

The stars were smiling down at me
With gentle, silver light,
When suddenly a little one
Went flying through the night!

All in a moment it was gone
Before I could say, "O!"
I wondered where 'twas flying to,
And if it had to go.

I think that 'way off in the sky,
Some place had not a light,
And God said to the little stars,
"Who'll go and make it bright?"

And then this little willing star,
Before the rest had stirred,
Cried, "I will go!" and off he flew,
Without another word.

—Child's Gem.

THE DOLL CONTEST

"High honors await the dolls selected as 'Miss America' and 'Miss America, Jr.," in the Doll Messenger of Friendship contest," said Dr. Sidney L. Gulick in reporting on the progress of the movement, today.

"These will be presented to the children of Japan and intrusted to the Imperial Museum of Japan in Tokio for exhibition and safe-keeping. The Museum will preserve them as perpetual reminders of the friendship of American children to Japan."

The Doll Messengers of Friendship contest is part of the nation-wide project of the Committee on World Friendship Among Children, instituted by the Federal Council of Churches, to send thousands of American dolls to Japan to take part in the Festival of Dolls on March 3, 1927.

Many American high schools and grade schools, according to those interested in the project, are taking part. Interclass contests are under way to decide by popular vote which dolls shall represent the school, the prize doll from the high school being Senior and from the grade school, Junior. Shortly, interschool contests will be held to pick the

of which he has been a faithful and consistent member up until the time of his sudden death. Frank was a keen student of the word and very conscientious, good natured and one who found pleasure in helping others. In fact he worked until a few hours before his death to assist a neighbor in the repair of his car that a trip might be made to a hospital, little dreaming that this was his last day upon earth. He will be remembered as having been present at Winona two years ago with delegates from here. His sudden departure leaves a vacancy in the home, the church and the community. The writer has lost a friend and a supporter in the great work of spreading the Gospel.

Services conducted in the home at Salem by his pastor, the writer, assisted by Rev. A. L. Lynn.

FREEMAN ANKRUM.

CROUSE AND CROUSE—Carrie Louise and Carol Louis, came September 25 to brighten the home of Mr. and Mrs. Hugh Crouse of Minden for a little while before being taken away. Services conducted at the home by the writer. Burial in the Chestnut Grove Church of the Brethren cemetery.

FREEMAN ANKRUM.

YECHT—Francis Lee Yecht, son of Mr. and Mrs. Andy Yecht, was born at Lecwood, Kanawha County, West Virginia, May 26, 1903 and passed away at the Montgomery hospital Friday night, October 1, aged 22 years, five months, four days. Nine years ago he became a member of the Brethren church, afterwards transferring his membership to the Methodist church at Salem. He is survived by his father and mother with three sisters and four brothers.

Services were conducted at the Chestnut Grove Church of the Brethren by the writer, assisted by Rev. Hopson of Fayetteville. Interment was in the nearby cemetery.

FREEMAN ANKRUM.

WEIDENHAMER—Jacob Wallace Weidenhamer was born August 22, 1859, at Limestoneville, Pa., and departed this life, July 17, 1926, at the age of 66 years, 10 months, and 26 days. Brother Weidenhamer was a member of the McKee church but resided at Roaring Springs. He had been an active member of the city council for years, and was highly esteemed by the people in Roaring Springs for the good that was effected largely through his efforts.

The funeral was conducted by the pastor in the home, and assisted by Dr. Yates, pastor of Bethel church at Roaring Springs.

JAS. S. COOK.

WALTERS—Moses W. Walters was born September 7, 1856, and departed this life May 27, 1926, at the age of 69 years, 6 months and 20 days. He was a member of the church at McKee, Pa., but lived near Queen, Pa. Brother Walters died very suddenly of heart failure. The funeral was conducted in the church of the Brethren near Queen, by the writer, and assisted by Rev. Popple.

JAS. S. COOK.

DEVORE—Esby L. DeVore was born September 28, 1848, at Bedford, Pennsylvania, and died October 3, 1926. He was the son of Jacob G. and Mary Studebaker DeVore. At an early age he moved with his parents to Stephenson county, Illinois where he attended public school until at the age of seventeen years he joined the Brethren church. He served three years until the close of the Civil War. He was wounded at Vicksburg and carried the bullet during the remainder of his life.

He was married to Emma Leonard, March 19, 1866. To this union were born five children: Samuel Franklin, of Missouri Valley, Iowa; Newton Isaac, of Minneapolis, Minnesota; Robert L., of Joplin, Missouri; Katy May McDeid, of Alta, Iowa; and Mabel who died in infancy.

While a young man he united with the Brethren church. He lived a consistent but unpretentious Christian life. He was a kind husband, a good father, and a man in every sense of the word.

Funeral services were conducted from the Methodist church, Rev. G. R. Gilbert officiating, and the body laid to rest in the Aurelia (Iowa) cemetery.

MRS. JESSE MCDEID.

WHITTED—Bebecca Jane Harris, daughter of James and Charity Harris, was born near Sedalia, Missouri, August 9th, 1867, and went to rest October 7th, 1926, at the age of 52 years, 1 month and 27 days.

When she was five years old her parents moved to a farm south of Douglass, Kansas. When she was fourteen years old she was converted and united with the Methodist Protestant church. She was united in marriage to Silas R. Whitted on August 31st, 1884, and to this union were born four boys and eight girls. Two sons, Archie and Berton preceded her in death. The rest of the family were at her bedside when death came to her relief.

Mrs. Whitted was a wonderful mother, a true companion and a very patient sufferer. She placed her membership in the Bethel Brethren church in 1908, with her family of which congregation she remained a loyal member until promoted to the church triumphant.

She leaves to mourn her departure, her husband, two sons, Fred Whitted of El Dorado, Chester Whitted of Wichita and eight daughters. Mrs. Eva Albright, Mona and Jessie Whitted of Mulvane, Agnes of Hutchinson, and Fern, Ruby, Glen and Fae, at home. She also leaves nine grandchildren and a host of relatives and friends who will miss her kind words and motherly deeds.

The writer, being an old friend of the family and once pastor of the Bethel church for nine years was called to conduct the funeral, which was held at the Bethel church October 9th, and was assisted by the present pastor, H. W. Anderson. The Bethel choir sang several appropriate numbers and Mrs. V. L. Gordon sang a beautiful solo.

Many beautiful floral offerings were made and the body was laid to rest in Richland cemetery.

L. G. WOOD.

PECK—Mrs. Rebecca Peck, wife of Jacob Peck, of 2227 13th Street, N. E., Canton, Ohio, passed away at her home on Saturday evening, September 11, 1926, aged 67 years and 13 days. She lived a consistent Christian life, having been a charter member of the Louisville church. A number of years ago Brother and Sister Peck moved to Nebraska, returning to Ohio about a year and a half ago and at that time bringing their membership to the Canton church. Besides the bereaved husband, she is survived by five children: Mrs. Florence Ostrand, of Omaha, Neb.; Robert of Omaha, Chancey of Lincoln, Neb.; Homer of Shubert, Neb.; and Mahlon, of Davenport, Iowa, also four sisters, Mrs. Levi Snyder, Mrs. Mae Bruder, Mrs. Emma Clapper, Mrs. H. E. Spice and three brothers, Jacob, John and Isaac Clapper. The

funeral services were held at the home and the Louisville church on September 15th at 2:00 o'clock. Services by the writer, assisted by Rev. Robert Porte of Louisville.

FRED C. VANATOR.

ELY—Anita Vanita Ely, daughter of Earl Ely and Grace Edwards Ely, was born March 17, 1910, and departed this life at the Lee Hospital in Johnstown, October 30, 1926, aged 16 years, 7 months and 13 days. She accepted her Lord early in life and united with the Conemaugh Brethren church, where she remained faithful until her going. She was ready his will to be done in her life. Funeral services were conducted in the church, by her pastor.

AUSTIN R. STALEY.

SMITH—Mrs. Mary A. (Hornor) Smith died October 30, 1926, at her home, 728 Oak Street, Johnstown, Pennsylvania, 82 years. Mrs. Smith was a faithful member of the Conemaugh Brethren church and was known and loved for her good Christian life. Funeral services were in charge of the undersigned, her pastor. Interment was made in the Hedrick's Cemetery.

AUSTIN R. STALEY.

RITCHIE—Viola Anna Ritchie, daughter of William J. and Lydia A. Kelly, was born July 19, 1860, died October 1, 1926, aged 66 years, 2 months and 12 days.

She was united in marriage to Lewis Sherman Ritchie, December 25, 1884.

She is survived by her husband, one sister, one brother, 3 children and a number of grandchildren.

Her home was near North Georgetown, Ohio, where she was a member of the Brethren church since 1894.

She was a good mother and loyal to the church of her faith.

Funeral services were conducted in the home by the writer. The blessings of God the Father, and of Jesus Christ, his Son, our Savior, and of the Holy Spirit, our Comforter, rest upon this sorrowing family and friends.

ALVIN BYERS.

Business Manager's Corner

ITERATION AND REITERATION

This section of the Business Manager's corner may be only an iteration this time, but, if it does not produce satisfactory results, it will be a reiteration long before Christmas.

We have reference to the announcement regarding the offer of the Brethren Evangelist from now until the close of 1927 for two dollars, the price of a yearly subscription. Of course this is for NEW subscriptions only, and the CASH should accompany the order, for we should not be expected to open book accounts on an liberal offer like this.

Following our previous announcement of this liberal offer, we sent a personal letter to all the pastors where they do not have Honor Roll churches, and asked them to join us in this campaign, by making earnest announcement of this offer from the pulpit, and by appointing some one in their congregation to receive such subscriptions or to take the responsibility of doing the work themselves.

I said we sent letters to ALL the pastors, that is, we aimed to reach them all, and if any were slighted, it was the proverbial "mistake of the head and not of the heart."

Several letters came back to us, so we presume a few pastors have moved since we last had their correct address.

If there is any congregation that has not been told of this remarkable offer for the Evangelist by its pastor, will not some one please ask his pastor if he received a letter from us. If so, why was not the announcement made? If he failed to get such a letter, then we will assume the responsibility. But we want action. Each week of delay means just one less paper for the new subscriber, and we are anxious to get the paper into as many homes as possible.

Tell the Good News

Some one must speak out in each congregation. Those who are not now receiving the paper will know nothing about this offer, unless some one tell them. And since most of the public announcements in the churches are made by the pastors, it is "up to" the pastors to announce this proposition. Sometimes the superintendent of the Sunday school can put in a helpful word that will produce results. But some one should point

out the advantages of having such a paper as the Evangelist in every Brethren home.

There seems to be plenty of reading matter of the lighter sort in most modern homes, but something of a more spiritual and more enduring type should be within the reach of the children in every Christian home.

And what better than The Brethren Evangelist could be kept in the presence of the children of Brethren homes? Speak out, brethren. This is a great opportunity, but great opportunities are without value, unless some one seizes upon them and makes the most of them.

Remember, The Brethren Evangelist from now until the CLOSE of NINETEEN HUNDRED TWENTY-SEVEN for TWO DOLLARS.

R. R. TEETER,
Business Manager.

ANNOUNCEMENTS

CONEMAUGH, PENNSYLVANIA

The Conemaugh Brethren church will hold communion service on Sunday evening, November 28. All of like faith who can are invited to enjoy this holy ordinance with us.

AUSTIN R. STALEY, Pastor.

NOTICE

This will be the last call. The minutes of the last National Conference have been ready for the Annual for six weeks. I have been waiting for reports from organizations that may want their minutes incorporated in the Annual. To date I have no report from the Sisterhood and The Evangelistic and Bible Study League. Also no report from the following District Conference organizations: Ohio, Maryland-Virginia, Northwest, N. California, S. California. Please be prompt and send them in immediately. The Annual should be to press NOW.

A number have written concerning the price of the Annual for this year. We can not advise as to this until it is off the press, for Conference ordered it sold this year at cost. As soon as possible we will give notice of the price.

O. C. STARN, Secretary
Gratis, Ohio.

DEDICATORY SERVICES

The congregation of the Second Brethren church, of Johnstown, Pennsylvania, will hold the formal dedicatory services for their new church edifice on Sunday, November 14, 1926. There will be three services throughout the day, morning at 11, afternoon at 2:30 and evening at 8. The afternoon service will be a fraternal service participated in by representative ministers of Moxham; the note of Brethren fraternity to be brought by Elder Joseph L. Gingrich, who will deliver the sermon. The dedicatory sermon will be delivered by Dr. Wm. H. Beachler, of Dayton, Ohio. Brother Beachler will also have charge of the raising of the debt at all the services through the day. Neighboring Brethren are cordially invited to share in the joy of the completion of another house of worship to the praise of Almighty God. The dedicatory services will be followed by a week of special meetings and the observance of the Communion service on November 21. Invitation is also extended to our neighbors to share in this blessing.

DYOLL BELOTE, Pastor.

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NOVEMBER 17,
1926

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE RAINBOW OF PROMISE

For the Larger Future of the Brethren Church
Will Appear in the Light of Gifts
Placed on the Altar for Home Missions

SPECIAL HOME MISSION NUMBER

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Necessity of Home Mission Advancement

The work of Home Missions is one of the most fundamental and bounden duties of the church, and the time is upon us when we must give concentrated attention to that interest. On the Sunday preceding, or the one following Thanksgiving, the churches of the brotherhood are asked to take their annual offering for the promotion of missionary work in the homeland. And the askings this year are larger and more urgent than ever before. Our leaders are not satisfied to allow us to mark time; they insist that some really advanced steps must be taken. The fact is that the time has come when an aggressive program in Home Missions is a necessity. We have been doing some commendable work in the home field in the past, but we have not done all that we were capable of doing, nor all that was important to be done, in the interest of our denominational future. The situation that we face now makes it imperative that we lay aside our indifferent attitude and our half-hearted efforts, and give ourselves to the task with holy zeal.

It is necessary if we are not to be reckoned delinquent in the discharge of our responsibility for giving the Whole Gospel to the lost and dying souls of our generation. Now is the only time that it can be done; and if we fail to do it, it will go undone. And there never was an age that was more sorely in need of the pure, unadulterated Gospel of the Son of God than our age. Men are recognizing that fact, and are calling for it. It is the day of opportunity and of responsibility. The opportunity is of such proportions that it lays upon us the responsibility of giving our very utmost of consecration and sacrifice to the task.

We cannot delay longer in making possible a really worth while advance in Home Missions if we are not to give up the claim of "Whole Gospel obedience." Implicit obedience to all that Jesus taught and practiced and enjoined upon his followers is not to be accomplished by the mere observance of a few ordinances. These become empty shells when the life of the devotee is not brought into harmony with the plans and purposes of God for the salvation

of the world. And the first and most fundamental step in that program was the preaching of the Gospel in "Jerusalem and Judea"—the home field. Let us be less vocal about our obedience in such matters as triune immersion, feet washing and the Lord's supper, until we have rendered a fuller and more zealous obedience in the things that are vastly more important than forms and ceremonies. "These ought ye to have done, and not to have left the others undone."

Moreover the problem of self-perpetuation ought to drive us to more heroic efforts at Home Mission work. We must count on some churches passing out of existence; that is in line with the history of churches. Communities change so that fields here and there that once enabled churches to flourish become barren and unfruitful and the congregations die out. This has actually happened in various communities in our brotherhood, and the process is still in operation in certain localities, and more rapidly than we are building new churches. This is not intimating that we have gone backward in numbers as a denomination. On the contrary we have increased numerically by virtue of the fact that some of our congregations have grown so much larger than formerly. But a church that is merely growing in the size of its congregations and not in the number of its congregations has little to boast of with regard to a future. It ought to be a matter for serious contemplation by every member of our fraternity that we have fewer congregations now than we had a decade and a half ago. It means that we have not really concerned ourselves with church extension. There have been spurts and starts, and isolated instances of success, but no forward-looking, aggressive program has been adopted and no concerted effort secured until recently. For a few years we have been gaining experience, accumulating missionary momentum and trying to bring the vision of larger things to the eyes of our people. But our progress has been hung up on the dollar mark. It is time we were opening up our purse strings so as to make possible a really courageous step forward, and begin to secure the future of our brotherhood.

It is necessary that we shall make really bold advancement in the establishing of churches in our cities in order to conserve the membership of our country and small town churches as they drift into the centers of population. Our membership leak from this cause has proven to be a serious loss. We must do something to check it and the most effective thing we can do to check this leak is to build churches in the cities where the members go. And that, as we understand it, is one of the purposes of our national mission board, to build mission churches at strategic points in cities. But to accomplish that program unhampered, there must be some generous giving of our money into the Lord's treasury. The measure of our giving will largely determine the extent of our progress. If we give niggardly, church extension will go forward slowly.

The building of the home base more strongly and extensively is necessary to the continued growth and permanence of our foreign mission work. It will be a disastrous thing if we allow ourselves to become top-heavy and unable to maintain the outreach we have undertaken. That can be prevented by turning a dollar into the strengthening of the home base for every dollar we send abroad. And that is not an unreasonable asking. It is not unreasonable to ask and expect the members to do their very best for Home Missions at this Thanksgiving season. The more generously we give to Home Missions the more quickly and fully we as a church shall be able to discharge our obligation to the benighted millions in foreign lands. That should spur us to sacrifice.

Real advancement in Home Missions is necessary to the enlargement and strengthening of all our brotherhood interests. Progress in educational facilities is hindered by the limitation of our constituency. The more congregations we build, the broader will be the scope of our appeal for funds with which to endow our college. The greater the number of our people and churches, the greater are the possibilities of extending our church publications. The more widely we extend our borders the more adequately will our benevolent interests be supported and the greater will be the chances of including among our numbers men and women whom God has blessed with wealth, which, when consecrated, many a denomination has found to be the means of accomplishing noble Christian purposes in a large way. Church extension is the key to our progress in many lines. When we give to Home Missions we are giving indirectly for the benefit of every other interest of the church. It is therefore with full justification that the national

home board is asking for a truly banner offering, an offering that will mean sacrifice, the largest offering ever made in the history of the church. Such an offering would bring hope and rejoicing to all.

Golden Rule Sunday

It is a day set apart on which the people of America are asked to deny themselves of some of the accustomed luxury of their tables, to eat a single meal and to give the amount saved thereby, and anything more that one may feel led to give, to the Near East Relief for the support of the orphans of the Near East. The day suggested is Sunday, December 5th. It is called "Golden Rule" Sunday because we are urged to think and act towards those orphaned children as we would want the people of other lands to do towards our children if ours had suffered the loss of home and loved ones through the curse of war and its aftermath.

We commend the observance of the day to the Evangelist family. The need is real. The funds are carefully and economically handled, and they reach their goal. American people are well able to help, because they are prosperous. But if they were not, it would be their Christian duty to help these suffering, hungry, homeless children. Besides it will do us good to enter into the life and suffering of these people in this manner. Albert Shaw, editor of "The Review of Reviews" says, "International Golden Rule Sunday comes into our calendar and into our contemporary life at a time when the world needs its lesson and its benign influence." President Coolidge approves the movement and says concerning its influence: "The aid we give out of our abundance to those who are less fortunately situated than we, should be of great value in bringing about the application of the Golden Rule to the settlement of misunderstandings among nations as well as among individuals." It is a splendid way of building into our hearts the spirit of friendship for people of other lands. And to quote Mr. Coolidge again, "Practical help is the best expression of friendship."

EDITORIAL REVIEW

Brother W. A. Gearhart supplies a report of Home Mission receipts for three months, closing the last of October.

Communion services will be conducted at Rittman, Ohio, on Sunday evening, November 28th. The usual invitation is extended to neighboring Brethren.

From a personal communication from Brother A. R. Staley, pastor of the church at Conemaugh, Pennsylvania, we learn that he began a revival meeting in his own church, November 14th, he himself doing the preaching. Three have been received by baptism at regular services since he took up the work in September.

The Evangelist office is in receipt of a copy of "Tarbell's Teachers' Guide for 1927", published by Fleming H. Revell, 158 Fifth Avenue, New York, at \$2.00 postpaid, and we find it holds up the same high standard that this publication has maintained through the 22 years of its existence. We commend it as a really high quality publication dealing with the year's Sunday school course.

We have made this issue distinctly a Home Mission number, and the importance of this task of the church fully warrants the emphasis we have given it. Read it all and pass your paper on to some one else who may thereby be encouraged to do his or her duty at the Thanksgiving season. Send offerings to Wm. A. Gearhart, 1101 American Building, Dayton, Ohio.

Brother C. A. Landis, who left Ashland in September, where he has been in school work for several years, writes of his reception at Garwin, Iowa, where he entered upon his first pastorate. He finds these people, as other pastors have found them, generous hearted and loyal. This congregation has suffered a loss in the death of one of its prominent members—Brother Harvey N. Richards.

Dr. W. S. Bell, Endowment Campaign secretary, reports his canvass of the Allentown congregation in eastern Pennsylvania. This church is without a pastor and has experienced some hindrances,

but the people showed their loyalty to Ashland College to the extent of \$700, which Dr. Bell says was good under the circumstances. Let us continue to pray for the Endowment Campaign and for Brother Bell, that God may crown the undertaking with great success.

Brother B. F. Owen, who is pastor of the Williamstown and Glenford, Ohio, congregations and is residing at 79 East Blake Avenue, Columbus, Ohio, reports an evangelistic campaign which he conducted in conjunction with the pastor, Brother H. H. Rowsey, of Roanoke, Virginia. He reports a very enjoyable time with the Roanoke people and pastor. We imagine that these two preachers, strong in body and energetic and ambitious in mind, made a splendid team and wielded a lasting influence on the community.

Prof. J. A. Garber, general secretary of the National Sunday School Association, gives us another installment of "Church School News." He offers a suggestive theme for the last month of the year—"December and Others." The theme is appropriate for December is the month when we think of "others" possibly more than any other month of the year. It is the giving month, and it is gratifying to note that we are becoming more and more unselfish in our Christmas giving. That is the quality that makes gifts white.

Our efficient correspondent of the Pittsburgh church records the happenings of that congregation during the first three months. Two items of importance are the loan of their pastor, Brother A. L. Lynn, to the Oak Hill congregation in West Virginia for an evangelistic campaign and the conduct of such a campaign in their own church under the leadership of Brother W. C. Benshoff of Berlin, Pennsylvania, whose services were greatly appreciated. The meetings closed with a well attended Communion service. The work of the Pittsburgh church is being well cared for and the people hold their pastor in high regard.

Brother J. L. Gingrich makes his first report as pastor of the Third Church of Johnstown, where he began the first of April. The first accomplishment was the building of a parsonage which the pastor and family now enjoy. It is encouraging to note that so many of our churches are building parsonages. It is a paying investment to the congregation as well as to the pastor. The fine thing about the Third church's effort was that the parsonage was dedicated free of debt, with a surplus from the offerings to apply on the church building debt. Brother H. E. Eppley is now engaged as song leader in an evangelistic campaign in this church, with the pastor serving as evangelist.

A real treat is in store for Evangelist subscribers for the coming year. Dean J. Allen Miller, who made an extensive tour in Egypt and the Holy Land during the early part of this year has agreed to write a series of articles on his travels. We are desirous of giving them the widest possible reading, and ask the pastors and other church leaders to kindly cooperate in extending the circulation of the Evangelist in their communities. Make use of the special offer of subscription to the end of 1927 beginning from the present for the regular \$2.00 rate. Or try for the Honor Roll and take advantage of the \$1.50 rate. This series of articles and the photos which Dr. Miller took on his trip will be worth the year's subscription price alone. Besides there are many other good things coming.

Keep thy body with all diligence, for out of it are the issues of health.

He who in a spirit of condescension and patronage extends the hand of help to the needy, should not be surprised if he finds his proffer spurned.

From the vast numbers who crowd God out of their lives while they confess him with their lips, it becomes evident that the atheism of life is far more treacherous and widespread than the atheism of creed.

Notwithstanding the wide prevalence of failures on the part of Christian people, we can scarcely imagine one such failure that is excusable in view of the fact that through prayer they may tap the infinite resources of heaven.

GENERAL ARTICLES

Our Extension Program---The Sin of Discouragement

By George T. Ronk

"And be ye of good courage and bring of the fruit of the land. . . . And Caleb said, Let us go up at once and possess it. . . . But the men . . . said, We are not able . . . for they are stronger than we . . . and we were in our own sight as grasshoppers and so were we in their sight . . . and the people wept that night. . . . And the Lord said How long will this people despise me? And how long will they not believe in me? . . . But as for you your dead bodies shall fall in this wilderness and your children shall be wanderers in the wilderness forty years. . . . But Joshua and Caleb remained alive." Numbers 13 and 14.

"Now these things happened unto them by way of example; and they were written for our admonition upon whom the ends of the ages are come." 1 Cor. 10:11.

Our universe bears witness to the unchanging nature of natural law. By natural we mean that to which experience witnesses, not only physical, but also psychological, moral, spiritual and Juridical. Laws are a statement of Eternal Truth in action, working consistently. Our scriptural quotation is an example confirming the eternal truth that discouragement is a sin against Providence.

In the timelessness of natural, discouragement in the program of God is as evil in America in the jazz days of

A. D., 1926 as in the Wilderness of Paran in the frontier days of B. C., 1926. Viewed in the perspective of the Bible, who will have the temerity to say God is not as immediate, as direct, as forceful, as purposeful today as in any age?

Though they be inscrutable to each generation, treading the boards of the Present on the stage of the Living, God's purposes are sure, comprehending and directing all. We stubbornly close our eyes to the law that his purposes are also invariably and consistently so veiled as to **demand faith**. Here is the stumbling block for the scientist, the philosopher, the whole intellectual man. In his zeal for recording laws he has overlooked the keystone of them all.

Whatever God's ultimate end for his Universe, his immediate end for each living soul includes development, discipline, renunciation, purification, action in the dim light of faith—all for the ultimate end of a personal faith "that God is and is a rewarder of them that diligently seek after him." The philosophical problems of evil, pain, suffering and death are all absorbed here by the faith of the Christian.

Discouragement is the suicide of faith—gross sin against the nature of God as loving, purposeful, powerful. It is likewise sin against our own spiritual ends, against our capacity to be, to do and to become, which instinct itself teaches us is the goal of our nature.

The Brethren people, though a people of God, have historically failed here and so have lacked the vision, the resources and the power to deliver a great program or to move the world with a great token. While others, less doctrinally sound, less pietistic in life, have moved forward with great weight to mould the world.

Spiritual and material progress seems fearfully slow, the needs so cataclysmic, the resources so impoverished, the fruit of the years so pitifully lean. This is the typical Brethren attitude. But we are guilty here of the cardinal oversight of a great fundamental: **that God is working together with us**, not interested so much in results as we estimate them, as in the manner and its reaction on ourselves. Though he is All-powerful, our co-operative enterprise has not been notable, because we have not challenged him with a sensible plan, a long vision and a gigantic faith that "he is and is a rewarder." As the senior but silent Partner in our spiritual corporation, he has left the executive function very much in our hands, has stood by patiently and helpfully, but has not placed great resources in our hands, because he has not seen evidence we have the foresight, the brains, the greatness of heart to profit therewith. Better for us to maintain us as the corner grocer than to capitalize us for a department store and thereby wreck the partnership.

Specifically, we have suffered from lack of inspired leadership. Beginning as a lay church, our laity has always been intrinsically more solvent, than our ministry in the terms of integrity, fidelity and power. Our ministry has too consistently played the grasshopper role, "loathed this light bread," or "longed for the fleshpots of Egypt," throughout our generations, not realizing the road to true greatness lay straight to the hill of Jebus. This disease is still current.

Our extension program needs nothing so much as the



Jesus and Nicodemus

THE GREAT HOME MISSIONARY Who Became the World's Savior

"I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24)

**The Church Can Reach Farther Abroad
When it Builds Stronger at Home**

healing of our mental attitude. God help us to pray for release from the demons of doubt, discouragement and despair. God help us to read aright the lesson of church history which shows on every page that victory is not to the powerful, the popular, the current, the numerous, but to the few on the central track. These God has fashioned into a hammer for his mighty blows in every age, scattering the superficial, the worldly, the corrupt, the heterodox, to the four winds with their philosophies, their proofs, their insidious doubts, their open blasphemies. By every lesson of history, by every tenet of our religion we are in a strong position, not in a weak position. May God clear our minds, strengthen, establish and settle us.

Our extension program needs first prayer for ourselves and our leaders: prayer for a sound mind; prayer for greater personal resources; prayer for greater consecra-

tion of our greater resources when once given; prayer for our present consecration of present scanty resources; prayer for the men and women on the firing line that present activities meet greater returns; prayer for such magnitude of ideals and plans and such a passion for achievement that God may feel justified in giving us a new rating and new credits in his scheme of things; prayer that we may carry a new token to a world deep in sin and in love with its mire.

Secondly, we need money, big money, behind this program. Church building has become a primary economic problem. But what of it! This age has become an age of big money, of stupendous economics. World syndicates have not left God behind. Let us meet the conditions and get behind the program of God with big money.

1920 Grand Avenue, Cedar Rapids, Iowa.

Extending the Whole Gospel Church in the Homeland---A Symposium

I. THE HOME BOARD APPEALS FOR COOPERATION

Extending the Whole Gospel

By G. C. Carpenter, D.D., President Home Board

1. The **Whole Gospel** is better than a part Gospel and brings a greater blessing.

2. Our whole country needs now if ever a **Whole Gospel** in the life of the people to raise the moral standard and lead the people to live Godly lives.

3. Jesus commands us to evangelize and to teach the people to observe **all things** whatsoever he has commanded and he commands us to begin **at home**.

4. Our church believes in world-wide evangelization, but we believe also that **the home base must be strong to support the foreign superstructure**. The strength of the church at home must be conserved, and also increased by the building of new churches in opportune places.

WHEN?

Now! Now! Now!

Now is God's appointed time for us to work. The fields are white and we are passing on. We have assurance of no other time. "Go work today in my vineyard."

To save America the church must awaken, rise up and assert itself. There is no other hope. If we would save America we must make America Christian.

A part Gospel suffers the loss of power. America needs a Whole Gospel, power-full church. Religion today is too often a skeleton, robbed of flesh and blood. America is worshipping idols,—gold, pleasure, self. Nothing but a Whole Gospel in the lives of her millions will save America from the same fate that befell ungodly nations in the past.

God help our churches to weigh the need and then to lay **adequate gifts** upon the altar at Thanksgiving time.

Hagerstown, Maryland.

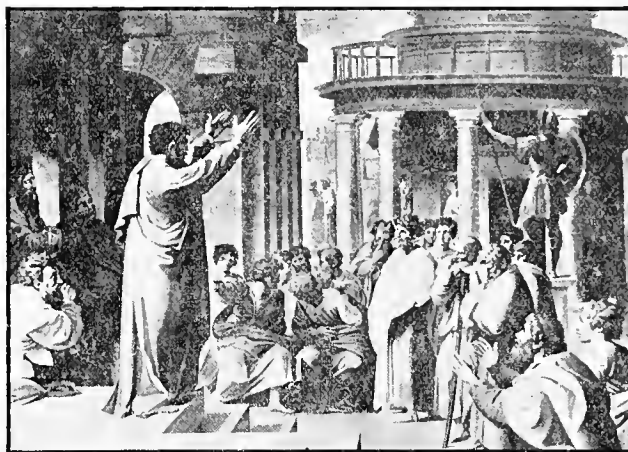
A Fund for Church Building

By H. F. Stuckman, Member Home Board

Unfortunately Home Missions have not the appeal, neither do they somehow present the challenge that gets for them the support they deserve. Few people fail to note, that unless the home base is consistently extended, there can be no decided growth in foreign work. The For-

eign Board must sense this very grave possibility in our own fraternity with regard to extending their program. A glance at the amounts of their offerings for the past few years will reveal that it has been static. Interpreted from a sensible standpoint it would mean that we are giving about all we are capable of, or inclined to give, with our present numbers. Of course present Foreign Mission work can not be neglected, but certainly not much greater things can be undertaken, until we strengthen our source of supply at home.

We should for the very reason of self-perpetuation, begin a more elaborate Home Mission program, but this cannot be undertaken until your Board is quite certain that you will back us with the needed financial support to



Paul Preaching at Athens

THE CHURCH WILL NEVER GO FORWARD

As the Infinite Worth of the Gospel Message
and the Urgency of Human Need Warrant

UNTIL

We Grasp the Opportunity and the Challenge

of the

CITIES OF THE HOMELAND

branch out into new fields. We have conceived the idea, that perhaps there are many who would welcome the plan of giving toward a fund for church building, which fund would be loaned by your Board to groups who would begin a work here and there, if they were assured of help in getting under way. The building and equipment is always one of the chief considerations in opening a new work, where we are always in competition with well established churches. A Niggardly program at the beginning of any undertaking will drive folks away, rather than woo them to the task at hand. There is much dormant money lying loose in Brethren hands that could well be used in church extension work in our brotherhood.

Let us not do less, or even be satisfied with doing as much as we have done in years gone by, but let us see the dilemma we are in, and resolve to make possible very advanced steps, by our increased offerings this Thanksgiving time.
Goshen, Indiana.

Conserving a Whole Gospel Church

By C. C. Grisso, Member Home Board

By permission of the Edntor who has asked me to write a few lines from the above subject, I desire to confine my thought to the work of "conserving the whole gospel church in the homeland." There is indeed a great need of building new churches, of opening new fields, "of lengthening our ropes and strengthening our stakes." This is no new appeal. It has been before our National and District Conferences for all these years, but I am making an appeal just now for the weak, struggling and oftentimes pastorless church. The Home Mission Board is much concerned about these places. We have many appeals from such for financial aid. How anxious we are about them! Well, do we not know that from these have come our ministers and missionaries of the past. From these come our young people for our college. And surely if we fail in our ministry to these churches, we are going to suffer a corresponding loss in the supply of young people for our future leaders. Not only this, but many of them are serving as feeders for our city churches.

In the light of these things what shall our answer be to them? To me it is no less than a tragedy to turn a deaf ear to them. The leaders of our movement fifty years ago, call out from their graves. The very soil upon which they fought and bled and died is being taken by the

enemy. They believed tremendously in the cause they represented. Through toil and poverty and persecution they established churches. Today these churches are calling for help. Shall they still have the Whole Gospel message? Shall we betray the trust committed to us?

If we want to build larger and finer churches, Well. If we desire a greater endowment for our college, that is our privilege, too. If more missionaries should be sent to Africa, even so, let that be done. These things we ought to do, and not leave the other undone. Oh! that every church and individual upon this Thanksgiving Day would so pray and so give, that your Board might respond as never before to the calls that come from the weaker churches worthy of our help.

Warsaw, Indiana.

Foreign Missions Challenge the Home Base

By A. B. Cover, Member Home Board

"Go and preach the gospel" was the final marching order given to the disciples and through them to the church. The supreme sacrifice was consummated when Jesus died upon the Cross in order that the lost might be saved. Crying souls are constantly pleading for the "good news." It is imperative that we give it to them. Some are gifted to go in person and "tell"; others cannot "go" but they have ability to make possible the going of others, by their gifts. But that they may know, they too must be taught. So one of the great tasks of the church is to build up the home church; it means a program of education; it means a program of prayer; it means a program of whole-hearted consecration. God in a very wondrous way has given the Brethren church a challenging opportunity in foreign fields. Thank God for it! We want to glean all of it. But to do it, we must have the home base strong enough and willing enough and consecrated enough to supply the needed workers and means. So may this Thanksgiving offering be representative of a determined effort to extend our influence by building up the Home Base. The fields are waiting to be possessed; but we must have the means wherewith to possess them. May God put it into the hearts of our people to give a real telling offering at this Thanksgiving season.

Falls City, Nebraska.

The Keystone of the Arch

By Claud Studebaker, Member Home Board

Our Home Mission work is just that vital to the expansion and strength of the Brethren church. Unless she occupies strategic points and builds new churches she is doomed to stagnation and eventual impotency. The history of every denomination is that there are churches constantly passing out of existence; here and there where there was a prosperous church, there is now none, due to various causes of course. But the fact is that some of the Brethren churches now prospering will in years to come be obsolete. Not an encouraging prophecy, but true. We are in a shifting and changing world. Unless we keep moving we drop behind, whether we will it or not. Therefore, if we do not keep pushing out and building new churches, we will grow smaller and every interest of the church will suffer; it cannot be otherwise. We must bring our offering to the altar and thereto call the man who has the strength and vision to build, and, under God and by the power of the Holy Spirit this man and money must be placed in some center of population, to which the people are now drifting and there witness to the whole Gospel

The Best We Have

*Christ wants the best. In the far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love,
He only asks that of our store we give him
The best we have.
Christ gives the best. He takes the hearts we offer
And fills them with his glorious beauty, joy and peace.
And in his service we are growing stronger,
The calls to grand achievement still increase.
The richest gifts for us on earth, or in heaven above
Are hid in Christ. In Jesus we receive
The best we have.
And is our best too much? O friends, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
The Lord of Lords, by whom the worlds were made,
Laid up his precious life upon the cross!
Through bitter grief and tears gave us
The best he had.*

—Selected.

plea which will win, and build a strong church for the declaration of the whole truth. We have the money and men but it will be placed on the altar. The Brethren church is loafing on the job, we must build more churches, brethren. "Awake thou that sleepest and arise from the dead and Christ will give you light." A dollar or two a year is a mighty small amount to call "a thank offering." Will we lay on the altar a worthy gift for the most vital work for the future strength and growth of the church? Our answer will be registered in the home mission offering at the Thanksgiving season.

Leon, Iowa.

A Serious Blow to Foreign Missions

By R. Paul Miller, Member Home Board

There is no more serious hurt that could be done to the work of Missions in foreign lands than to neglect the work at home. Some people are not wise in their devotion to foreign missions, inasmuch as they sacrifice greatly to

foreign work to a total exclusion of the home field. This is suicidal to foreign missions. Neglect the home field and where will our missionaries come from? Where will our support for those we have sent come from? Even the example of such a person is hurtful to the work in general.

Furthermore, there is a limit to the lives and money which a small denomination like ourselves can supply. If we are to arise to the challenge which God has plainly set before us of taking Oubangi-Chari in Africa, and a great section of Argentine for Christ, we must increase here at home by establishing new churches. The man who drains his business to invest in some pet hobby will soon have neither. No one believes more in foreign missions and workers harder for their success, than myself, but I recognize the impossibility of large increase there without large increase at home. **THE ONLY ANSWER IS—FULLEST SUPPORT OF OUR ENTIRE HOME MISSION PROGRAM FOR THE ESTABLISHMENT OF SELF-SUPPORTING CHURCHES!**

Philadelphia, Pennsylvania.

II. SOME MISSION PASTORS APPEAL FOR HELP

Extending the Whole Gospel Church in the Homeland

By L. G. Wood, One of Our Mission Pastors

If there ever was a time when our Whole Gospel message was needed in the homeland it is NOW. I need only to mention that we are living in a materialistic, careless, pleasure-intoxicated, sin-darkened age, and this applies to what we call the Homeland, just as much as it does to other lands.

With some experience in different sections of our home field, I am thoroughly convinced that our historic and doctrinal position admirably fits us as a denomination, to meet the great present and universal need. This need is everywhere manifest, and if traced to its source will be found rising from a general restlessness of the human mind. This is a great day and the writer is optimistic, believing that the prospects are just as bright as the promises of God, but the present generation is not getting satisfaction out of its day, and this applies to every human activity and enterprise. Why is it that the political parties today are found almost without leadership? Just this morning I saw an article in a leading Magazine headed: "Why is God so Unpopular?" These things indicate to me that there is lots of room for the Whole Gospel Message of the Brethren church; yea these things constitute a DEMAND for that message. When the mind is restless and "men's hearts are failing them," what is more inspiring than the faithful presentation of the simple Gospel of the Son of God, which points the way to the Rock of Ages as the only real resting place.

We find some men today who are asking: "To whom shall we go?" Some have tried the god of wealth, some the god of pleasure, some the god of honor and they have all failed of their coveted goal. I feel that it is no small privilege to give the Apostle's own answer to his question: "Thou hast the words of eternal life." He alone, who "hath the words of eternal life," can cleanse the heart from sin. He alone can crown life with richness and unfading glory. I am persuaded that our people are going to meet the challenge, of this present day, with the largest Thanksgiving offering ever made by the church. If some of us are willing to put LIFE and BLOOD into these needy mission points, for the glory of Christ and the extension of his Kingdom, in the homeland, certainly all of

our people should be ready and willing to make their offerings very liberal for the establishment of churches in these strategic centers. All can not go into these mission fields but all can share in the Glory of Christ by their prayers and their gifts.

Fort Scott, Kansas.

Extending the Whole Gospel Church in the Homeland: We Want Help!

By Fred V. Kirzie, One of Our Mission Pastors

How can the Brethren church, the "whole Gospel" church, extend her borders in the homeland? This is a question every sage, alive and within the denominational fold, would like to have answered, indeed!

The savage American Indian cried out in silence, "We want help!" It came in the form of Pilgrims (Puritans, Huguenots, Quakers, and Dunkers.

Today, Brethren men and women on the fields of Africa, South America, China, Kentucky, and in the mission centers here and there are crying out, "We want help!" What kind of help? Recruits,—Prayers,—Encouragement,—Money! And the last word often breaks the "camel's back."

Which way can we turn in our human endeavors and not be confronted with the financial element? Eating, grocery bill; sleeping, furnishing bill; walking, cobbler bill; riding, gas bill; writing, postage bill; pleasure, biggest bill. Money is required any way we turn, unless we

(Continued on page 15)

O Church of Christ!

*"Is this a time, O Church of Christ, to sound retreat,
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of Truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou Elect;
And, to thy Kingdom come for such a time!
The earth with all its fulness is the Lord's!
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime!"*

THE BRETHREN PULPIT

Sermonette

Tuberculosis Sunday November 28, 1926

By Dr. W. O. Thompson, Chairman Committee

In the 11th Chapter of Hebrews and the first verse is found that oft-repeated and prophetic utterance, "Now Faith is the substance of things hoped for, the Evidence of things not seen."

Immediately following this the writer calls the roll of one of the most famous personages that can be found since time began.

He concludes his chapter with the blanket phrase, "And what shall I say more, for time would fail me to tell"—and here he goes on to mention many others too numerous to tell about, but declares that all of these conquered through faith.

May we not, on this Tuberculosis Sunday, with Equal propriety call the roll of some distinguished pioneers who through Faith prepared the way for later victories over malignant germ diseases so that they can no longer rob mankind of millions of lives.

By Faith, Pasteur laid the foundation for modern disease prevention.

By Faith, Robert Koch, toiling on through many discouragements, finally laid before the world the actual cause of Tuberculosis. He thereby laid the foundation for a campaign of prevention and relief of suffering.

By Faith, Edward Livingston Trudeau, doomed to die of tuberculosis, proved to the world that Tuberculosis could be cured. By faith he labored to make his own experience real to other men and women. He built the first sanatorium in America for treatment of tuberculosis.

By reason of this victory through faith, the national tuberculosis death rate has been reduced from 200 deaths out of every 100,000 persons to 90.

As a materialized result of his vision, more than 100,000 men and women who would have died during the last year are alive today, the "evidence of things not seen." "The substance of things hoped for."

Lawrence F. Flick, himself a victim of tuberculosis, but cured by the "seeing of the Unseen" resolved to tell the world that through organization and education the fight against the "Great White Plague" could be won.

In 1892 he formed the first tuberculosis society in the world, The Pennsylvania Tuberculosis Society. Twelve years later the National Tuberculosis Association was formed.

Vincent Y. Bowditch proved to the world that tuberculosis could be cured at sea level as well as in the higher altitudes and dryer climates. This encouraged the establishing of local hospitals and sanatoria throughout the country until there are now 700 such institutions providing 70,000 beds for the care of tuberculosis. Fifteen of these sanatoria with 2500 beds are in Ohio. And what shall we say more? Time forbids us to go into details and to tell step by step how the movement spread from Maine to California and from the Gulf to Canada.

The torch that was lighted by those pioneers who first saw the vision is being kept ablaze by an army of men, women and children who today are rising up and calling them blessed because of the benefits they have received from the campaign against tuberculosis.

How shall we speak with sufficient enthusiasm of the faith and labor of those scattered groups in every village and hamlet, who have gone forward with organization,

with education, with Christmas Seals and with such knowledge as they had to stem the tide of this devastating plague, tuberculosis? Their works speak for themselves. They have restored to health thousands who were dying of tuberculosis. They have rescued the families of those who were in want; they have safeguarded their children from future disease, and they have taught all of us how we too, may avoid tuberculosis.

From the discoveries and experiences of the past, we now know that tuberculosis is a communicable disease.

That it may be cured if treated in its early stages. That it may be prevented from spreading to those who are well if precautions are taken in time.

Because of these scientific foundations, every man and woman has a responsibility for the stamping out of Tuberculosis from their midst.

Your responsibility is first as an individual living in a

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

A SAVIOR GIVEN—Matt. 1:20-23.

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.

—John Newton.

TUESDAY

INVITATION EXTENDED—Isa. 45:20-22.

Come, ev'ry soul by sin oppressed,
There's mercy with the Lord,
And he will surely give you rest,
By trusting in his word.

—J. H. Stockton.

WEDNESDAY

SALVATION FOR WHOSOEVER—John 3:14-17.

Whosoever receiveth the Crucified One,
Whosoever believeth on God's only Son,
A free and a perfect salvation shall have,
For he is abundantly able to save.

—E. A. Hoffman.

THURSDAY

SAVED BY BELIEVING—John 1:9-12.

Such faith in us, O God, implant,
And to our pray'rs thy favor grant.
In Jesus Christ, they saving Son,
Who is our fount of health alone.

—L. O. Emerson.

FRIDAY

TAKING THE STEP—Rom. 10:6-10.

I am trusting, Lord, in thee,
Blessed Lamb of Calvary;
Humbly at thy cross I bow;
Save me, Jesus, save me now.

—Wm. McDonald.

SATURDAY

SAVED TO THE UTMOST—Heb. 7:22-25.

"Oh, this uttermost salvation!
'Tis a fountain full and free,
Pure, exhaustless, ever flowing,
Wondrous grace, it reaches me!"

SUNDAY

SALVATION THAT SATISFIES—Psalm 36:5-9.

I have a Christ that satisfies,
Since I have been redeemed;
To do his will my highest prize,
Since I have been redeemed.

—E. O. Excell.

community and under an organized society. It is for the protection of your own health and the health of your family. The consumptives who walk the streets of your town carelessly spreading the germs of their disease will sooner or later come in contact with you, your wife and your children.

Your second responsibility is as a citizen of the community. To be true to the trust of citizenship you must make yourself a part of the civic corporation in which you live and this in turn gives to you a responsibility for the welfare of every other individual who calls himself your fellow citizen. You would spare no effort, time nor money to ward off a deadly catastrophe if you saw it staring you in the face or threatening the destruction of your family. Every catastrophe that impairs the efficiency of any member of your community weakens, by just so much, the efficiency of the entire citizenship and impairs the usefulness of the civic body to its individual members. The menace of a large number of consumptives inadequately cared for, places upon us as citizens, a responsibility we cannot evade.

There is no issue between the Labor and Expense of responsibility and health when health is at stake.

Good citizenship demands health, whatever the expense.

Finally, you have a responsibility as a church member. The very essence of our religion is Brotherhood, not a mere silent assent to a principle, but a dynamic service for those whom we call brothers. If religion and Brotherhood means anything, it must mean an individual responsibility for those who are sick and suffering, as well as an added responsibility for those who are in danger of sickness.

If, when our day's work is done, even "one of these least of my Brethren" may say "I was sick and ye ministered unto me," may not that be sufficient reward for any hardship, effort, time or money we may have contributed in measuring up to our full responsibility?

An American Catholic's Criticism of the Church

"Current History" for November contains an article under the title "An American Catholic's Criticism of the Church." The author, Mr. Harry Pascoe, was United States Vice-Counsel in Mexico for three years. He came in contact with the Mexican people intimately, and as a Roman Catholic also touched the church there much more closely than a member of the Protestant faith would. It is in fact a criticism from the inside, which makes it of great value to those who really wish to know the truth about the church problem in Mexico. I, as a Mexican, have written several articles upon the subject and sent them through the United States. It is interesting to note that Mr. Pascoe, a citizen of the United States and a Catholic, confirms all that I have written. Below are printed a few excerpts from Mr. Pascoe's article.—Arthur M. Elias.

The root of the evil which is causing the trouble in Mexico today between the Church and the Government goes back to that early time, when the Catholic clergy who came to the country with the Spanish Viceroy's condoned the actions of the Spaniards in wresting the lands from the Indians and forcing them into slavery. The teachings of the Catholic church are not involved in this situation, yet it must be admitted that the members of the clergy who thus stood by and witnessed the enslavement of the Indian population, without protest, were either weak tools who owed their existence to the ruling classes or were mis-

guided fools who labored under the delusion that the brutal actions of the Spaniards could be condoned by sophisms of religious fanaticism. The inescapable fact remains that they not only condoned the Spaniard's actions, but that they actually assisted in the diabolical scheme. Why? Because in return for their influence and power over the helpless natives, the Spanish rulers gave them large grants of land and other privileges which they have endeavored to maintain up to the present time.

It is practically impossible for an American, and I am referring to an American Catholic especially, to get any sort of a mental picture of the religious situation in Mexico. Our mental attitude is so entirely different; our development and history; our institutions, are all so different that only a person who has lived in Mexico and has come into close intimate contact with the people there, can grasp any idea of what the situation really is.

We see a population of about 15,000,000 souls, but we also see that about 85 per cent of them are illiterate, barefooted, ragged and with little or no ambition. We immediately say to ourselves: "How can this be in a Catholic country where the Catholic church has been in control for four hundred years?"

Catholics in the United States have not only a totally different background, higher ideals and higher standards to maintain, but the discipline of the church in regard to the clergy in the United States and that in Mexico are in violent contrast. In the United States the Catholic church is the exemplar of austere chastity and purity in private life, whereas in Mexico among the clergy this strict reward for moral restraints does not obtain. In the United States the Catholic church rigidly abstains from interference in matters political, but the story is entirely different in Mexico. It is a fact that no one dare truthfully deny that the uprising and revolution of Huerta, the bloody assassin of Madero, who was repudiated by President Wilson as unfit to receive recognition from the United States Government, was aided, abetted and, it is believed, financed in its dastardly conspiracies by an influential faction of the Mexican Catholic hierarchy. The church has been the persistent, inexorable, uncompromising foe of every reform measure instituted since 1910, when Madero led the revolt against the oppressive rule of the Church.

In spite of whatever our religious convictions may be, it becomes only too apparent after studying the situation thoroughly that some terrible mistakes have been made in the past, and that they will take some time and effort to rectify. That they can be rectified there is, however, every reason to believe, because the fault lies not with the church so much as it does with all those ecclesiastics from the time of Cortes down to the present, who by their actions have assisted, either willingly or unwillingly, in the exploitation of the country's resources and the enslavement of its people for their own selfish ends.

Americans or Europeans should not denounce the Government of Mexico as being Bolshevik. Before expressing an opinion on the situation, they should first study it very carefully and, if possible, go to Mexico and learn the facts. It will then not be difficult to see things in their true relation to one another, and rather than attempt to impede the efforts of the Government in its efforts to bring order out of a seemingly hopeless chaos, it would be far better to lend the Government the moral support which it needs and which it deserves if Mexico is to be permitted to fulfill her destiny as a great nation among the nations of the world.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for November 28)

Gideon and the Three Hundred

Scripture Lesson—Judges 7:1-25.

Devotional Reading—Psalms 27:1-6.

Golden Text—Be strong in the Lord and in the strength of his might. Eph. 6:10.

LESSON LIGHTS

(From Illustrated Quarterly)

"The Period of the Judges has been called Israel's iron age. The people frequently lapsed into idolatry, and worship at the sanctuary was rendered difficult by the distracted state of the country. Rudeness of manners was displayed in Jael's murder of Sisera, in Jephthah's sacrifice of his daughter, in Gideon's treatment of the men of Succoth, in the sin of the men of Gibeah. Against these shadows, however, there stand out brightly the trust and filial piety of Jephthah's daughter, the fidelity of Ruth to Naomi, and the kindly and upright character of Boaz."

Size of Gideon's Army

Gideon's Forces, numbering thirty-two thousand warriors, were encamped on a mountain slope overlooking the valley of Jezreel, which lay to the north of the Israelites. The encampment was made early in the day, and the Midianites, after their long course of unhindered maraudings, must have been greatly surprised to see this first evidence of opposition. But they were in no wise alarmed, for they greatly outnumbered Gideon's army, numbering 135,000 men (Judg. 8:10). They filled the valley like grasshoppers (Judg. 7:12), and their camels were like the sands of the sea for multitude. In spite of this, the Lord bade Gideon make the usual proclamation (Deut. 20:8), bidding all that were fearful and afraid to return home from Mount Gilead (Gilboa?). To his dismay, 22,000 of his soldiers, disheartened by the numerical superiority of the enemy, took advantage of the permission, and left at once for their homes. Thus Gideon's army was reduced at a stroke to less than a third of what it had been, namely, to only 10,000. But it was immensely stronger when relieved of those 22,000 cowards.

Sifting the Army

In order to understand the test, we must see clearly the circumstances. Gideon's army was on one side of the stream, and the enemy on the other, and how near some scouting parties might be was unknown for the reeds and shrubs along the banks afforded ample cover for hostile ambushes. Those who bowed down, drinking headlong, did not appreciate their position or the foe; while the others, who merely crouched, lapping up the water with one hand, while they held their weapons with the other were aware of their danger, and ready against surprise. Thus the 300 showed exactly the qualities needed for the night attack which a few careless men might spoil.

Lapping

"You have seen a dog running in the shallow of a stream, and without stopping, snatching mouthfuls or tonguefuls of water, too intent on his pursuit to take a leisurely drink, never even while slaking his thirst turning aside or pausing from the chase.

So the man who is carried away with enthusiasm in a good cause will rarely pay enough attention to his own health or business, or to any of those objects men count most necessary. The common rank and file of Christians who are not sorry for excuse for lingering and hanging back from duty." They are more like the oxen, who "fix their eyes upon the stream, glue their lips to the water, and drink all they want heedless of everything except the slaking of their thirst. You may pound them, but they will not move until they have had enough."

Gideon's Strategem

The torches were concealed in the large pitchers, or water-or bread-jars, until the men had taken their stations, so that their movement might not be detected. Three hundred trumpets and torches represented regularly three hundred companies of troops; the breaking of the jars, the flashing of the lights, the deafening blare of trumpets on every side, aroused the enemy from sleep. The Israelites seemed by the many lights and trumpets to be present in overwhelming numbers. Each Midianite in the darkness mistook his neighbor for a foe. They slew one another. The panic was universal. The invaders, encumbered with women and children and plunder of flocks and herds, as nomadic invaders are always cumbered, fled in confusion, and scattered over the country.

Examples

There have been instances of somewhat similar victories of the few over the many. For example, "Maryland's Cornstalk Militia," in the Revolutionary War, when Mr. Purnell stationed himself on horseback on a

hill, and has his servants armed with cornstalks for guns, march over the hill in sight of the enemy, and returning behind the hill march over it again and again, giving the appearance of a large body of soldiers. Rosecrans once did the same thing with his small company, marching to music all night. Hannibal extricated himself in a similar manner when surrounded by Fabius. And there is an account of an Arab chief escaping from a fortress in which he was besieged.

An Application

In the Christian Warfare the trumpets express our power of speaking for God. The torches are our character and example, lighted by God's grace and shining for men; and the pitchers represent our capacity for receiving the truth and the Spirit of God. Thus armed, the Christian can enter upon the warfare against evil with the certainty of victory.

Practical Points

1. God tests his people in various ways. Only those who stand the test can do his best work.
2. God can conquer by few as well as by many. But this story shows that the adaptation of means to an end is not contrary to the will of God.
3. God would have us do our part, and when we have done all the victory is his.
4. There is far too much trimming and seesawing in our day; the age wants men of stern fidelity to God and his cause.—Davidson.
5. Never be discouraged because your numbers are small and your means feeble. "One with God is a majority."
6. I would call Gideon an inverted Elijah. Elijah begins in full flame and gradually mellows down; Gideon begins in trembling and gradually gathers heat.—George Matheson.
7. God sometimes thins the ranks of the

(Continued on page 11)

Church School News

By Prof. J. A. Garber, General Secretary

Certain reports indicate Brethren church schools are forging ahead with renewed zeal. Helpful rally day services were held in most of our schools. Teacher training classes have been started in a number of schools. Father and Son week has been observed by many of our workers. We hereby request superintendents and other workers to report activities of interest to the undersigned that we may share this information with fellow workers in the brotherhood. That we may encourage and provoke one another to good works.

December

December promises to be a month replete with opportunities and responsibilities. We have suggested the general theme, December and Others. Our greatest warrant for the consideration of others is found in the Bible. December the 5th has been designated Universal Bible Sunday with the appropriate topic "The Voice and the Book." American Bible Society, New York, offers suggestive helps.

The same day is to be remembered as Golden Rule Sunday. At this time church people are called upon to think of those in need in the Near East. Offerings will be

made by many of the churches to help to provide the necessities of life for those in want.

This thought of others may continue through the month, helping us to focus our thinking upon the objects of the White Gift Offering. Old and young are to be encouraged to think of giving Self, Substance, and Service. Stewardship is the basic idea. The feelings centering about this idea may be given expression in the opportunity to give in support of Ashland College and Kentucky missions. Advancing years of growth find these causes with growing need.

The White Gift Service has proved to be the best with which to celebrate Christmas in the church school. Consider these helps: White Gifts for the King, Selection No. 1, Meigs Publishing Company, Indianapolis, Indiana; A Service for Christmas, Joyful Voices, The Judson Press, Chicago; Good Will Among Men, The Pilgrim Press, Chicago; The Eternal Guest, a Christmas Pageant, Grace Sloan Overton. The last named may be found in the November number of Religious Education. Church school superintendents will do well to acquaint themselves with the offerings of these publishers.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Facing a Problem

By Robert D. Crees

The tendency of people at present seems to be to commercialize most of their activities. The modern man judges things in terms of money value and this largely determines his actions. This tendency has even got a grip on our colleges of today. Many students think of education in terms of dollars and cents. The poor medical student feels that he can afford to borrow the money needed for his college education because the medical field offers rich compensation to the learned practitioner. It is so with the young engineer and the young lawyer. There is a class of young men, however, who are striving for an education in order that they might serve humanity and not that they might accumulate wealth for themselves. Included in this class is the theological student,—the young preacher. Often he is poor and has to struggle alone—without outside aid—to get his training. He feels that he cannot borrow, for he will have a hard time paying it back. The churches of today do not pay much—they do not think that the Gospel of Jesus Christ is worth as much as the clothes they wear and the amusements they indulge in. Because of this fact, many Seminary graduates go into other fields of work, for they do not feel that they can support themselves with the small salaries that the churches offer them. Brethren young men are doing this very thing. There is but one solution. The Brethren church must help her ministerial students while they are in college and the Brotherhood must give more liberally of their money to Home Missions, so that the small, weak churches may be capable of supporting full-time pastors.

Ashland, Ohio.

As I Go On My Way

*My life shall touch a dozen lives before this day is done—
Leave countless marks, for good or ill ere sets this evening's sun.
Shall fair or foul its imprint prove, on those my life shall hail?
Shall benison my impress be, or shall a blight prevail?
When to the last great reckoning the lives I meet must go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall he who looks their records o'er—of name and time and place—
Says: "Here a blessed influence came," or "Here is evil's trace"?
From out each point of contact of my life with other lives
Flows ever that which helps the one who for the summit strives
The troubled souls encountered—does it sweeten with its touch?
Or does it more embitter those embittered overmuch?
Does love through every handclasp flow in sympathy's caress?
Do those that I have greeted know a new-born hopefulness?
Are tolerance and charity the keynote of my song,
As I go plodding onward with earth's eager anxious throng?*

*My life must touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way!—Strickland Gillilan.*

MOTIVES OF CHARITY

What are the poor to whom we give but our carriers by whom we convey our goods from earth to heaven? Give then; thou art but giving to thy carrier; he carrieth what thou givest to heaven. How, sayest thou, does he carry it to heaven? What! hast thou forgotten, "Come, ye blessed of my Father, receive the kingdom; for I was an hungered, and ye gave me meat," and "Inasmuch as ye did it unto one of the least of mine, ye did it unto me"? If thou hast not despised the beggar that standeth before thee, consider to whom what thou gavest him hath come. "Inasmuch," saith he, "as ye did it unto the least of one of mine, ye did it unto me." He hath received it who gave thee wherewith to give. He hath received it who in the end will give his own self to thee.—S. Augustine.

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for November 28)

Christian Endeavor Around the World. Phil. 2:4

On November 26, 1926, a band of Junior Christian Endeavorers met at their usual place in the basement of the church. I am not going to tell you what church it was that they met in, because I want you to see if you can recognize them. There were some little boys and some little girls in the group and the topic for the evening was, "Christian Endeavor Around the World."

Mary was the leader of the meeting. She had met with the Program Committee and the Superintendent and together they had planned the program for that particular evening. To open the meeting, Mary said, "Our Superintendent will lead us in prayer." All the Juniors bowed their heads and listened while prayer was made that they might be worthy Juniors and that they might help to spread Christian Endeavor all around the world.

"The topic for our meeting is 'Christian Endeavor Around the World' and we are going to try to think of the ways in which we can make our society one of the best anywhere around the world and also we want to see if we can think of any way that we can help to spread Christian Endeavor all around the earth. The Scripture lesson is, 'Look not every man on his own things, but every man also on the things of others.' This means that if we are worthy Christian Endeavorers we will think of others and help others. We want to be the best kind of Juniors that could possibly live. Let's think of others first and ourselves afterwards."

When Mary sat down after making her little talk and reading the lesson she nodded her head to Edith. Then Edith came up in front and told a story about some Junior Christian Endeavorers who were always helping others and doing things for others. When Edith finished her story everyone felt like the thing that was most important in their lives and their work was to help others.

"We will now sing, 'Help Somebody Today,'" said Mary, and everyone meant just what they said when they sang that song.

After the song Lee arose and told the story of the "Good Samaritan." "The man who was kind and helped the sick man was the kind of man we Juniors want to be when we grow big. Let's begin now to help others so that we will grow into the right kind of men and women."

"There are other things that we must do if we want to be worthy Juniors besides helping others. We will have some Scripture verses that tell us some other things that we should do if we would be the right kind of Juniors."

"The Bible tells us that we must pray. In Ephesians we have a verse about prayer which I will read." This was Johnny's speech before he read the Bible verse:

"I had rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness." This shows that we should love to go to church. If we are the right kind of Juniors we will always be loyal to our church and always enjoy going to it." This was the speech which Eleanor made and it was a good one, don't you think?

After all these good speeches, the Superintendent told her children that she was proud of their speeches and that she hoped that they would be able to be as good at doing all these things as they were at saying them. "Now as to the matter of spreading Christian Endeavor all over the world, if you Juniors will do your best to make your society very, very good, others will hear about you and try to do as well as you do. Let's try to set worthy examples for others to follow."

After singing some more songs the Juniors went home and all of them decided to try to live just the kinds of lives that they had talked about that evening.

Now Junior boys and girls, will you try to have as good a meeting as this on November 28?

Bible References

- M., Nov. 22. Christian Endeavor prays. Eph. 6:18.
- T., Nov. 23. Christian Endeavor serves. Luke 10:30-37.
- W., Nov. 24. Christian Endeavor grows. Acts 2:47.
- T., Nov. 25. Church loyalty. Ps. 84:10.
- F., Nov. 26. In mission fields. Isa. 54:17.
- S., Nov. 27. Christian Endeavor living. Rom. 12:9, 10.

Notes on the S. S. Lesson

(Continued from page 10)

church when he wants some great work done.—J. R. Miller.

8. Terror shuts the door against the entrance of grace which makes us conquerors, and so fulfills its own forebodings; faith opens the door and so fulfills its own projects.—Guthrie.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

First Impressions of the Work in the Kentucky Mountains

By Freeman Ankrum, Member Home Board and Kentucky Committee

It was a privilege to spend several days in the mountains of Kentucky the latter part of October visiting the work at Lost Creek and Krypton. Inasmuch as this was my first visit I went with various anticipations of what might be found. My impressions lead me to state that it is very difficult to realize the work that has been done there without being on the field to witness the marked and changed conditions brought about by the work at Lost Creek.



Faculty of Riverside Institute

Reading left to right: Front row, Miss Carrie Stoffer, Mrs. M. D. Early, Miss Bessie Hooks and Mrs. G. E. Drushal. Back row: Miss Ruth Hornsby, Mrs. Addie M. Dye, Mrs. Grace P. Srack, M. D. Early, and G. E. Drushal.

Brother Early met me at Haddix with a hay burner which I proceeded to ride to the Institute. As we started out he remarked that I would soon realize why horse and mule back was the popular way of travel. His predictions were correct when it was noticed that there had been a separation between the floor of the bridge and the road. If the holes in the bridge get much larger a certain make of small car will be in danger of falling through into the river. The train was true to its record, so was late and when we reached the Institute darkness had wrapped the mountains in its cloak. Meal time was over in the dormitory and a bunch of busy girls were making the room ring with their songs and their work. There seemed to be plenty of provisions left, so Brother Early and I proceeded to satisfy the inner men. A splendid visit was had that night with the Drushals and the Earlys. I was splendidly entertained in the home of Brother Drushal the entire time at Lost Creek with the exception of a couple meals taken in the dormitory. It was indeed a pleasure to visit with the pioneer of the Kentucky work who modestly referred at times to the difficulties overcome in the establishing and maintaining of the work.

I found a splendid personnel represented in the faculty and the best of spirit present. Each seems to have but one idea and that the advancement of the work. Since Brother Early is the new financial secretary, perhaps a few words in regard to him would not be out of place. The Brethren church ought to feel highly complimented in that

we have a person or persons like Brother and Sister Early who are sincere, conscientious, well qualified for their work, and who are making sacrifices to be there. Brother Early already has plans that with the minimum of expenditure will go a long way toward making the Institution self-supporting. The farm that has furnished little but its company can be made to furnish something more tangible. Two chapel talks were given, and an address on Wednesday night. There

are some sixty people boarding at the Institution. These are nice looking and intelligent folks that speak well for the future of the part of the state where eventually they may have their homes. The only thing that they had lacked was an opportunity and Riverside is furnishing that. Also met young men who had graduated and were holding responsible positions which would not have been possible had there not been an Institution there.

The work that is being done is being done with a very meager equipment. There are various needs in the dormitories that must be taken care of, if we expect students to enroll in the Institution. Brother Early has been doing a lot of repair work that had been neglected and had become a necessity, and did it almost with the proverbial jack knife and hammer. He is working from fourteen to eighteen hours a day and is indeed a busy man.

The teaching is thoroughly sound and if there are any who go out as Modernists, it will not be because the present faculty has filled them with the teaching.

A night and a day was spent with Brother and Sister Kinzie at Krypton. Here they are working hard, teaching five days a week in the basement of the church, preaching at Krypton, and preaching and conducting Sunday schools at nearby stations. They are handling a very difficult work here. Though there is a free school nearby a short visit to it will soon show reasons why it is better to patronize the one in the basement of the church. There is an opportunity to build up a small and partly self-support-

ing school here teaching the lower grades. Personally I can see little immediate prospect for strong and self supporting churches as we are accustomed to in the North, either at Lost Creek or Krypton. Working through the school seems to be the best way for laying a foundation in the lives of the young people. In after years, a church that is well organized and self-supporting may be looked for. Conditions are entirely different there from what we find in the North, and we cannot expect to change the customs of generations in a few years. At the present time there is in the course of construction a road that will pass by the Institute at Lost Creek and near enough Krypton to later be connected there. This is going to have a marked influence on the work and will help in many ways.

I feel that with a splendid offering this Thanksgiving we will be enabled at a very minimum of expenditure to make additional improvements that will in themselves yield much. No man can measure successfully the work in the Kentucky mountains who uses the yard stick of an organized self supporting church to measure by. The terms are terms of human life, invisionated, inspired and filled with the desire for service. To read upon paper the record of the work done is insufficient, and full realization comes only after a personal visit to the field Oak Hill, West Virginia.

RIVERSIDE INSTITUTE, LOST CREEK, KENTUCKY

Miss Stoffer of Homeworth, Ohio, teaches the 7th and 8th grades. This is now her fifth year in that work, and she has established such a high standard of work and character that her room is usually full and overflowing. Mrs. M. D. Early of Los Angeles, California, is on her first year. She shows herself to be an efficient, consecrated worker. Miss Hooks of Kittanning, Pennsylvania, is on her 4th year, now teaching in the high school. She had taught one year in the grades, then left for a couple of years during which time she completed her college work at Berea College, Berea, Kentucky. She is well liked and doing efficient work. Mrs. Drushal teaches the Freshman Bible Class, cares for the home with three



Mrs. Srack and her Bible Class

growing children in it, and also looks after the Junior Christian Endeavor work. Miss Ruth Hornsby of Little Marsh, Pennsylvania, is in the work for the first year. She

is well liked, and her work shows efficiency in teaching. She teaches in the high school. Mrs. Addie M. Dye is also in the work for the first year. She is assistant matron and head cook. She is consecrated and well liked. Mrs. Srack of Long Beach, California, is now on her 3rd year. She teaches Bible entirely. Her work is very effective and uplifting. Her life has been a constant uplift and inspiration to all. Brother Early of Los Angeles, California, is also on his first year. He is full of energy, and whatsoever his hands find to do, is done with hearty good will and deep consecration. He teaches in the high school, and acts as financial secretary, and looks after the repair work. The writer is pastor, teaches in the high school, and coaches the athletic activities of the boys, and this year the girls also.

The above named persons are trying to do the work that is ordinarily done by more helpers. The problems press hard at times, and problems of such nature that not by man's strength but by the help of the Lord can they be overcome. But, he that putteth his hand to the plow and looketh backward, is not fit for the progress which our Lord has planned for all his work. This will of the Lord will be worked out, if we abide faithfully in his will, and give him the chance. But if self pushes in ahead of the Lord's leading, then trouble comes. We believe that all things which hinder the work of the Lord, shall be overcome by his leading, and thus we press on, knowing that the results will come in due time.

There are some visible results now, as follows: One foreign missionary, three local preachers, two of whom will do full time

service for our Lord, and a great number of school teachers who owe their present efficiency largely to what they received at Riverside Institute. The work has now so established itself, that it is a going concern. More and more are we invited out to preach at other places, and as we go about, we hear such expressions of the work that it can only mean that it has found a large, deep place in the lives of the people of considerable distance around.

advances are usually met with "no funds," and hence the door of opportunity cannot be entered. This year we have had to turn away pupils. Also we have not been able to give all the work that should have been given, work which is fundamental in this kind of a work. How long shall the Board be circumscribed by the lack of funds? And how long shall we continue to let opportunities pass without profiting by them? May this Thanksgiving time see such an offering



The High School, Riverside Institute, Lost Creek, Kentucky

This also means that the work is only limited by the financial support which it may have. Time and time again do we see opportunities for advancement, but these

that our God has called out to be done, not only at Lost Creek, but throughout the brotherhood, may be done with funds sufficient to do it. G. E. DRUSHAL.

NEWS FROM THE FIELD

RECEIPTS FOR HOME MISSIONS DURING THE MONTHS OF AUGUST, SEPTEMBER AND OCTOBER

	General Fund
S. S. Offering at Nat'l Conference, \$	634.25
Ch. offering at Nat'l Conference,	206.92
S. S., Quiet Dell, Pa.,	12.90
Marianna W. Delk, Dayton, O., .M	10.00
Br. Ch., Aleppo, Pa.,	15.00
Mrs. Millie Slanker, Trotwood, O.,M	5.00
Br. Churches, Salem, New Lebanon, W. Alexandria, Camden and Gratis, Ohio,	24.87
Ida E. Thompson, Dayton, Va., .M	25.00
O. D. Ullom, Hartford Seminary, Hartford, Conn.,	7.50
Br. Ch., Muncie, Ind.,	52.50
Arthur Kemp, Dayton, O.,	3.00
Interest,	7.61
Totals,	\$1,004.55
	Kentucky Fund
Mary A. Merriel, Wash., D. C., .M \$	5.00
Miriam P. Gilbert, Wash., D. C., M	5.00
Children's Div. N. Manchester, S S.,	54.46
National C. E. Society,	300.00
Birthday Off. 2nd Br. Ch., Los Angeles, Cal.,	27.59
Br. Ch., Des Moines, Iowa,	29.00
Br. Ch., Leon, Iowa,	5.45
Br. Ch., Hamlin, Kansas,	10.78
Br. Ch., Morrill, Kansas,	4.25
Br. Ch., Carleton, Nebraska,	15.00
Br. Ch., Mulvane, Kansas,	5.48
Total,	\$ 462.01
Respectfully submitted,	
WM. A. GEARHART,	
Home Mission Secretary.	

REPORT OF THE THIRD BRETHREN CHURCH OF JOHNSTOWN

This is our first report of the work here since becoming pastor—April 1. We shall endeavor to give a brief summary of work accomplished without going into detail. Soon after we all got acquainted and received a good start the idea of building a new parsonage was the predominant item of business. After careful consideration the church and family moved into the new house. Every decided to build. On August 12, the pastor member of the church was and is just as proud of their new home as was the pastor and family.

On Saturday evening, October 9, Rev. Clarence Sickie presented the work of Argentina, South America. His singing for the people took well. There was a large crowd out to meet him, even though it was Saturday night. Every one enjoyed the illustrated lecture which he presented in a way which made you feel that Brother Sickie not only knew what he was talking about, but also had his heart and soul in the work.

October 10, Sunday, was Rally Day in connection with the Layman Movement. Not only was the attendance and offering good, but every one was agreeably surprised because of the unusual talent displayed among the laymen. The only preacher on the entire program was Brother Sickie.

The Moderator of the church, in order to express his profound appreciation for the wonderful efficient and untiring efforts put forth by the Building Committee and Church Board, decided to give a banquet. This event took place on Saturday night, October 16. There are not many times when the entire

official board family gets together but when it does there is certainly an impressive sight. Especially is this true when seated around a common table. It will pay any church to try it. The S. M. M. served at this occasion "In-Pink-Tea-Apple-Pie-Order." The girls deserve much praise for the commendable way in which they strive, untiringly, to serve their church. This, by the way, is nothing new for the girls. They are always alive and doing things. After the meal all repaired to the auditorium where a splendid program was given. Rev. W. C. Benshoff was the speaker of the evening, and gave a stirring address. Brother John Conrad, Moderator, presided over the entire program. When Brother Elmer Keifer, the Moderator, decides to do things he usually "does it up brown." This is what he did this time. Congratulations, Moderator; that was fine.

The formal dedication of the new parsonage occurred on Sunday, October 24. The day was also observed as Homecoming Day. The pastor preached the sermon in the morning. Dinner was served at the church for any who cared to stay, by the Women's Bible Class. After we had partaken of the sumptuous and delicious dinner we knew then where our girls learned to cook and serve so well. What would we do without the women? The afternoon program began promptly at 2:30. The outside speakers were Rev. Dyoll Belote who made the prayer and charged the Trustees with the care of the new building. Rev. Charles Ashman preached the sermon of the occasion. The pastor presented the matter of finance. The evening service was a continuation of the spirit of the day, pastor again occupying the pulpit. While the day was one continual

downpour of rain, every one expressed complete satisfaction with the results and the spirit that so beautifully pervaded the atmosphere. The entire amount of money raised was \$6443.20. This more than covered the remaining debt of the parsonage but will be applied to the church debt.

We are now in the midst of evangelistic services, which began November 7 and will continue, at least, until November 21. Rev. H. E. Eppley is efficiently conducting the song services. The people are responding in a commendable way. The pastor is the evangelist and is greeted each night with large crowds. Grant that much good may result from these services and his name glorified. His Will be done. Pray for us.

J. L. GINGRICH.

IN A REVIVAL AT ROANOKE, VIRGINIA

The writer was called by H. H. Rowsey, pastor of the Roanoke, Virginia, church on October 12 for a three week revival meeting. I shall always regard my experience in Roanoke as a happy one. Brother Rowsey and his well known wife, who was formerly Miss Hattie Becknell, are to be congratulated for their luck in going into a field such as Roanoke. Roanoke is by no means an easy field, but it is not by any means the worst in the brotherhood. Roanoke has fine spirited people in the church, and people that are as loyal as any Brethren. All that is necessary for this church is a real vision and their possibilities shall be accomplished.

It was quite a pleasure to work with Brother Rowsey. We visited homes together and worked among factory men, and answered all calls that came to our notice. Rowsey's heart was in his work and he is anxious to see the work at Roanoke prosper. Brother Rowsey is only a young man in the ministry and like all young men needs encouragement. I say again I admire his pluck in going into his home community and shouldering the responsibility of a pastorate. By the time Reverend Rowsey is through with Roanoke he will be ready for any church.

My treatment while in Roanoke was splendid. I made myself at home with Brother and Sister F. L. Brumbaugh, not forgetting the other homes that entertained me during the day. It was splendid treatment by pastor and people. God bless them all.

B. F. OWEN.

GARWIN, IOWA

We have gotten permanently located by this time. After a hard struggle through rain and mud, we landed here September 9th, just one week late. When we arrived here we found that everything was in good condition, as that is the way Brother Helser leaves things.

We are very well pleased and eager to do the Lord's will where he has called us to labor. You would have to go outside the old U. S. A. to find a more congenial people with which to labor. A couple of weeks or more after we arrived, they gave us a shower, not the kind we were in on our trip here, however. By the time people quit coming our pig pen was occupied with pigs, the chicken house with chickens, the wood house filled with wood and the cellar with canned fruit and vegetables, and other articles. Brother pastors, if you ever get a call to come here, you need never worry but what you will be provided for.

Work here is in a splendid condition, and is moving along fine. We ask for the prayers of the brotherhood, as we are young in the ministry. Pray for us, brethren.

The Lord saw fit to call one of our dearly beloved brethren, Brother Harvey N. Richards. The funeral was held Sunday, October 31. He was one of our most influential members. He was a deacon and secretary-treasurer of the church for the past several years. He will be missed by all who knew him.

C. A. LANDIS, Pastor.

We must cultivate a sense of stewardship, which is the recognition of the ultimate fountain of our life; it is homage paid where homage is due.

There must be a method and a plan of campaign if we are to overcome the deadly attacks of the grim army of selfishness and meanness, and I am sure that

part of this method must be the assignment of a certain proportion of our income to the ministries of beneficence. This must not be less than a tenth.

I would advise young people not to dribble their tenth away in small contributions, but occasionally go in for the giving of a large sum, for such will be like a fine drive at golf—a good send off—and the lesser strokes will come in its train.

And if you find the tenth exhausted, you may take a dash at your tithe and break all your records. You will do it just to prove that you are not the victim of your own rule. It will be like a plunge into deep, cold water, and you will emerge with a healthy glow.—J. H. Jowett.

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Allentown, Pennsylvania for Ashland College

This church is located about fifty miles from Philadelphia and is in the midst of a large population. Allentown and Bethlehem are practically one city and Easton is only a few miles away. The largest silk mills in the world are located here, as well as the great Bethlehem steel mills.

There is no question, but what we have a large field to operate in here as a church. Due to several hindering causes the work has not gone forward as it should have done. There are however some very capable and faithful members of the Brethren church here and we trust that in the very near future an aggressive and united effort may put the church in the place that it should occupy.

They have a modest brick church and an excellent eight room parsonage free from indebtedness, besides this, the church has a

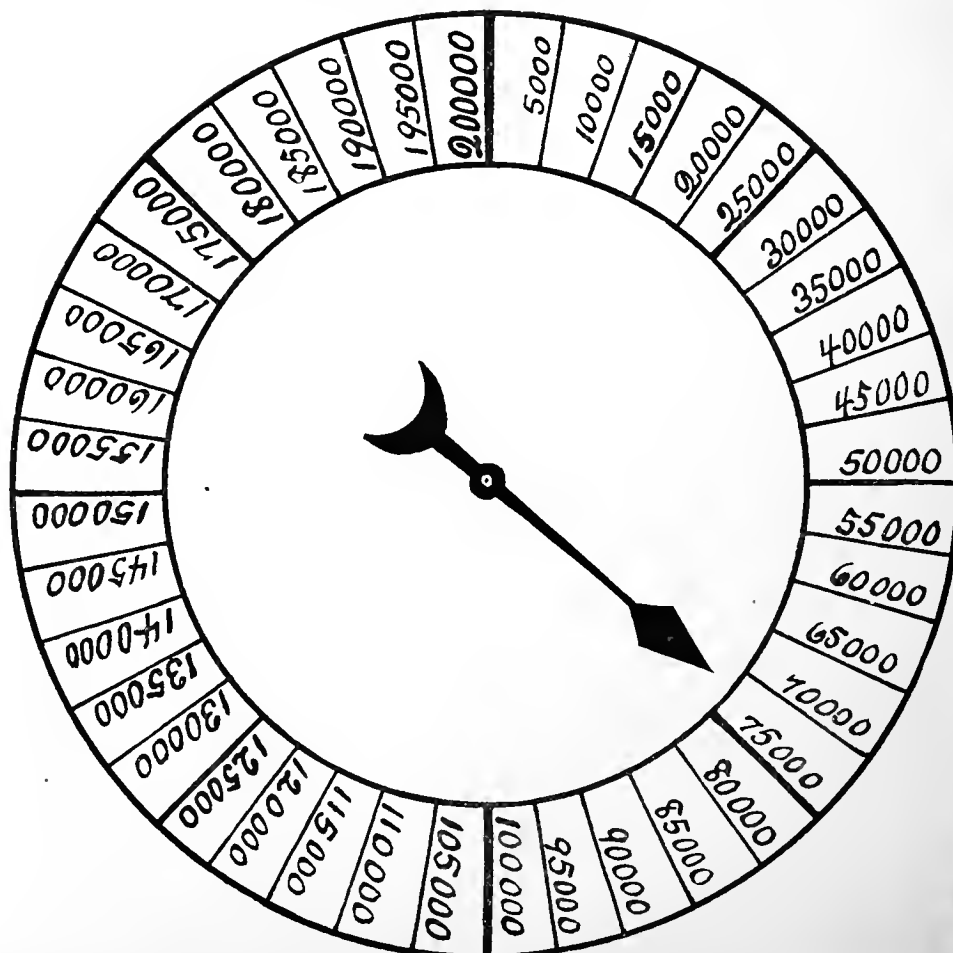
neat building fund accumulated in looking forward to a building program.

I am satisfied that with the right leadership and a united membership a big work can be done in this field. IN MY JUDGMENT THE BIGGEST PIECE OF WORK FOR THE BRETHREN CHURCH AT THIS TIME IS TO BUILD UP WORK IN SUCH PLACES WHERE WE OWN CHURCH PROPERTY AND HAVE A LARGE NUCLEUS OF MEMBERS, RATHER THAN LAUNCH OUT IN PLACES TO BUILD UP A WORK WHERE WE HAVE PRACTICALLY NOTHING.

I found the membership in this place interested in the College and gave me all the help they were able to give.

The total gift of the church for the endowment was \$700.00, which under the condition was good.

W. S. BELL.



THE FIRST BRETHREN CHURCH OF PITTSBURGH

About three months have passed since the Pittsburgh church has been heard from through these columns, and we shall therefore endeavor to give the readers of the "Evangelist" a retrospective view of happenings during that period of time.

The summer season, with its vacation periods, and resultant so-called "summer slump" is, of course, a thing of the past so far as the year 1926 is concerned, and we are preparing to launch into the program for the winter that is now before us.

The Pittsburgh church was represented at National Conference by our Pastor, Rev. A. L. Lynn, and his wife; Ira C. Wilcox; and Mr. and Mrs. V. C. Sternquist. The latter, while residing at Gary, Indiana, still retain their membership in the Pittsburgh church.

Early in September, at the regular monthly Sunday School Cabinet Meeting, the Annual Election of Sunday School officers was held. Some of the officers were re-elected; others were not. One important improvement was the election of a Superintendent of the Children's Division. This officer has complete jurisdiction over the three departments of the Children's Division.

Then again, on the last Sunday in September our School observed Rally Day. There was a very good attendance and we were extremely fortunate in having with us, as the speaker for the day, Mr. George W. Penniman, General Secretary of the Allegheny County Sabbath School Association.

For a period of three weeks, during September, we loaned the services of our pastor to conduct an evangelistic effort at Oak Hill, West Virginia. We understand this meeting was a success from an accession standpoint, and we were pleased to notice an account in a recent issue of the "Evangelist" from Rev. Freeman Ankrum, pastor of the Oak Hill church, in which account he speaks very highly of the oratorical ability of Rev. Lynn. The members of the church here at Pittsburgh are glad to learn that his services were so highly appreciated by the Oak Hill congregation.

On two of the Sundays Rev. Lynn was away at Oak Hill, the pulpit was supplied by Rev. A. L. DeLozier, of Ashland College and we are very grateful to Brother DeLozier for his services.

Early in September the Sunday evening services were resumed and the attendance at these services has been steadily increasing.

Unfortunately, it was not possible for a number of the membership to attend the Pennsylvania District Conference at Berlin, early in October, but we feel sure that those three who did attend were greatly benefited thereby and fully enjoyed the hospitality of the conference church.

On Sunday, October 10th, the Layman's Movement, as outlined at the National Conference, was placed before our people. Brother Harry F. E. O'Neill stressed this

work in his usual efficient manner. Incidentally, Brother O'Neill brought with him his young daughter, Ruth, to be baptized and received into the church of her parents.

The Quarterly Church Business Meeting was held on October 13th when many important items of a business character were brought to the attention of the membership.

This brings us down to within the past two weeks. During that time we have engaged in an evangelistic campaign under the direction of Rev. W. C. Benshoff, pastor of the church at Berlin, Pennsylvania. Rev. Benshoff delivered some wonderful sermons during his sojourn in Pittsburgh. The meetings were fairly well attended and, while they perhaps did not measure up to what might be expected in the way of numerical additions to the church, we are sure that those who were privileged to listen to Rev. Benshoff during the deliverance of his powerful sermons, received much inspiration.

Last Sunday, the campaign was concluded, and on Sunday evening, 114 of the Pittsburgh Brethren found their places at the communion tables and once again engaged in and enjoyed those most sacred and solemn ordinances. During the afternoon the pastor and deacons administered communion to 5 sick and "shut-ins," thus making a total of 119 receiving the benefits of this service. At the close of the Communion service, Brother Benshoff brought a few well-chosen remarks—a resume of the work here and thanking the Pittsburgh Brethren for the kindness and hospitality which had been accorded him. Brother Benshoff seemed to be particularly impressed and pleased with the fact that there were so many Brethren present at the communion tables from points in and near Altoona, Johnstown, Bedford County and Somerset County with whom he was acquainted. In conclusion, Brother Benshoff very generously extended a hearty welcome to any of the Pittsburgh Brethren to enjoy the hospitality of the Somerset County Brethren at Berlin.

MARY A. McMASTER,
Assistant Recording Secretary.

SEVERAL CITIES CONSIDERED AS PLACE FOR UNIVERSAL RELIGIOUS PEACE CONGRESS

From the Church Peace Union

Four continents are competing for the Universal Religious Peace Congress, according to a report of Dr. Henry A. Atkinson, who has just returned from Europe where he consulted religious leaders of the Old World concerning the plan to hold an international meeting at which all the great religions of the world will be represented. Dr. Atkinson is General Secretary of the Church Peace Union which first proposed this Congress two years ago and appointed a committee to make preparations. Several cities in the United States have invited the Con-

gress to meet there. There are applicants from every continent, excepting South America and Australia. Among the Old World cities under consideration are Geneva, Switzerland; Cairo, Egypt, and Calcutta, India.

An international committee of 1000 is now being organized, to include representatives of the eleven great living religions of the world, namely, Christians, Jews, Mohammedans, Buddhists, Confucian, Shintoists, Taoists, Hindoos, Parsees, Jains and Sikhs. These eleven religions will be assigned representation in the Committee of 1000 is now numerical proportion.

The purpose of the Congress, according to Dr. Atkinson's report, is to bring together adherents of the world's living religions to discuss the questions relating to international justice and good will, to make known the content of each religion relating to these questions, and to compare the ideals of human brotherhood and world peace. It will be based upon the principle that world peace can be established only through the recognition of Universal Brotherhood.

"We have now secured the tacit approval of leaders among the Mohammedans, Confucians and three of the religions of India. At Geneva I met Dr. K. T. Paul and Sahdu John Nelson and Lala Ram, men representative of the highest thought and best life of India. They are enthusiastic for a conference and have carried with them to India a letter explaining the plans of the conference and will undertake to form an "All India" Committee with Gandhi as Honorary Chairman. I find in discussing the question with representatives in Britain that Gandhi is now looked upon as the best hope for peace in the Far East. In Paris I had a conference with Cheikh Saad El Labbane, who is a representative in the West of a strong group of Mohemmedans centering in Cairo. In every conference I have had nothing but encouragement. The plans for the Conference are being perfected so that this great world enterprise will be widely representative and will expose the mind of all the religions and not be simply a conference imposed on the rest of the world by one Christian group."

The present plan is to hold the Congress during 1930.

(Editorial Note: It will be interesting and informing to have such a conference of the World Religions on Peace held for the sake of learning what the other religions may have to say on "peace." It may be they have assimilated enough of the spirit of Christianity to be able to speak convincingly on peace. And it is possible they may offer cooperation in an effort to attain world peace. But many Christians will find it hard to believe that an effective program for world peace can consistently claim the cooperation of the Christian except as it centers in the person and teachings of Jesus Christ. And that would exclude pagan participation.)

Extending the Whole Gospel Church in the Homeland

(Continued from page 7)

want to "cheap" it through. We might sleep in an old cart like "Rags and Bones" of London, before he was "twice-born"; or walk in bare feet and eliminate the cobbler's charge. No, No! Folks would give us the wrong position in society. May not God need to give us the lower position in his kingdom?

Money is indeed the crying need today in the homeland, and the only appeal we have to make is "CONSISTENCY."—honest consistency—in the use and expendi-

ture of the funds of which the Lord makes us stewards.

Recently a young man was heard to remark, in reference to his use of cigarettes, "I average about one penny box of matches a day." One cent a day—\$3.65 a year—for matches only, to light cigarettes—the most of the latter running to almost incalculable figures!

And the church asks a dollar or two a year per member for extension of the church at home and can't get it! Thrice shame on us! Can't we "buy" a "box of matches" a day for the Lord's work?

Krypton, Kentucky.

"THERE WAS A GREAT EARTHQUAKE"

Charles V. Vickrey

The city of Leniakan (formerly Alexandropol) which was the center of the recent destructive earthquake in Armenia is also the location of the great Near East Relief orphanage center, where more than 9,000 children are under the supervision and care of twenty-three American directors, teachers, doctors, nurses, etc. The buildings, formerly Russian army barracks, were so damaged they have to be abandoned, at least temporarily, and the children and the American personnel are sleeping out of doors, as are the people of the many destroyed villages in the adjoining districts.

The Chairman of the Armenian Government Relief Commission has stated: "Although we of the government are exerting the utmost energy to meet the situation, the disaster is so great that all help from any source is urgently needed and greatly appreciated."

After a survey of the devastated district the American relief workers have cabled to Near East Relief an urgent appeal for:

1. \$125,000.00 for sheltering, feeding and clothing 1800 village children, ages two to twelve years November through June, either using present orphanage centers or establishing housing units in various villages.
2. \$50,000.00 worth old clothes for distribution to villagers and children.
3. \$50,000.00 to continue handling hospitalization and medical needs of Leninakan district, which work has fallen upon Near East Relief because the government medical building has been destroyed.
4. \$23,000.00 worth blankets for distribution to villagers and townspeople.
5. \$50,000.00 additional for various individual or special needs through the winter months."

The above emergency requirements are in addition to the \$700,000 required for the normal expenses of the great orphanage of 9000 children and also exclusive of the normal requirements for orphanage work in Syria, Palestine, Greece, and Persia.

Near East Relief, 151 Fifth Avenue, New York City.

THE PATIENCE OF GOD

When I was in college, I went to hear Robert G. Ingersoll speak on "The Mistakes of Moses." He was a magnificent looking man. The God he blasphemed had given him a wonderful body and voice. He said in his address: "I hear people talk of the omnipotence of God. I will give God three minutes to strike me dead for what I have said of him on this platform. I dare him to do it."

Ingersoll held his watch in his hand during the tense silence of those three minutes. People shivered lest something terrible should happen. At the end he said, "There, you see there is nobody there."

I remember the comment on the scene made by a godly Christian: "Did the little man think that he could exhaust the patience of the eternal God in three minutes?"

Ingersoll's writings now are almost forgotten; while of the Book that he ridiculed 6,582,000 copies were sold in 1924. It will continue to sell. It owes its permanence and currency to the life that roots its fellowship in the living God.—Dean Charles R. Brown.

THE TIE THAT BINDS

JONES-WALKER—John M. Jones, son of Mr. and Mrs. Theophilus Jones, and Miss Johnetta Marie Walker, daughter of Mr. and Mrs. Burton Walker, were united in mar-

riage Thursday evening, at five o'clock, October 28, by the Rev. Joseph L. Gingrich, pastor of the Third Brethren church, at the parsonage in Johnstown, Pa. These highly respected young people will make their home at Monessen, Pa., where the bridegroom is engaged in business as an insurance agent. The bride was, until recently, employed as saleslady in the company store at Bessemer, Pa. JOS. L. GINGRICH.

FARABAUGH-FOSTER—Frederick Farabaugh, son of J. C. and Anna Farabaugh, and Violet Foster, daughter of Harry and Mary Elizabeth Foster, both of near Johnstown, Pa., were married at the Third Brethren parsonage. The ceremony was performed, November 1, at 9:30 P. M. o'clock. Their attendants were Mr. Francis Minahan, Miss Alvarene Smith, Miss Evelyn Horner and Mr. John Lutze. The impressive ring ceremony was used.

JOS. L. GINGRICH.

IN THE SHADOW

RICHARDS—Harvey N. Richards, the son of Elisha and Mary Richards, was born in the Carleton neighborhood, near LeGrand, Iowa, July 18th, 1876, and with the exception of a year spent in Oregon in the interest of his health, lived all his life in the neighborhood. His farm joined the Carleton Brethren church on the south. On May 15th, 1899, he was united in marriage to Miss Della Haynes, who survives him. To this union were born two children, Mrs. Wayne Reed of Green Mountain, Iowa, and Belden, living at home. He is also survived by two brothers, C. E. Richards of near Garwin and A. W. Richards of near Marshalltown, and four sisters, Mrs. Perry Moore of Sheffield; Mrs. Joe Haynes of LeGrand; Mrs. Homer Harrison of Melbourne; and Mrs. Samuel Judge of Garwin.

Harvey with Mrs. Richards united with the Garwin Brethren church, June 26, 1899, and from that time on he has been a loyal and consistent member and worker. He was elected deacon about the year 1920, which position he has filled faithfully until the last. For several years he has been secretary-treasurer of the church.

Two weeks previous to his death he went to a hospital for an operation little thinking that he would not return, but septic poisoning set in and brought him to his death October 28, 1926. We anointed him at his own request soon after the operation.

We had just begun to know Harvey, but to know him was to love him. He was the closest member to the parsonage and he ever lived for those about him. He was a shining example of sacrifice and service. His life far better than words has already expressed his sterling worth. Funeral was held in the Carleton Brethren church of Garwin, with a brief service in the home, the writer officiating.

C. A. LANDIS.

COPP—Mollie Harrison Copp, eldest daughter of David E. and Julia F. Copp, went to her rest September 29th, 1926, after an operation, at the age of 48 years, 8 months and 26 days. The writer was called to preach her funeral in the Pike Valley Church of the Brethren near Maurertown, Virginia, assisted by Elder E. B. Shaver, who baptized her over 12 years ago. Her body was laid to rest in the cemetery of the same church, beside that of her mother who passed away 14 years ago. Her father had passed away on August 4th last, having been struck by an auto on the streets of Washington, D. C. Sister Copp lived in our home during the last two years and in all that time she showed a kind and loving disposition. She had proved herself an efficient clerk in the Landsburg big department store of this city, which firm sent a beautiful floral offering to her funeral as a token of respect. The text of the sermon was, "I am the resurrection and the life."

S. P. FOGLE.

WORKMAN—Hattie F. Rice Workman, wife of Delman S. Workman, was born in Brown Township, Knox County, Ohio, January 1, 1856, departed this life November 7, 1926.

This dear woman when living was a noble spirited woman and all who knew her loved her. She was never very strong physically. Her ill health would not permit her to do all she would like to. She suffered more over not being able to do all she would like to for others than over her affliction. Despite her ill health she did all in her power to help those in need. The many acts of kindness rendered by this dear sister in her quiet way, will be honored by her Lord when she meets him.

She united with the Brethren church at Buckeye City in 1898 and remained faithful to her calling until her Lord took her home.

She leaves her noble husband, D. S. Workman, five sisters, a number of relatives, and a host of friends. Services were conducted by the writer at the home formerly known as Buckeye City, but now both towns being called Danville. B. F. OWEN.

HOWELL—Mrs. Fannie Howell was born in Prairie City, Iowa, May 28, 1869, and departed this life October 28, 1926, at her home, seven miles northeast of Fort Scott, Kansas, at the age of 57 years, 5 months.

Mrs. Howell had been a resident of the county in which she died for 40 years. The cause of her death was cancer. She is survived by her husband, Mr. Frank Howell, and five children, the latter being, Mrs. Edith Mann, of Eads, Colorado; Harry E., of Dunlap, Iowa; Fred G., of Baxter Springs, Kansas; Clifton L., of Fort Scott, and Edgar A., of Dunlap, Iowa. Also by a sister, Mrs. Rebecca McDonald of Los Angeles, California. The funeral was conducted from the Brethren church of Fort Scott, Kansas, by the writer.

The church was filled with sympathizing friends and many beautiful floral offerings betokened the high esteem in which she was held. Interment was made in the Maple Grove cemetery. L. G. WOOD.

MEYERS—John Henry Meyers was born at Brunswick, Mo., January 18, 1871, and passed away very suddenly of paralysis, November 3, 1926, at the age of 55 years, 9 months and 15 days.

Mr. Meyers came to Fort Scott, Kansas, many years ago and was in the employ of the Frisco Railroad Company for a number of years, until his health failed.

He leaves a wife who was very ill with paralysis at the time of his death. Mr. Meyers was a member of the Brotherhood of Locomotive Firemen, who furnished the pall bearers. Funeral was conducted by the writer, from the Cheney Undertaking parlors. The services were attended by a large number

of friends and beautiful floral offerings were made. The body was laid to rest in the family lot in Evergreen cemetery. L. G. WOOD.

PRESTON—William Allen Preston was born at Center Creek, Jasper County, Missouri, August 23, 1852 and died at the home of his youngest daughter, Mrs. C. P. Hagee, Fort Scott, Kansas, November 8th, 1926 at the age of 74 years, two months and fifteen days.

Mr. Preston was married to Miss Clarinda Dent on February 26, 1873, and to this union were born nine children, three of which preceded him in death. His wife also preceded him by 31 years. The children are Mrs. L. G. Wood, wife of the writer; Mrs. C. L. Burchell; Mrs. C. P. Hagee, and Robert A. Preston, all of Fort Scott, Kansas; Mrs. Herb Pond of Syracuse, Kansas, and Frank G. Preston of Tacoma, Washington. He also leaves six grandchildren, Gerald Wood, Clara and Margaret Preston and Warren Hagee of Fort Scott, and Robert and Harold Preston of Tacoma, Washington.

The funeral service was conducted from the Junior High School Auditorium, at the suggestion of the School Board with whom Mr. Preston had been associated for more than 30 years. Mr. Liston, the superintendent of schools, made a very affecting talk on the life and character of the deceased. Dr. George Parkinson, pastor of the First Methodist church conducted the service in a very fitting way, and was assisted by the writer, at the request of the deceased, who made his own funeral arrangements, two days before he died.

Many beautiful floral offerings were made and the body was laid to rest in the family lot at the Pleasant View cemetery.

L. G. WOOD.

ANNOUNCEMENTS**THIRD CHURCH, JOHNSTOWN**

The third Brethren Church, Johnstown, will observe the Lord's Supper and Holy Communion on Sunday evening, November 21, at 7 o'clock. We are desirous that every member be present. All persons desiring to share these blessings with us are cordially invited to come and worship.

—Pastor JOS. L. GINGRICH.

THANKSGIVING OFFERING NOTICE

Special effort has been made to reach every Brethren church in our brotherhood, through the pastor, superintendent of Sunday school, or both, with a letter of appeal, containing tracts, offering envelopes, etc., calling attention to the Thanksgiving offering for Home Missions. If any church was omitted, will not the pastor or some representative, please write us at once and we shall fill the order promptly. Letters were doubtless sent to the members in most churches, by the pastor, inclosing a tract and offering envelope. If it will be impossible for any member to be present at the church when your offering is made, please see that your pastor receives your contribution, or if you prefer, you may send it direct to your General Secretary, William A. Gearhart, 1101 American Building, Dayton, Ohio. State your full name, address and the name of the congregation where you hold your membership, so we shall be able to give the proper church credit for the offering. **SURELY WE SHOULD RECEIVE SOME CONTRIBUTION FROM EVERY MEMBER OF THE BRETHREN CHURCH. IF WE ARE THANKFUL FOR ALL THE GOOD LORD HAS DONE FOR US, LET US EXPRESS OUR SINCEREST GRATITUDE BY GIVING LIBERALLY AND CHEERFULLY TO OUR HOME MISSION WORK.**

WILLIAM A. GEARHART,
Home Mission Secretary.

\$5.00 in Gold

Given as a Reward to any one sending us only six yearly subscriptions (new or renewal) at \$2.00 each. Also a Surprise Gift if you act promptly.

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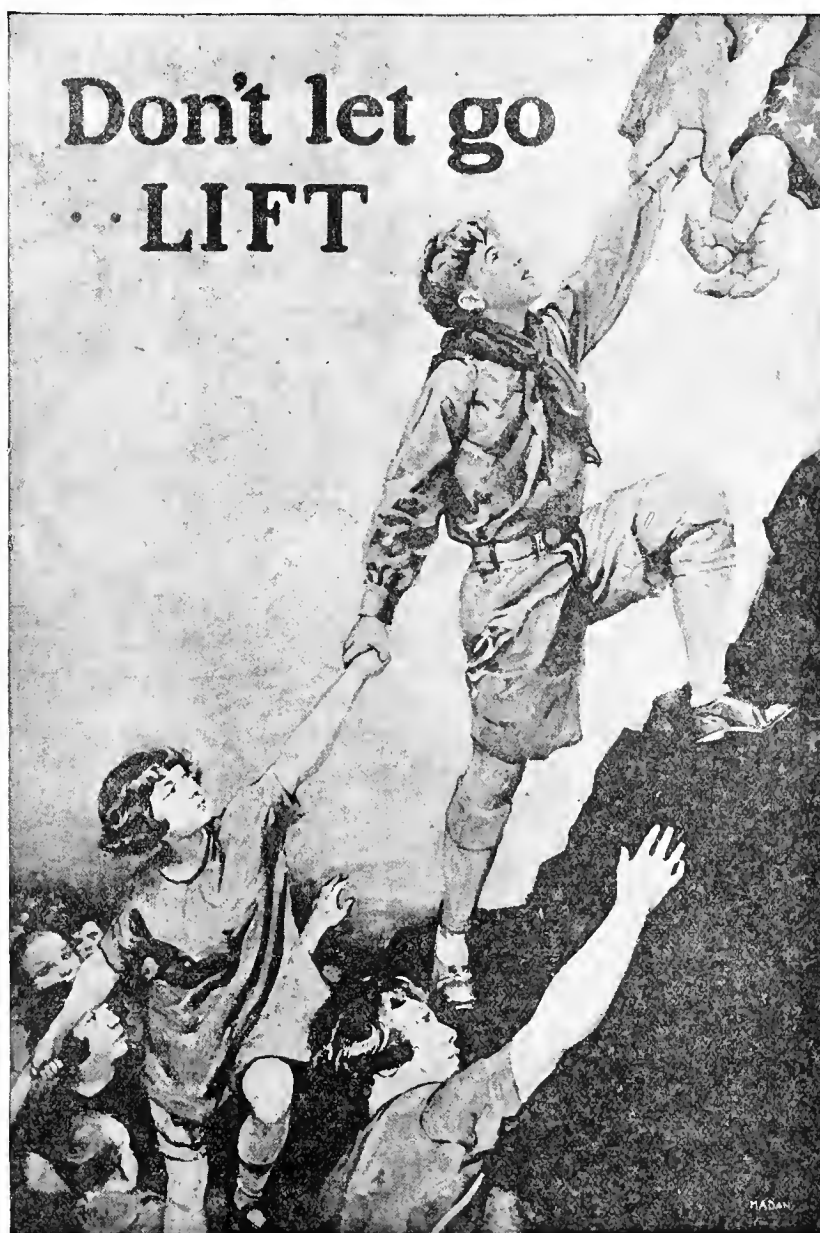
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Courtesy Near East Relief

The Call of the Orphans of the Near East

Golden Rule Sunday, December 5

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EDITORIAL

"Our Moral and Spiritual Life"

As we brought the President's Thanksgiving Proclamation to the attention of a friend the other day he remarked, "Thanksgiving proclamations are something like resolutions at our conference, the creatures of custom and of little importance." We do not agree that they are of little importance, but they may often be inspired by custom as much as by a deeply felt need of the expression of gratitude. But then it may be that the same observation might be made regarding Thanksgiving sermons and the meeting together in public worship on Thanksgiving Day. That does not necessarily argue against the sincerity of the writers of Thanksgiving proclamations, nor yet against the sincerity of the preacher nor the worshipful spirit of many who obey the custom. President Coolidge has written a splendid proclamation in most respects and he impresses us as one who has taken his task seriously, that out of a truly grateful heart he has called his fellow-countrymen to join in voicing their gratitude to Almighty God for his abundant blessings upon us. But in that proclamation he made one statement which seems not to be warranted by the facts, and which deals with one of the most vital phases of our national life. The statement we call in question is, "Our moral and spiritual life has kept measure with our material prosperity."

That is a high-sounding statement; it flows smoothly off the tongue; many will repeat it glibly and thoughtlessly. But those who are inclined to weigh their words will readily detect the self-flattery and call in question the accuracy of it. It does not become us to speak so highly about our own moral and spiritual attainment; it is not the attitude of one who is in shape to make further progress, nor to offer genuine thanksgiving. Dr. H. E. Luccock, Contributing Editor of The Western Christian Advocate, also takes exception to it and says, "Such a statement has rather too much of self-complacency. It is hardly a fit mood in which to approach the Thanksgiving anniversary—indeed it is a very dangerous mood for the future spiritual welfare both of individuals and of the nation. To tell ourselves that we have made just as remarkable advances in spiritual life as we have in material prosperity is to delude ourselves and to minister to the smug self-righteousness of the Pharisee rather than to that humility and repentance which were so commended by Jesus."

As we measure ourselves by the people of other countries, we may imagine ourselves quite virtuous, and it may be actually the case. We may be leaders of other nations in morale and religion,

but if it be true, it does not become us, indeed, it is not good for us, to strengthen public consciousness on that point. The boaster never appears so comely to other eyes as to his own. Besides we have so many prominent and such widely advertised faults that it hardly behooves us to comment on our own goodness. And those who are best informed in morals and religion, those who know most about our liabilities and assets, would deny with vigor that we have made progress in the quality of our lives that is at all comparable to our material advancement.

Dean Walter S. Athearn, of the Boston University School of Religious Education, after making a nation-wide survey of the crime situation, made a report that does not indicate very appreciable advancement in morals and religion, certainly not to be measured with our material prosperity. He found that crime was increasing, that it had been computed the cost of crime had mounted to ten billion dollars annually, only two billions less than the entire amount of the Allied war debts to the United States. It is estimated by the National Surety Company of New York, whose business it is to insure shippers, bankers, and others against loss by theft, that on the basis of their losses during the past year, there will be \$3,000,000,000 worth of property stolen in the United States during the next twelve months. There is a forged check cashed in the United States every three and one-half minutes, night and day. There is no lessening of the crime wave, declares Dr. Athearn, and there will be none so long as the present condition of things obtains. After a scientific observation of large groups of boys and girls reacting to normal situations, he concludes, "The results show that a surprisingly large percentage of the rising generation are potential liars and thieves."

Moreover the average age of the criminal is continually decreasing. In the ten years ending in 1923 the average age of the burglar decreased from 29 years to 21; for robbery, banditry and holdups the average decreased from 28 years to 21; for grand larceny from 29 years to 23; for bigamy and wife desertion from 32 years to 28.

Nor was his report on the religious situation any more encouraging. In fact, it was worse, for he found that the crime wave followed in the wake of religious indifference and ignorance. He declares there are in the United States 53,197,850 children and youth under twenty-five years of age. Of this number 36,878,950 receive no religious instruction from any agency, either Catholic, Protestant or Jewish; 16,318,900 children do receive some religious nurture. Nineteen out of every twenty Jewish children, three out of every four Catholic children, and two out of every three Protestant children receive no religious instruction. Or seven out of every ten children are untouched by any systematic moral or religious instruction, and without being enrolled in any Sunday school. These masses of children and youth who are growing up without any religious nurture are "the seed plot of immorality, crime, social unrest and anarchy."

This report should not be interpreted to mean that we are making no progress, for we are beginning slowly to turn our eyes towards the light of truth. But it does mean that we are by no means as nicely situated morally and spiritually as we are materially. Nor will we be until there is a more widespread and more thorough awakening to the importance of making religion a vital factor in everyday life, and religious instruction and character making influences indispensable to every child's future. Let us not deceive ourselves into thinking that our spiritual advancement has kept pace with our material. As Dr. Luccock remarks, "We have achieved in America a remarkable mastery of things. We have not achieved a mastery of life's values to anything like the same degree."

On Compulsory Military Training

It is encouraging to note more and more of our outstanding leaders approaching the Dunker position of opposition to war and to such training as tends to militarize the individual. Sometimes we find one who challenges the courage of even a member of one of the pacifist or non-resistant churches, and it helps to spur us to greater heroism in defense of the Gospel attitude toward war that we have long professed but too feebly defended. When Daniel L. Marsh became president of Boston University last spring, his first official act was to abolish compulsory military training from his university. On Armistice Day he made his first annual

report to the board of trustees of that school, and he set forth his reasons for his policy in a forceful manner. He does leave his way open to bless war if it becomes "necessary," which provision is a fairly satisfactory second choice in the opinion of the war makers, if they cannot bring one to favor whole-hearted preparation for war. But Dr. Marsh's courage in abolishing military training as a compulsory course is commendable. He says:

"I am opposed to compulsory military drill:

"First. Because I am an American, and believe in America. I am opposed to Russianizing, Prussianizing or Europeanizing America. Compulsory military drill is foreign to the genius of America.

"Second. Because I stand shoulder to shoulder with all good Americans in their opposition to war. Some feel that a high state of military preparedness is the best guarantee against war. I do not agree with them. It seems to me that an accurate reading of history shows that military preparedness creates the will to war instead of the will to peace. Just because America is rich and powerful is all the more reason why she should be an example to the rest of the world. This does not mean that I would not go to war when necessary. I am not a 'pacifist' in the modern meaning of that term. If America's life or ideals should be imperilled, I would advocate the conscription of human life for their defense, and I would go further than that: I would insist upon the conscription of wealth and labor as the counterpart of the conscription of life.

"Third. Because I believe in Boston University. It was not founded to train men to fight. It was chartered to 'promote virtue and piety, and learning in the languages and the liberal arts and sciences.' It is set for an education that means unfolding of personality, the cultivation of ideals, the bestowal of vision, the clarifying of purpose, the strengthening of will, the development of power. Is it not an anomaly to require a young man to take two years of military drill before he can receive an academic degree from Boston University? In sticking to its business of education the university serves the nation best. Government by force has become a tragic failure. Men are tired of physical domination. They are in mood to try out the ideals of government by instruction.

"Fourth. I am opposed to compulsory military training because I try to be a Christian. I do not say that those who differ from me are not trying to be Christians. But I must make my actions square with my own best convictions. If I understand the spirit of Christianity, it is opposed to war, and the best interpreters of Christianity are opposed to a high state of military preparedness because, in the past, instead of guaranteeing peace it has only guaranteed war. The inspiration of our opposition to compulsory military drill does not come from the Russia of today—that it does is a charge too silly to be noticed. Our inspiration comes from the Palestine of long ago."

EDITORIAL REVIEW

Prof J. A. Garber, president of the Brethren National Christian Endeavor Union, has a message for Endeavorers in this issue, calling their attention to the December emphasis—to think and act for others. Also Brother Orville D. Ullom, Stewardship Superintendent, urges societies to use their prayer meeting for December—to promote the ideal of Christian Stewardship. He also offers some suggestions for the program, and promises more to follow.

Sister Mary Pence, pastor of the church at Limestone, Tennessee, tells us of some of the events connected with her work. The church is in good condition, a very helpful communion service was held, and they enjoyed visits from Sister Slack during the summer, and from Brother Clarence Sickel just recently. Miss Pence is making good use of the teaching ministry. Regarding the writing of reports, we hope others will make the decision that Sister Pence did—decide to neglect no longer that overdue letter to the Evangelist.

Dr. W. S. Bell, Endowment Campaign Secretary, reports his visit to the Altoona congregation in Pennsylvania, where Dr. A. D. Gnagey, former editor of our church periodicals, is the faithful and efficient pastor. These splendid people showed their loyalty to Ashland College to the extent of \$1143, which is considered good considering their number and financial strength. This added to the former total brings the grand total of the Endowment Campaign among the churches up to \$78,070.39. Brother Gnagey was for many years a valued trustee of the college and naturally his interest in its progress is very keen, and Brother Bell was pleased with the encouragement received at his hands.

President Jacobs in his college news reports the progress of the local Endowment Campaign in Ashland City and county, where it is hoped the amount will reach \$100,000. This is the largest thing the college community has ever done for the institution that has been serving it for nearly half a century. The city of Ashland

has not appreciated what it means to have a college in its midst, but it is encouraging to note that its appreciation has greatly increased in recent years. But after all, as Dr. Jacobs suggests, the church can never depend on the people of Ashland to put their college on the map financially. It is first of all the church's task, and no one will relieve it of its responsibility.

The call has gone forth for participation in the Universal Week of Prayer during the first week in January. In addition there comes the suggestion that the Week of Prayer be combined with Watch Night and that a Ten Days Season of Prayer be begun December 31 and continued to January 9. It is urged that during this time the whole church give itself to the confession of sin, to "supplications, prayers, intercessions, and giving of thanks for all men." "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2:1-6). And should not the church go down on its knees before God in humble confession in prayer for purity and power and in persevering intercession as it enters upon the new year? Is it too much to ask the church to do that? If this suggested ten days of prayer should prove the key to pentecostal power, would it be too great a price to pay?

We have the unusual privilege this week of publishing contributions from the first and the last presidents of Ashland College. Dr. S. Z. Sharp of Fruita, Colorado, is past ninety years of age, but his mind is still vigorous and his pen active, and he has very generously supplied an interesting bit of additional history to our denominational life in writing the Early History of Ashland College. He and Mr. E. C. Packer of Flora, Indiana, are the only two persons living who had a part in the establishing of the college. Mr. Packer is past eighty-four years old, and is quite feeble, yet was able to furnish Elder Sharp with much data for the writing of this history. We are very grateful to these pioneers for their interest in preserving unto us and succeeding generations of Brethren people this valuable bit of history, and especially do we thank Elder Sharp for the work of recording it. We are wondering how many of our readers would like to have this History published in pamphlet form. It has been suggested that there might be a demand for it to be published in convenient form for preservation and distribution. It is something of interest to every friend of Ashland College. If pastors and other church leaders desire its publication as a pamphlet and want a supply for distribution, which would be appropos to the Endowment Campaign now being conducted by Dr. Bell, and will indicate their desire by post card, we will have it printed in that form. Kindly write promptly, if interested.

The next event in the general church calendar is the White Gift Offering to be taken at the Christmas season. The responsibility for this offering is placed on the Sunday schools of the brotherhood, and this fund is taken in charge by the National Sunday School Association, which uses it to promote missions in Kentucky, to aid in the support of the chair of Religious Education at Ashland College, and to promote the work of the Sunday schools and other religious educational agencies among the local churches. For a number of years the Sunday schools have been urged to foster the giving spirit on the part of the pupils, instead of the getting spirit, which used to be promoted by the very nature of the prevailing Christmas programs. But the "White Gift" idea has taken possession of our schools very largely of late years and is due to the fact that the giving ideal has been featured in our programs and so impressed upon the hearts and minds of the entire church constituency. All the way from beginners to old age this larger and finer conception of the Christmas spirit and purpose is taking hold. The little children are being weaned away from the spirit of getting, young people are discovering the unworthiness of it and are being gripped by the challenge of giving, and adults are beginning to realize the inconsistency of the old selfish Christmas of getting and exchanging with the spirit that gave birth to the event. The wonder of it is that we were so long in arriving at this truer meaning of Christmas, that we were so long seeing how selfish we really were in our celebration of this the most holy, most generous, most sacrificial gift of all history, the giving of God's Son to be the Savior of the world. There are still a few schools which find it hard to break away from Santa Claus and Christmas trees and exchanging of gifts. May the "White Gift" idea captivate even their minds at this coming Christmas time, that they may experience the higher meaning of Christmas, and that the Kingdom of God may be advanced by their gifts of self, service and substance.

GENERAL ARTICLES

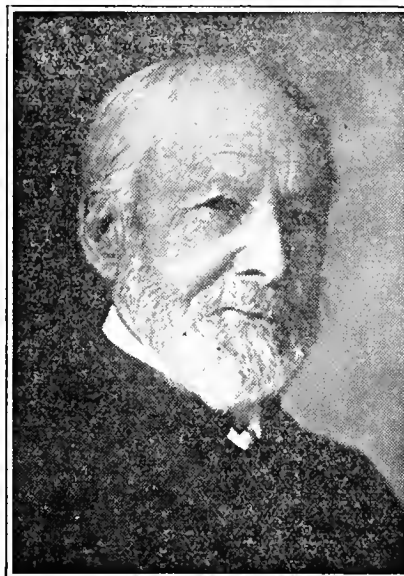
The Origin and Early History of Ashland College

By S. Z. Sharp A.M., LL.D.

In the mind of Ezra C. Packer originated the idea of establishing a college in Northeastern Ohio under the care of members of the Church of the Brethren which happened in this way: Elder Lewis Kimmel and Howard Miller were conducting the Plum Creek Normal School near Elderton, Pennsylvania, in a church building and a school building was needed. At the recommendation of Elder P. J. Brown of Congress, Ohio, Elder Kimmel wrote to E. C. Packer of Canton, Ohio, asking him to solicit funds in Ohio for a normal school building. Brother Packer responded and began to solicit, but every one approached wanted to know the kind of location where the building would be erected. Brother Packer could not tell, hence he took the cars for Kittanning, Pennsylvania, and wended his way to Elder Kimmel in the foothills of the Alleghany Mountains. It was evident to Brother Packer that no money could be raised in Ohio for a school in such a location and he so informed Elder Kimmel. Then Brother Packer suggested that he would try to see what could be done if Kimmel would come to Ohio and try to establish a college, as the idea of a normal school was pretty well worn out. Brother Kimmel could not really accept the idea of a college instead of a normal school, but finally agreed to come to Ohio or send Howard Miller to investigate the situation as soon as the present session of the normal closed.

Brother Packer returned home and began to look for a suitable location for a college and in consultation with Elders P. J. Brown and E. L. Yoder, it was decided that Ashland afforded the most suitable location. Brother Packer at once began to consult the Brethren in the vicinity of Ashland. He first called on D. N. Workman as he was one of the most prominent elders in the district. Elder Workman said he was not opposed to a college but thought it premature to try and establish a college now. The fact was he was not in favor of a college, many others consulted were in favor. In the summer of 1876, Elder Kimmel sent Howard Miller to Ohio to investigate the conditions and prospects for establishing a school for higher education. At the Maple Grove meeting house was held a meeting which was addressed by Howard Miller. He advocated the building of a normal school as it would cost a million dollars to build and equip a college properly. It was evident that Elder Kimmel was not available to head the proposed college and his name was dropped.

After Howard Miller left, a meeting was called and a temporary Board of Trustees was elected. Then the question arose, "Who could be obtained for president if a college were established?" At that time there were only three men in the Church of the Brethren who had obtained a college education. One was Lewis Kimmel, mentioned above; a second was O. W. Miller who was president of Salem College, Indiana at Bourbon. This was the first college in the Church of the Brethren. It was started



ELDER S. Z. SHARP.
First President of Ashland College

in 1870 and authorized by the Northern District of Indiana. The third was S. Z. Sharp who was then teaching in Maryville College, Tennessee, a Presbyterian institution. Brother Packer proposed the name of S. Z. Sharp as a possible candidate for the presidency. Brother Packer was authorized to write to Brother Sharp and explain to him the proposition to establish a college at Ashland, Ohio, giving reference as to Brother Packer's relation to the proposed college and inviting Brother Sharp to become its president. Brother Sharp promised to come to Ohio in 1877 during the summer vacation of the college and investigate the conditions whether favorable to establish a college.

In the meantime during the fall and winter of 1876 and 1877, Brother Packer was busy soliciting funds for the proposed college in Northern Ohio, taking pledges upon the condition that a college would be built. More than ten thousand

dollars were subscribed by Brethren in this way. Brother Packer also worked among the business men in the city of Ashland, explaining to them the proposition to build a college in their city. The business men became enthusiastic at the prospect of having a college.

As Brother Sharp was to come to Ohio during his vacation in the summer of 1877, arrangements were made to hold four love feasts in different parts of Northern Ohio which Brother Sharp could attend and the people could see what kind of a man was expected to be president of the proposed college. In June Brother Sharp came to the home of Brother Packer in Canton who conveyed him to the several love feasts and to all the meetings which he addressed.

An interesting incident occurred in one of those love feasts which was held in a large, old fashioned meeting house. A long table stood along one side, behind which sat twenty-one preachers from the surrounding churches, Brother Sharp, being the youngest, took his seat at the foot of the row. Services began at ten o'clock in the morning and the elder of the congregation said, "This morning we want German preaching. This evening it will all be English and there are some old sisters who can not understand English." There was another factor that prompted the elder to request German preaching. He was not in favor of a college and to have German preaching might prevent Brother Sharp from becoming so prominent before the congregation, but the elder's request acted as a boomerang and did the very thing he did not want. After the opening prayer the elder at the head of the table said, "I do not preach German," and pushed the Bible to his next neighbor who said the same, and pushed it on till it came to Brother Sharp who said, "The elder said there should be German preaching this morning and all the other preachers refused to do so, hence it falls to me to preach in German." He read his text in German, translated it into English and began to preach in German. The preachers were amazed, the old sisters smiled.

After the meeting was over, the elder's assistant minister asked Brother Sharp to take a little walk, and when alone he said, "Today something happened that astonished me above measure. If a thunder clap had come from a clear sky it could not have surprised me more than what happened in the church today. I did not think you could preach German and if you could, you would be too proud to do so." He then reached into his pocket and gave Brother Sharp two dollars and a half.

These love feasts answered the purpose well for which they were intended. They advertised Brother Sharp extensively over the district. Brother Packer conducted him to all of them and to all the other meetings where he was to speak. Brother Sharp was now satisfied that a college could be established in Northern Ohio and accepted the position of president. Among the meetings arranged was one in the opera house in the city of Ashland where Brother Sharp was to explain to the citizens of Ashland the purposes of the college and what its policy would be. A deep interest had been worked up by Brother Packer in the project before and the opera house was filled with both ladies and gentlemen. After explaining the purposes of the college, Brother Sharp stated that if the citizens of Ashland would subscribe ten thousand dollars the college would be located at Ashland. The citizens immediately formed an organization and appointed a committee to take subscriptions and asked for two weeks in which to raise the required sum. It was subscribed in two days. The subscription was headed by Jonas Freer who subscribed two thousand dollars. The members of the Brethren church now made their subscriptions permanent.

As the college now seemed an assured fact a permanent Board of Trustees was necessary. Those on the first board were Elders George Irvin, William Sadler, Josiah Keim, I. D. Parker, of Northern Ohio and A. J. Hixson of Southern Ohio. The laymen were H. K. Myers, Austin Moherman, Joseph Roop, John Shideler and Richard Arnold.

Brother Sharp returned to Maryville College, Tennessee, to teach another year while the college project was being worked up. Brother Packer was appointed general solicitor who entered upon his task with a vim and canvassed the States of Ohio, Indiana, Michigan, then went as far east as Maryland and Pennsylvania to Philadelphia.

The next step was to erect a college building. None of the Trustees had any experience with a college and could not draw up a plan for such a building, but J. E. Stubbs, a Methodist minister who had a college and a university education and took a deep interest in the Ashland College project, gave valuable assistance in planning the form of the building, and to him belongs the credit of the convenient form it has. H. K. Myers contributed largely toward reducing the cost of the building. He was one of the prominent business men of the city. Besides owning a farm or two, he had an interest in a grist mill and owned a store and a saw-mill from which he could furnish dimension lumber at a reduced cost.

In 1878, S. H. Bashor came to Ashland for the purpose of starting a paper called **The Gospel Preacher**. He made arrangements to have it printed in the office of J. E. Stubbs who was publishing a weekly political paper. Mr. Stubbs demanded a guaranty of seventeen hundred dollars to indemnify him in case of any loss that might be sustained for lack of patronage. A number of the Trustees of Ashland College became surety for this amount and in this way the **Gospel Preacher** became associated with the college.

In 1878, Brother Sharp moved with his family to Ash-

land and began soliciting for the College in Ohio, Indiana, Illinois, and Michigan, sometimes in company with Brother Packer and sometimes alone. One important fact should be noticed in connection with the soliciting by S. Z. Sharp. While he was taking subscriptions around Lanark, Illinois, he aroused the interest of Elder M. S. Newcomer who reasoned thus: "Why should we send our children all the way to Ashland, Ohio to be educated when we could have a college near at home?" He began advocating establishing a college in Northern Illinois and succeeded in winning a large number of Brethren in favor of his project hence he bought Rock River Seminary for the nominal sum of \$6,000. This seminary was the oldest educational institution in Northern Illinois, built in 1839 by the Methodist church. It was noted for having educated many eminent men for both church and state, but when the Methodist church established Northwestern University at Evanston, Illinois, all interest was centered in that institution and Rock River Seminary was standing idle and for sale at a nominal sum. It consisted of a large four-story stone building used for recitation rooms and boys' dormitory and known far and wide as the "Old Sandstone," besides a ladies' dormitory both together costing about \$30,000 when building was cheap and the buildings were large enough to accommodate a large school. This shows at what a bargain the Brethren in Illinois obtained a college. Elder Newcomer associated with himself D. L. Miller, an expert financier and Prof. J. W. Stein, a well educated minister, lately come to the Brethren from the Baptist church. In this way it happened that the starting of Ashland College, Ohio, also started Mt. Morris College in Illinois which began about the same time and had an enrollment of one hundred forty-nine students the first year.

One outstanding fact should be mentioned in the starting of Ashland College, that at that time the Brethren had no experience in college work and not a few were even opposed to colleges. This made it extremely hard to secure the money necessary to establish a college and the subscriptions that could be obtained were generally only in small sums.

While the main college building was being erected, the question arose, "Where shall the students be accommodated with lodging and board?" A boarding hall seemed necessary and the Trustees borrowed \$15,000 and erected a boarding hall. When college opened, the boarding hall was placed in charge of E. C. Packer and his wife. At the same time S. Z. Sharp assumed his work as president of the college, so that neither he nor Brother Packer did any more soliciting for money for the college. J. H. Worst solicited for a short time, but when he became office editor of the **Gospel Preacher** he also quit soliciting and the \$15,000 debt remained a heavy burden on the college for a long time.

One of the most important as well as the most difficult tasks was to secure a competent faculty composed of members of the Church of the Brethren. At that time but few college graduates were found in this church. David Bailey, a graduate of a normal school was employed as professor of Mathematics, Jacob Keim, a graduate from Mount Union College, professor of science, Leonard Huber, a graduate of the University of Munich, Germany, professor of Latin and German; Professor Huber had taught in Wooster University and Hayesville Academy, but wished to be associated with the Church of the Brethren. He believed in trine immersion and was baptized by Brother Sharp. Professor Huber was by far the best educated member in the Church of the Brethren. He was master of six languages besides being educated

as a lawyer. J. E. Stubbs was elected professor of Greek and higher mathematics? J. C. Ewing was instructor of music. S. Z. Sharp as president of the college was employed at a yearly salary of seven hundred fifty dollars. All the other teachers received a less salary.

College opened in September, 1879 with sixty students present the first day and closed the college year with one hundred two students. Every one pronounced the first term of the college a complete success and the school was advertised far and wide. Most of the students at that time had no high school education and much of the work of the college the first two years had to be of high school grade. However, two students, at the beginning of the first session entered the college course. They were Mr. Wiegand and Gilbert Hess. Of Mr. Wiegand the writer has lost all trace and can say nothing. Dr. Hess became so widely known that he needs only a short notice. He not only won a national reputation, but was known in foreign countries by his stock food products. His extensive factory in the city of Ashland, in which he associated with him as partner, J. L. Clark, a keen business man, is one of the important industries of the city. His relation to Ashland College was perpetuated by the financial contributions he has made to his alma mater up to the time of his death about two years ago.

When the college was being built, many members of the Church of the Brethren moved into the city of Ashland to send their children to school and to enjoy the literary and religious advantages afforded by a college so that quite a large membership of Brethren was in Ashland when the college opened. While S. Z. Sharp was out in the field canvassing, S. H. Bashor wrote a petition for District Conference asking that the members living in Ashland city be organized into a separate congregation. Most of the members in the city signed this petition and the District Conference granted this request and Ashland City Congregation was created. At the organization Joseph Roop and Elmer Worst were elected deacons and J. H. Worst, a student in the college, was called to the ministry and S. Z. Sharp was chosen as elder in charge of the congregation. A Sunday school was at once organized which held its sessions in the forenoon each Sunday and in the afternoon at 2:30 P. M., preaching services were held in the college chapel. Since there were no other religious services in the city at that time, many persons from the other churches attended these services.

In the summer of 1878, as Brother Sharp was canvassing for the college, in the states of Ohio, Indiana, Illinois and Michigan, he attended Sunday school each Sunday among the Brethren and was impressed with the fact that the Brethren had no Sunday school literature, but used the Bible in the Sunday school classes without notes or comments. At this time James Quinter published the *Young Disciple* at Huntingdon, Pennsylvania. Brother Sharp proposed to him that he would prepare the International Sunday school lessons, adapted to the use of our church, if Brother Quinter would publish them in the *Young Disciple*. Brother Quinter replied that he was favorable to the proposition, but did not think our church was prepared for such a step. This was in January, 1889, Brother Sharp then consulted with J. E. Stubbs who suggested publishing a Sunday school paper, embellished with beautiful pictures of Bible scenes such as Christ blessing little children or washing the disciples' feet. He stated that the M. E. church published a Sunday school paper in Cincinnati, Ohio, using cuts to illustrate Bible scenes and when these cuts were once used, they could be bought for a nominal sum to illustrate our paper and would be very appropriate.

On March 26, 1889, Brother Sharp issued the first Sun-

day school paper ever published in the Church of the Brethren. It was called *Our Sunday School*. It contained one set of notes for advanced classes in Sunday school and one set for primary classes, the remaining part of the paper was filled with interesting and instructive reading. In six weeks the paper had a circulation of thirty-six hundred and over seven thousand before the summer ended. When Brother Sharp went to Mt. Morris, the paper was taken to Huntingdon, Pennsylvania, and published by Brother Quinter. It continued to grow until it was published by the car load weekly. The historical part is that it was created in connection with the beginning of Ashland College and by the president of that institution. In 1880, President Stein of Mt. Morris College found it necessary to withdraw from that institution and resigned as president and insisted that M. S. Newcomer and D. L. Miller buy his interest in the college which they reluctantly did. As the college had to have a head, D. L. Miller was elected president, but as Miller did not have the education to perform the duties of president, Stein agreed to perform those duties to the end of the spring term in 1881, when he vanished and nothing was known of him for several years. When Stein resigned, M. S. Newcomer and D. L. Miller came to Ashland and made arrangements with S. Z. Sharp to take a professorship in Mount Morris College and perform the duties of president after Stein left in the summer of 1881.

When Sharp resigned, Elder R. H. Miller was elected president of Ashland College. He was considered the most influential elder in the Church of the Brethren and was chosen, not for any work he could do in the college and never did any, but exclusively for his personal influence. Prof. Stubbs was elected vice president and performed all the duties of president while R. H. Miller spent most of his time among the churches in evangelistic work.

When Brother Sharp quit soliciting money for the college and took up the work of president of the college and Brother Packer also quit and took charge of the boarding hall, there was no one left in the field to get any money for the college. The interest due on the money borrowed to build the boarding hall began to pinch the trustees and they conceived the idea that if the General Conference of the Church of the Brethren were held at Ashland and members from all over the brotherhood would come to Ashland and see the fine college buildings and the splendid location they would subscribe liberally for the college. Through the influence of R. H. Miller the Trustees succeeded in having the General Conference located on the college campus beginning June 6, 1881. Two large tents were erected and the college buildings were placed at the services of the Conference. The trustees were very much disappointed with the result. When the visitors found that a Methodist minister was practically at the head of the college, they would have nothing to do with it.

This Conference was in some respects the most eventful in the history of the Church of the Brethren as well as decisive in the destiny of Ashland College. For a number of years there were growing in the Church of the Brethren two elements of widely different and opposite character. One was the ultra conservative party which looked with strong disfavor upon the innovations which were entering the church, such as high schools and colleges, Sunday schools, protracted meetings and mission work. They were known as "The Old Order Brethren." The opposite party not only approved and advocated these innovations, but also in addition demanded that sisters have the liberty to dress more in harmony with the style of dress in vogue at that time. This class was known as

(Continued on page 9)

Education and Religion

By President Edwin E. Jacobs, M. S., Ph.D.

The claim has long been made that higher education at least in America is the offspring of the church. One can go back into history and find that the earliest colleges were founded by religious people and for the express purpose of teaching certain forms of Christian faith. For many years colleges were both founded and fostered by the various religious denominations and even today certain colleges bear names which bear eloquent testimony to the faith of their founders but which now no longer make any pretense of being Christian colleges more than in name.

The Christian college has had several things to struggle with. It has had to meet the results of scientific research. Since the founding of the first American denominational college, the theory of organic evolution with all that this entails, has been brought to men's attention. Since that time also, the whole field of Geology has been added to the list of sciences, as has Psychology, Sociology, and whole sections of Chemistry, Physics, Medicine, especially the germ theory of disease, Genetics including Mendelism, with its laws of inheritance, and Meteorology, to say nothing of lesser fields of discovery.

I say that the Christian college has had these to struggle with, for they had to find their way into our curricula and in so doing they had to fit into the religious scheme of things. One certainly can not take over such a new science as Geology, let us say, and not attempt to see how its teachings will fit into those formerly given on points now seen to be related to it. That has been done all too often, and a sorry plight it has brought us into in many cases. The same thing was done in Sociology. Comte set us going and many things which were proposed in an early day were taken hook, sinker, bobber, and all. Then later we had to turn around and readjust our thinking and in so doing we have left many a man's faith a wreck by the wayside.

If anyone thinks this team can be driven with one hand, try it and see. In order to keep anything like near to the middle of the road, one has to keep a firm grip on the reins. But the school making no direct attempt to "keep the faith" has a much smoother road. All one needs to do is to exploit the newest theory to one's heart's content. He need not reckon much with its effect upon the Christian faith, either of himself or of those whom he is expected to teach.

But along with this struggle, there has been another one, equally as severe. It relates to the general supervision and control which State agencies have increasingly exercised over all colleges and schools whose credits are supposed to be recognized. This control is not decreasing. It is increasing. The State authorities can come along at any given moment and pass you the word that if your courses, teachers, buildings, janitors, sanitary con-

ditions, fire escapes, and salaries, do not meet the requirements which they have set up, you can go on teaching, sure enough, but your credits will not longer be recognized by the State offices.

That is death to any school.

More than this, it tends to take certain types of Christian colleges out of the field of education. If the various states by any means should reach the goal towards which there is now already a pronounced tendency, viz., that the state should train ALL of its own teachers, the problem of sustaining Christianity will be made very difficult. Supposing that all the teachers in any state, both grade and high school, would have to be graduated from state normal colleges and from state universities ONLY, then the influence of the denominational college will be dead as a door nail so far as the public schools are concerned.

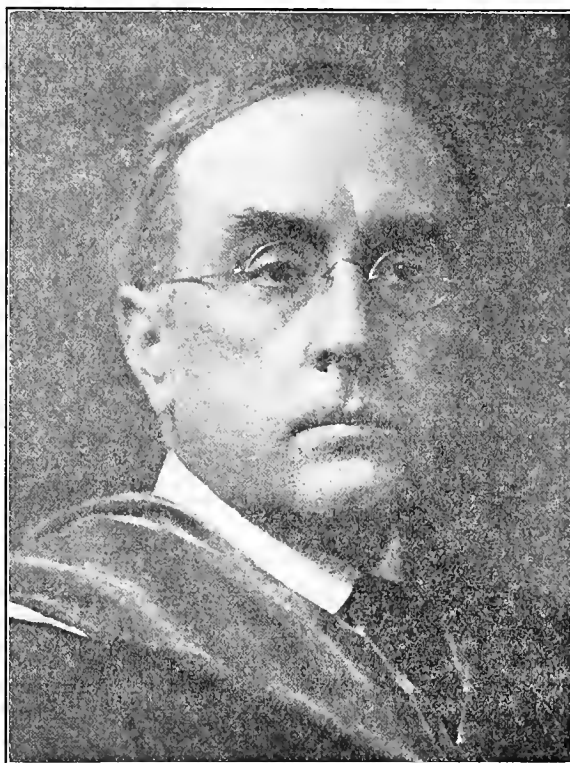
We then will have reached the continental idea of education, viz., a machine of the State. Then our colleges will have a student body made up of those who want to enter business but want a smattering of college first, of ministers, missionaries, and pre-medicine, and pre-law. Nothing else. Those preparing to teach and come to a Christian college and there imbibe something of Christian ideals by which they might by chance infect the public schools, will they be there? No, not at all. They will be in state schools. If this were to take place, the outlook for Christianity in the next generation would be gloomy indeed. And that is exactly what is ahead of us unless THE CHURCH SCHOOLS MEET THE REQUIREMENTS. Just exactly.

If they do not meet state requirements, the state will naturally withdraw recognition, one by one, and the influence of the de-

nominal Christian college will be wiped from the map. Maybe you think this would not be serious, but think for a moment just what it would mean if every teacher which your child had, from the day it first entered the grades until the day of graduation, twelve long years later, should never have been in contact with a pronouncedly Christian school. And they would not in the public schools at all, for they are not now. And so on we would go through all the steps of education and never touch the outer hem of Christianity in all our schooling.

Would the state be the loser? Yes and the gainer too, for it would lose the touch of Christianity on the one hand but would likely gain in the technique of teaching on the other. Which will the state choose? Answer that question yourself.

The immediate step to take now is to make the church school secure by properly maintaining it at as high a standard as the public agencies demand. This can not be



PROF. E. E. JACOBS, PH. D.

President of Ashland College since 1919. Under whose leadership it has made such marked progress

THE BRETHREN PULPIT

The Worthy Walk

By H. E. Eppley

In Paul's letter to the Ephesians he names and describes seven walks. The one chosen for this discussion is number three. The text is chapter four, verses one to three: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace."

Walking is a delightful exercise when taken with the proper company. It is a beneficial exercise when taken in the proper way.

Paul, the writer of the text, calls himself "the prisoner in the Lord." He is writing about a cause which he thinks is of such supreme character that it is worthy to be in prison for, yea, even to die for. No sacrifice is too great to be made for it. No suffering too trying to endure for the cause he now preaches from behind prison bars. Since his rating of the cause is so high he sends a beseeching message to his friends in the Ephesian church, and through this church to Christians of all time and lands. This message, in one phrase without explanation or elaboration is, "Walk worthily of the calling wherewith ye were called." On this Matthew Henry comments as follows: "That you walk worthily, agreeably, suitably, and congruously to those happy circumstances into which the grace of God has brought you, whom he has converted from heathenism to Christianity. Observe, Christians ought to accommodate themselves to the gospel by which they are called, and to the glory to which they are called; both are their vocation. We are called Christians; we must answer that name, and live like Christians. We are called to God's kingdom and glory; that kingdom and glory therefore we must mind, and walk as becomes the heirs of them."

A walk of such vast magnitude and height must have a standard. Fortunately we have it given to us. It should be the guiding star of every one who has been born into the kingdom and taken the name Christian. Hear it again: "The calling wherewith ye were called." Paul uses similar words in 1 Thess. 2:12: "To the end that ye should walk worthily of God, who calleth you into his kingdom and glory." Jesus said in connection with his promise of the Holy Spirit that the Spirit "will convict the world in respect of sin." These passages throw light on what is meant by "the calling wherewith ye were called." God, through the Holy Spirit, has called every Christian to leave the world of sin and join the ranks of the Christian forces. This calling is infinitely more than a mere invitation. It means being called by God, through the Holy Spirit of God, into all that Christ's conception of being his follower means. It is indeed the highest privilege offered to man and Paul with all the urgency of his great personality and life of suffering and sacrifice beseeches the Ephesian brethren to walk worthily of it.

If Christians are to walk worthily of such a high ideal a question will be asked,—namely, what is to be understood by the term walk? Perhaps the answer can best be given in the words of another. "The word 'walk' is of a very extensive signification. It includes all our inward and outward motions, all our thought, words, and actions. It takes in, not only everything we do, but everything we either speak or think." In plain, simple words

the walk Paul urges means our inward as well as our outward manner of living. Our walk is our life. Our life, therefore, is to be lived worthily of this high calling in Christ Jesus.

Surely the apostle, in beseeching his people to pursue such a high standard of living would not leave it without describing it to some extent. He is not disappointing here. He proceeds at once. His first descriptive phrase is "walk . . . with all lowliness." All pomp is to be eliminated. "By lowliness we are to understand humility, entertaining mean thoughts of ourselves, which is opposed to pride." So explains Matthew Henry and another has this comment. "We are called to walk, first, with all lowliness, to have in us the mind which was also in Christ Jesus; not to think of ourselves more highly than we ought to think; to be little, and poor, and mean, and vile in our own eyes; to know ourselves as also we are known by him to whom all hearts are opened; to be deeply sen-

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

GOD CARES FOR YOU—1 Pet. 5:7; Psa. 55:22.

Be not dismayed whate'er betide,
God will take care of you;
Beneath his wings of love abide,
God will take care of you.

—C. D. Martin.

TUESDAY

THE MERCY OF GOD—Isa. 54:7-10.

His mercy flows on like a river;
His love is unmeasured and free
His grace is forever sufficient,
It reaches and purifies me.

—Chas. H. Gabriel.

WEDNESDAY

PRESERVE THEE CONTINUALLY—Heb. 13:5, 6.

He'll never leave me, nor yet forsake me here
While I live by faith and do his blessed will;
A wall of fire about me, I've nothing now to fear:
With his manna he my hungry soul shall fill.

—C. W. Fry.

THURSDAY

THE EVERLASTING ARMS—Deut. 33:26-29.

He hideth my soul in the cleft of the rock,
That shadows a dry, thirsty land;
He hideth my life in the depths of his love,
And covers me there with his hand.

—Fanny J. Crosby.

FRIDAY

SET APART FOR GOD—Psalm 4:1-5.

"O sweet will of God! thou hast girded me round
Like the deep moving currents that girdle the sea;
With omnipotent love is my poor nature bound,
And this bondage to love sets me perfectly free."

SATURDAY

PRESERVED FROM EVIL—Psalm 121:1-8.

I know my heavenly Father knows
The storms that do my way oppose;
But he can drive the clouds away,
And turn my darkness into day.

—S. M. I. Henry.

SUNDAY

Tenderly God watches o'er us,
Ever present, ever nigh;
He hath promised he will keep us
As the apple of his eye.

—J. Gilchrist Lawson.

(Prepared by G. S. B.)

sible of our own unworthiness." According to Paul and these commentators to walk with all lowliness means to be opposite to being proud and haughty.

Next he adds "and meekness." Walk in meekness. What an admirable trait. By meekness we are to understand, "that excellent disposition of soul which makes men unwilling to provoke others, and not easily to be provoked or offended with their infirmities; and it is opposed to angry sentiments and peevishness." Another expresses it thus: "Being taught of him who teacheth as never man taught, to be meek as well as lowly in heart. This implies not only a power over anger, but over all violent, turbulent passions. It implies the having all our passions in due proportion; none of them either too strong or too weak, but all duly balanced with each other, all subordinate to reason, and reason directed by the Spirit of God." What more could be added—"all subordinate to reason, and reason directed by the Spirit of God?"

The next descriptive term is "with longsuffering." Perhaps he has not touched the sore spot for every one tries to avoid suffering of every kind. Yet he says we are to walk with long suffering. "Long suffering implies a patient bearing of injuries, without seeking revenge." "This is nearly related to meekness, but implies something more. It carries on the victory already gained over all your turbulent passions, notwithstanding all the powers of darkness, all the assaults of evil men or evil spirits. It is patiently triumphant over all opposition, and unmoved though all the waves and storms thereof go over you." The worthy walk is to be one of longsuffering.

But this walk must advance one step further according to the instruction of the writer. Following the longsuffering comes "forbearing one another in love." How much this reminds one of the admonition of Jesus "By this shall all men know that ye are my disciples, if ye have love one to another." What does Paul mean? "The forbearing one another in love seems to mean, not only the not resenting anything, and the not avenging yourselves; not only the not injuring, hurting or grieving each other, either by word or deed, but also the bearing one another's burdens, yea, and lessening them by every means in our power. It implies the sympathizing, with them in their sorrows, afflictions, and infirmities; the bearing them up when, without our help, they would be liable to sink under their burdens."

This would seem to be the end but the apostle advances yet a little further and concludes his description of the walk with this injunction: "Giving diligence to keep the unity of the Spirit in the bond of peace." "The first step towards unity is humility; without this there will be no meekness, no patience, or forbearance; and without these no unity. Pride and passion break the peace, and make all the mischief. Humility and meekness restore the peace, and keep it. Only by pride comes contention; only by humility comes love. The more lowly-minded the more like-mindedness. We do not walk worthy of the vocation wherewith we are called if we be not meek and lowly of heart: for he by whom we are called, was eminent for meekness and lowliness of heart, and has commanded us therein to learn of him." "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called."

The History of Ashland College

(Continued from page 6)

"The Progressives." This divergent tendency in the church was supported and accelerated by the influence of two papers. The Old Order by the **Vindicator**, published

by Samuel Kinsey who advocated adherence to the customs and usages of the church of many years ago. The **Progressive Christian**, published by H. R. Holsinger, just as strongly defended and advocated the invocations which were coming into the church. Both parties came before the Conference with their petitions. It was impossible to harmonize these two extremely opposite requests, nor was the great body of the church disposed to follow either course, hence there was nothing the Conference could do in this crisis of the church. The Old Order party held a meeting at the home of Brother Hess to consider what steps to take for the future. The Progressives also held a meeting in the office of Dr. Roop to consider what course to pursue next. Here on the Ashland College campus at the General Conference in 1881 the split in the Church of the Brethren, took place and so it forms part of the history of Ashland College.

Later each of these parties became a separate organized body, the one adopting the name, "The Old German Baptist Brethren" and the other, "The Brethren Church."

The trustees as well as the members of the church aligned themselves with these two church groups—the Conservatives and the Progressives. While the Conservatives had contributed more toward the building of the college, the Progressives had the majority on the Board of Trustees and voted to keep the college. (It became evident to both parties that the college could not be conducted successfully by both bodies working together and an adjustment had to be made of the interests in the college. The Conservatives already had two other colleges, one at Mt. Morris, Illinois and one at Huntingdon, Pennsylvania, hence were not so anxious to keep Ashland College. The adjustment was made by the Conservatives taking a part of the campus which could be cut up into residence lots and sold and the Progressives kept the remainder of the campus on which were erected the college buildings.

A very important part of the history of Ashland College is the tremendous sacrifice made by some in order to get the college established. Brother Packer not only gave all his time for four years, but sacrificed his home and worked at a salary which barely kept his family alive, and with dogged perseverance kept on under the most trying circumstances. Some of the trustees also made great sacrifices and became bankrupt and lost their farms. It is said of infant colleges as of human infants that they are subject to certain ailments such as measles, smallpox, mumps and the like. Ashland College passed through the entire gauntlet of them. When the Conservatives withdrew their interest from the college they also withdrew their patronage and for years the college had a tremendous struggle to maintain even an existence. It may be said, "It came up through much tribulation."

This is the history of Ashland College, Ohio from its inception in 1878 to 1882 when it was taken over by the Progressives or Brethren church.

Fruita, Colorado.

Education and Religion

(Continued from page 7)

done by words or well wishing or praising the small denominational college or pointing to it with pride. An adequate endowment and sufficient funds in general so as to make the future financially secure is the only step that will save such schools as I have in mind. Nothing else will do.

Ashland, Ohio.

SEND
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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 5)

Ruth and Naomi

Scripture Lesson—Book of Ruth.

Devotional Reading—1 Cor. 13:1-11.

Golden Text—Thy people shall be my people, and thy God my God. Ruth 1:16.

LESSON LIGHTS

The Book

The Book of Ruth comes into the history of wars and heroes as a most beautiful idyl, "which has done more to enable us to live over again in remote Hebrew antiquity than all the heroic achievements of Joshua and Judges together." Instead of wars and degeneracy, we see piety, love, consecration, happy family life, and domestic virtues. It enables us to see how the nation was on the whole growing better, since in the most degenerate times there was preserved underneath the troubled surface many a pure, loving, religious life.

The Story

The Story of Ruth is of special importance because it gives the ancestry of David, the ancestor of Jesus the Christ. It is of special interest also because of the prominence it thus gives to a Moabitess, in spite of the fact that, on account of their unkind treatment of the Israelites as they went up from Egypt to Canaan, Moabites to the tenth generation were forbidden to enter the Hebrew religious assemblies (Deut. 23: 3). Further it is of interest because it illustrates the duty of the nearest relative to marry the widow of a man who has died without male children.

But the beauty of the character of Ruth, the charm of her simple story, are enough in themselves to account for the popularity of this little book. It is the loveliest narrative in the Old Testament, which abounds in beautiful stories. Merely as a piece of literature it is priceless.

The Choice

"Ruth's choice cost her something—separation from her kindred, the sacrifice of her prospects of marriage, expatriation, poverty, and the consciousness that the course she was taking was unusual and would cause remark. She was a sensitive woman, and deeply felt the situation. However courageous she may have been, she was lonely and homesick. We have one or two pathetic glimpses into her soul: 'Seeing I am a foreigner' (Ruth 2:10); 'Though I be not as one of thine handmaidens' (Ruth 2:13). She had sufficient reasons, however, and these sustained her—her love for Naomi, Naomi's need of her, but, above all, her consciousness that Israel's God was worthy to be chosen. She chose deliberately, and not blindly; freely, and yet firmly."

"It has been said, there is no test of a man better than the friends he makes. It is as true to say, there is no better test of a man than the friends he breaks. A man comes to you and says he has had his lesson and means to make a new start. But does he go back to the old set? That is the question. 'Can two walk together except they be agreed?' If you wish your friendships to be like Ruth's, stepping-stones to heaven, let them be built like hers—on Naomi's God."

"We cannot hope to contribute to litera-

ture a sentence so exquisite and so thrilling as that into which Ruth poured the full measure of a noble heart, but we can imitate her in devotion—the brightest jewel in her crown."—William Jennings Bryan.

Devotion Rewarded

The Reward of Devotion to Duty and to God. The rest of the Book of Ruth tells the story of her recompense for her self-denying love, and giving up all to religion and to God. (1) She found a means of supporting her mother-in-law. (2) She won the respect and favor of the people among whom she lived. (3) She gained a most excellent husband and home. In Boaz we have a model for the character of a rich man in private life: we see one whose deep faith in God breaks out in every word of his lips, and every action of his life (Ruth 2:4, 11, 12; 3:10, 11, etc.); one attentive to his own business and diligent in the care of his own

Thanksgiving

Some may give thanks for heaps of wealth,
Others give thanks for abundant health;
Let us be thankful in our daily living
And prove we are thankful by our giving.

We should be thankful for daily bread,
Thankful for the roof that's o'er our head,
Thankful we have what so many have
sought,

Thankful for Liberty so dearly bought;

Thankful our nation from war now is free,
Thankful for peace, and for purity;
Thankful for the duty we're able to do,
Thankful for those who are good and true.

Thankful for treasures in deed and in
thought,
Thankful for love that cannot be bought,
Thankful for all that we have, then we may
Be thankful we're thankful on Thanksgiving
day.

—By C. L. Plank.

property (Ruth 2:4; 3:2); kind and friendly to his dependents, and beloved by them (Ruth 2:4); liberal, generous, and courteous to the poor and friendless stranger (Ruth 2:8, 9, 14, 15, 16; 3:15); observing and appreciating virtue in others (Ruth 2:11, 12; 3:11), and practising it himself under trying circumstances (Ruth 3:8-13); respecting the rights of others even when they interfered with his own wishes (Ruth 3:12, 13; 4:4); observant of the laws of his country, though living in lawless times (Ruth 4:1-5, 9); mindful of his obligations to the living and the dead (Ruth 2:20; 4:10); alive to the ties of kindred, of country, and of religion (Ruth 4:3; 2:11, 12); and uniformly humble, quiet, and prudent in his conduct. (4) Ruth had the honor of including among her descendants the great kings David and Solomon, and above all, Jesus the Christ through his mother.

"If Boaz was rewarded it is nothing but what all men will be who give from a prop-

er motive. Boaz parted with his barley, but to get good measure in return; and that is just what the Bible says: 'Give and it shall be given to you again, good measure, pressed down, shaken together, heaped up and running over shall men give into your bosom.'"

"It is not every story of faithful love and piety which mounts to so happy a close, at least in this world. But before we complain, as though our virtue had been passed over by our God, it will be well for us to ask ourselves whether our virtue can compare with that of Ruth."—Illustrated Quarterly.

The Missionary Message

Ruth was a Moabitess; that is, she belonged to the race which the Jews had been commanded to annihilate, a race whose corruption merited annihilation, and whose destruction in general would have been for the good of humanity. But to show that this harsh command rested upon the law of each nation, as of each individual, reaping what it sows, and was not a mere arbitrary decree, the Bible presents this picture of one member of that nation, who, because she rose above her inheritance and environment and sought paragon and protection at the hands of the God of all the earth, was providentially guided to the knowledge of the true God and at last was incorporated into the Chosen People. Ruth married a Hebrew immigrant, and through him learned to love the true God. Through her choice of the ideal of the Jews and her acceptance of the Jewish faith, Ruth was incorporated into the Jewish nation; and a Moabitess, the child of an outlawed nation, became the grandmother of the noblest king of Israel and the ancestress of the Lord. The brief story of Ruth, who in her sorrow turned to the God of the universe for comfort, is the inspired effort to teach the Jews that their God is no tribal divinity, but the God and Father of us all. The book of Ruth was inspired by the Holy Spirit to reveal the universal and missionary character of the Old Testament religion.—Bishop Bashford, in God's Missionary Plan for the World.

Oftentimes it is difficult to see how certain promises of God are to be realized. We have nothing to do with that whatever. God keeps our hands off his promises quite as surely as he keeps them off his stars. If he will not let us intermeddle with his planets, he will not ask us to have anything to do with the outworking and realization of his promises. He asks that their fulfillment be left to him, and afterwards he will challenge our own life as the witness, and answer, and confirmation of all that is gracious and all that is sure in the outworking of his words of promise.—Joseph Parker.

We must get back to the cross to know its ruggedness, its brutality, its blood baptism. It is only there that the heart finds the conscience cleansed.—G. Campbell Morgan.

Give thy heart's best treasures—from fair
nature learn!

Give thy love—and ask not, wait not a
return!

And the more thou spendest from thy little
store,

With a double bounty God will give thee
more.
—Adelaide A. Procter.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Service for Others

By Prof. J. A. Garber, President

This is the December theme announced by the leaders of Endeavorers for all Endeavorers. It will strike the reader as being both timely and pertinent for the month in which we celebrate the birthday of our Lord. For he gave himself to a ministry for others.

For several years now Christian Endeavorers have been asked to promote Golden Rule Sunday. This is being observed this year on December the 5th. At that time Christian people will be asked to remember the needy ones of the lands known to us as the Near East.

With this as a point of departure we suggest the continuation of the stewardship emphasis during November. Through December we may continue to stress the Stewardship of Self, Substance and Service. This emphasis correlates nicely with the program of the church school that culminates with the White Gift Offering at Christmas.

In addition to the contribution in money that may be made to the several objects, we ought to have a contribution in life. That is a number of our young people should give themselves to the ministries of the church, such as teaching, preaching, and missionary work. Here is a fine opportunity to put across the Life Work appeal.

Service may be given to people of the local community. Christmas caroling for the sick and shut-ins tends to bring good cheer to such persons. In almost every community there are less fortunate families who may be be-friended with gifts that will contribute to their needs and comforts. Endeavorers will be helped by studying: "What Christian Endeavorers Can Do" by General Secretary, E. C. Gates. This booklet which costs twenty-five cents, may be secured from the United Society at Boston, or your state headquarters.

Ashland, Ohio.

A Message for Every Christian Endeavor Member

By Orville D. Ullom, C. E. Stewardship Superintendent

Officers and members of every C. E.:

Our Goal

December 19th, 1926, when each society will conduct a Stewardship decision service, at which time the members of your respective societies will be encouraged to give of self, substance and service for the specific purpose of the extension of his kingdom in the hearts of men and women. This will take the place of the regular Christian Endeavor meeting coming on this evening. I encourage you one and all to read extensively and to seriously consider in the meantime this subject, Christian Stewardship, and by the way of helpfulness I suggest the following books for reading (consult your home librarian):

1. The Message of Stewardship—Ralph S. Cushman.
2. The Deeper Meaning of Stewardship—John M. Versteeg.

3. Money the Acid Test—David McConaughy.

4. (Pamphlet) Life Complete Through Stewardship. Rev. S. S. Hough.

(More suggestions will be given next week.)

Versteeg in the above book has said, "We find our best when we give our best." Let us one and all give our best in preparation for this decision service on December 19th.

The two following all inclusive principles of Stewardship we shall want to constantly keep in mind:

1. The recognition that all that I am and have has been given me by God, for my use and resultant happiness.

2. The whole souled purpose that I shall use all of these as a trust and shall devote a reasonable portion of them to the specific work of the extension of his kingdom.

Helpful Comments

"The Reasonableness of Christian Stewardship for the Young People of Today"

The law or the truth that reveals a true moral ideal seems always to condemn each youth who sees it. This is a tremendous thing, realizing that we have the ability to respond to this ideal. Take for example the rich young ruler who came to Jesus. He had kept all the commandments as far as he was able to see, but soon Jesus was to apply the acid test to his character and motives. Where then did Jesus touch him? In his amassing and hoarding of wealth; he had disobeyed what commandment? Thou shalt not covet. The moment he was brought into the presence of an ideal he went away sorrowful. He hereby signified that he would not respond to the ideal. Far off indeed was his attitude when compared with that of Benjamin Franklin who was so impressed with his responsibility to God that he was awed by the thought of it. Such

(Continued on page 14)

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for December 5)

My Favorite Bible Story.

John 6:1-14

"Johnny and Joseph, it's time to go to bed," called their mother.

"All right, we are coming. Will you tell us a story?" said Johnny.

"Yes, please tell us a whole lot of stories," said Joseph as he started into the house with his wagon and a load of things that they had been playing with.

"If you will get ready for bed quickly I will tell you a story," their mother told them. So, they hurried very fast. First they put all of the things away that they had been playing with. Then their mother helped them to get washed and ready to get in bed. When each had gotten in his bed, mother said, "We are going to have a Bible story tonight. Which Bible story do you like best, Johnny?"

"I like those stories we had at Bible School."

"You mean the stories about the little boy

who helped so many people by giving his lunch and about the little lost sheep and the others."

"Yes, mother, those are the ones."

"Well, I like the one about the Little Lost Sheep the very best," said Joseph. "Please tell that one." Then mother began,

"Once upon a time there was a shepherd who had a hundred sheep. This shepherd loved his sheep and he even had names for each one of them. Some of the sheep were big grown-up sheep but others were wee little baby sheep. When the wee little sheep would get tired and could hardly make their little wobbly legs go any more, then the shepherd would pick them up in his arms and carry them.

Each day the shepherd led the way and they would go out on the hills to hunt for a nice green place where the sheep could eat and be happy. The kind shepherd always tried to find a place that was not too far from some water where the sheep could drink.

One day, the shepherd was sitting on a little hill, watching his sheep. Most of the sheep were near to him. All the little lambs and their mothers stayed together eating close to the shepherd where the ground was smooth and the grass was easy to get. A few of the big sheep had climbed up over the steep part of the hill and were grazing up there. Everything was very peaceful and still but a little breeze began to stir. Then the shepherd noticed that the sky was getting all black with clouds and that a storm was coming. He called, "Come sheep, Come sheep," and soon the sheep were gathered around the shepherd and he started toward the shed which was the sheep's home.

By the time that the sheep were nearly to their fold it began to rain and storm. As the sheep went into their nice warm home, the shepherd counted them, "One, two, three ..." and on up till ninety-nine had passed through the door. Then he looked all around to see if the other one might be somewhere near, but he could not find it.

Then he put on his big coat and started forth. As he went he called and he kept thinking, "I wonder if it is one of the little lambs. He must be scared and cold and tired." Finally, after one of the shepherd's calls, there came a faint "Baa Baa." Soon he had one of the very tiniest of the lambs in his arms. The shepherd was tired and wet and cold himself by the time he had found the baby sheep, but he was happy to save it from getting sick, and the little sheep was Oh, so happy to be carried safely back to its mother in the fold.

Jesus up in heaven is a kind shepherd and all of us are his sheep. You little children are his little lambs and he is very glad to take care of all of his sheep. Let's follow our shepherd with care so we won't cause him any worry or trouble."

"We are to be good lambs," said Joseph as he closed his eyes and went to sleep.

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- T., Nov. 30. The flood. Gen. 6:5-8; 7:1.
- W., Dec. 1. Samson. Judg. 16:20, 21, 25, 30.
- T., Dec. 2. The wise virgins. Matt. 25:1-13.
- F., Dec. 3. Caleb and Joshua. Num. 13:17-19, 28-30.
- S., Dec. 4. Paul in prison. Acts 16:25-34.

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The Coming New Era in Africa

A Fuller Report of the International Conference in Belgium. Briefly Reported in November 10th Issue.

By L. B. Moss, Asst. Secretary Foreign Mission Conference of North America

Never has Africa had light concentrated from so varied and representative an array of experts on its human, economic, political, moral, intellectual and spiritual concerns as in the week's Conference on the Christian Mission in Africa, under the chairmanship of Dr. Donald Fraser, that closed at Le Zoute, on the Belgian coast, on Monday night, September 20th, 1926.

Government administrators like Sir Frederick Lugard (with Lady Lugard), late Governor General of Nigeria, M. Louis Franc, late Secretary of State for the Colonies for Belgium, General de Moulemooster, ex-Governor of the Belgian Congo, Senor Albert d'Oliviera, Portuguese Minister in Belgium, Sir Edward Garraway, late Resident in Basutoland, Mr. Welch, Magistrate of the Transkei, the Hon. E. B. Denham, Colonial Secretary to Kenya Colony and Dr. Gilks of the Kenya Medical service, with Major Hanns Vischor, Secretary of the African Education Committee of the British Colonial Office, brought the aims of governments today in an authoritative way into the heart of the Conference. They revealed that the stage of development is now fully opened and Governments have come to see that central to the whole *raison d'être* and success of government is the development in health and body, and equipment of mind and in morale of the African himself, the real wealth of the Continent.

They were nanked by scholars, like Prof. Richter of Berlin, who has given a third of a century to the intensive study of Africa; Prof. Westermann of Berlin, the great philologist of African languages and Director of the International Institute of African Languages and Tribal Cultures; and the Rev. Edwin W. Smith, whose "Ila-speaking Peoples of Northern Rhodesia" is already an anthropological classic; who, alongside with education experts like Dr. J. T. Lorain, (Native Affairs Commissioner of the South African Union), Mr. James L. Sibley, (Education Advisor in Liberia), and Dr. Anson Phelps-Stokes, with Dr. Jesse Jones, famous for his leadership of the Phelps-Stokes Fund Commission of enquiry, that have published the epoch marking reports on "Education in Africa," brought the light of first-hand research to the deliberations.

Negro leadership from America, as well as Africa, was brilliantly represented in a large and varied group of men and women, educators and preachers, whose speeches, actual presence and personal talks throughout the Conference, kept the members face to face with living realities.

The missionaries themselves, and secretaries of Mission Boards, came from different areas of Africa, representing numerous communions and many European as well as Anglo-Saxon nations.

A fine group of specialist workers in the Moslem world, Bishop Gwynne of Egypt and the Sudan, Dr. Zwemer, and Miss Constance Padwick, Secretary of the Christian Literature Council for Moslem Lands brought val-

uable light on the great vital religion that is penetrating Africa from so many directions.

The officers of the International Missionary Council, under whose auspices, with Mr. J. H. Oldham's leadership, the Conference was organized, were responsible for the magnificent preparations which brought all the delegates there informed on the problems that were raised, and made all the life of the Conference extraordinarily intimate and happy. To this end the brilliant sunshine over the sea and the sand throughout the Conference largely contributed.

The presentation of diversified subject matter seemed at the outset to bid fair to reduce the mind to chaos. As the Conference considered race-relationships in Africa, or evangelism, or the present condition and the future of education, or land, or labor, men rose one after another and presented a bewildering range of pictures, that revealed "infinite variety" that is Africa.

Windows opened through which we caught glimpses here of a cocoa plantation in West Africa, there of the deafening glamour of gold-mining in Rhodesia; yonder into the smoky huts of a central African village, or here again, labor on a Boer farm. The Conference saw the inadequately trained African teacher doing his best in his mud and wattle church school; the student in the new African college with its modern equipment and technique; the aeroplane, the steamer and the railway invading the primeval fastnesses of the Congo; the flood of new wealth pouring into the Baganda or the West Coast Africans in payment for cotton or cocoa; white civilization in the south fearing for its future in face of the Bantu and the Indian; the Negro wishing to grow to a truly African manhood, and not in mimicry of European civilization; the pagan customs of pubertal initiation woven into the very warp and woof of tribal life in some areas, confronting the Christian ideal of youth; the growth of an industrialized landless proletariat without rights in South Africa, and the menace that lay within it; the primitive mother and child in their still inviolate animism; the adolescent son drawn away to the compounds of Johannesburg and coming back a sceptic of the spirits and the tribal law, and a disintegrator of the clan. So the long fascinating moving panorama of the life, the need, the opportunity, the marvelous capacities of Africa passed before the eyes of the Conference, with side glimpses of the parallel yet widely differing Negro scene in the United States of America and in Brazil.

What unity of practice or aim; what co-operation in method or policy men wondered can be possible in so vast an area, so diverse in its ways, languages and governments and in the types of pressure from without that are transforming it.

Gradually and with increasing clearness, however, there came into view the outline of some great movements and demands affect-

ing all workers everywhere. It became clear for instance, from the invaluable evidence of the different governments that all the European powers ruling in Africa have discovered that the time has passed away when they need only occupy themselves with securing conditions of peace and order and facilities of transport and some revenue. The human wealth of Africa is seen to be the primary concern of government; some see it from the angle of self-interest, others with a larger element of the spirit of trusteeship. As Sir Frederick Lugard put it, the increasing acceptance of the principle underlying the League of Nations Mandate conception will bring as great a change as was the abolition of slavery. One immediate effect of this is that everywhere Governments are entering the field of the education of the African which has been the almost exclusive field of missions, which are today responsible for over 90 per cent of the education of Africans. When however the Gold Coast Government which a few years ago voted some £40,000 a year for education (Mostly missionary) this year gives £100,000 and within a decade will give £350,000, and other governments are following suit, the trend is clear.

Missions must reshape their policy to meet that new situation. The cooperation of missions with government in this sphere is most clearly exemplified in the formation by the British Colonial Office of its Permanent Advisory Committee on African Education. Both within and beyond the range of education the Conference saw the fields also of Health (where clearly Christianity and Government have equal interest) as they do also in relation to right conditions of Labor, the just tenure of land, the development of the Motherhood and Home Life, the preservation and purification of the Tribal social structure (where possible), and elsewhere the growth of a right race-relationship within the new civilization intruded from without.

We dare not be tempted into the impossible task of quoting the speeches in which the Conference began to see and to express these gathering elements of a policy for the ideal forces working in all Africa. The Conference came to see Africa as—so to speak—varied laboratory of experiment towards a life in which the Gospel in itself and in all its implications would create through human effort an order nearer to the Divine Idea. The alternative of the conversion of the individual or the tribe was seen not to be an alternative of "either—or" but of "both—and."

The same was true of the question shall the native be African or belong to Western civilization,—both elements must integrate in the new Africa. Shall he take a European Christianity or an African? Neither and both—he takes the Gospel through Western and through African hands from Christ. Shall we stand for differentiation of races or identity?—differentiation of method and order of life, identity of ideal and of communion with the Eternal, to adopt Dr. Jesse Jones' distinction.

In the same spirit the Conference found in its periods of devotion a fellowship in prayer that saturated the fellowship in thought. It also discovered in the opportu-

nities for meeting men and women of different but parallel experience from other parts of Africa, and indeed of the world, a way of sharing experience and gleaned new ideas of priceless value.

If the value of all these discussions, is not, however, to evaporate, it must be conserved in some clear positive crystallization of aim and method. In a word, the Conference must define with the greatest attainable precision the conclusions to which its spiritual and intellectual fellowship has led it. This was secured in a remarkable way in a series of pregnant resolutions.

Resolutions are often, and not wrongly, objects of cynical scepticism. The resolutions of "Le Zoute" however, arising directly from the discussions in the sectional groups, threshed out carefully by men and women, responsible in the field and in the home boards for working them in practice have this unique value. They present in outline, for the first time in the history of Africa, a coherent practical policy of action, which if pursued by the forces represented at Le Zoute, can in time profoundly influence for good the destinies of that Continent and its peoples.

They will be immediately communicated to the Mission Boards in Europe, America, Britain and Africa for their discussion, decision and action.

The resolutions cover the great areas of influence in the life of the Africa of today

and tomorrow — evangelism, education, health and native welfare, land, labor, women, language and literature. Any summary must fail to convey the force and penetration of these resolutions which can only be gauged from a careful study of their entire text.

The resolution on education envisages native education in Africa as a cooperative undertaking, in which Government missions, natives and the commercial community are concerned. After defining the sphere of Government authority, and recommending a scheme of visiting teachers of the Jeanes type who have effected such wonderful progress in America, in the Southern States, the resolution outlines the respective places of Government and missions in the development of the higher and lower grades both of actual education and the training of teachers, and recommends a revenue policy adequate to the elementary education of all native children. It proposed a curriculum related to the total life of the community, with character development based on religion covering all, and especially health, the building of a sound home life, and an informed use of recreation, and concludes with a strong plea for a specifically religious education of the highest efficiency, including religious knowledge, its translation into ethical practice, and its relation to worship.

In order that all this should be pursued in practice with that maximum speed and effi-

ciency a commission is proposed to survey the whole field of religious education in Africa to advise the societies thereon.

It is impossible here even to outline the resolutions on Language and Literature, with its emphasis on the development and the indigenous authorship of books, a closer use of vernaculars, a policy of publication facing at once Islam, Animism and the whole need of the policy of education already outlined and cooperation with the new International Institute of Language and Cultures; on Labor, with its emphasis on the well-being of the native population as the central reservoir for all the development of Africa, and its cooperation with the International Labor Office at Geneva; on work among Women, on Evangelism and the Church; on Health and Native Welfare; and on Land with its emphasis on the fact that inter-racial peace and goodwill is only possible when the Native peoples hold secure tenure of adequate land.

These resolutions of the Conference were all passed under a clear conviction that the development that they envisage is so enormous in its range, and so profound in its implication, that human resources are totally inadequate. The members of the Conference saw clearly that throughout the whole range of the missions and the churches a new calling upon the adequate power of Almighty God can alone carry through the tasks to which he has called them in Africa.

NEWS FROM THE FIELD

LIMESTONE, TENNESSEE

Doubtless we owe it to each other to write oftener to the Evangelist than we do. It is a thing that can be put off until tomorrow, so we put it off. But how we do like to read what the other fellow did not put off writing. In these latter days it is a good thing for God's children to maintain fellowship in every way opened to us, because Satan tries to break fellowship in the church, and to discourage, and to cry failure. To know of each other is a source of strength. As for the failure of the church it is the only thing that will not fail. Every other institution will fail. To be a true member of the Body of Christ means eternal victory. All the gates of hell shall not prevail against the church.

We have felt some of the latter day satanic missiles down here the past few years but we are still on the map. Sister Srack found us here in July and gave us some splendid Bible talks for about eight days. She has a warm place in our hearts here.

Brother Clarence Sickel also found us here November 12th, and gave us a fine lecture on South America. The only thing wrong about his coming was his going. He did not stay long enough to taste properly of real Southern hospitality, nor to tell us all he knew.

The next evening after his lecture we held a Communion. This is the first service of this kind we ever undertook alone. As the Lord conducted the first one we laid the responsibility on him to conduct this one, and he surely did. From the beginning of the preparation to the end I think we never experienced such order and quietness. There was a good crowd of spectators but how quiet they were. The members, young and old, with the officials rendered able and will-

ing service. And the Lord just seemed to be present with us.

One reason doubtless for so spiritual a feast was the prayers back of it especially for personal cleansing. Two preliminary services were held in which we directed our minds to two main things—ourselves and our Lord. The sad part of it all was that a few absented themselves because of sin unconfessed and unforsaken. These we are praying for and talking with.

Our regular services are of about the usual order. Some of the members are not growing as they should, while others are gaining in spiritual strength. Our prayer meeting though not largely attended is a place of real inspiration. In Bible class after we have completed book seven of the Torrey Course we plan to study Daniel.

Once each month for four months we have been giving some Bible instruction at a Union Sunday school, about six miles from us. The leaders there want us to continue the appointments. So many false teachers have made the place a target and some are confused as to what is the truth. It is lamentable that so many of God's professing children do not know enough of the plain Word to detect seducing spirits and the doctrine of demons. But we can thank God that in all the confusion in the religious world everywhere we go there are those who cannot be moved, and that any of us can take our stand on Jesus Christ and the Word and refuse to be moved. May we stand until Jesus comes and takes us up and out of it all. "He that is faithful to the end shall be saved."

MARY PENCE.

"COLLEGE CORNER BRETHREN CHURCH"

The College Corner Brethren church is about 10 miles from Wabash, Indiana. It is

small in size, but large in spirituality and in its activities.

The Rev. C. A. Stewart of Loree has been the pastor for the past three years and was called again to serve another year.

A two weeks' revival meeting was held recently by the pastor, he being assisted by Harley Zumbaugh of Tiosa, who is an efficient evangelistic singer. We all feel we have had a very good meeting. Seven were led to Christ and the community as well as the members have benefited because of it. The attendance and interest were very good.

We have a live Sunday school. We did not experience the so-called "summer slump." Our attendance has been unusually high for a rural school. But with such a staff of teachers, as we have, it is as we would expect. For they not only teach Christianity, but they live it.

We also boast a live Christian Endeavor and Woman's Missionary Society.

Oh, yes, on the 17th of October the church celebrated its thirty-ninth anniversary. This was combined with our Homecoming. Prof. Raymond Schutz of North Manchester College gave the address, which was very interesting.

We believe College Corner is accomplishing much. JOHN KNEE, Supt.

Rt. 7, Wabash, Indiana.

NEWS OF THE COLLEGE The Campaign

I have been so busy with the campaign here that I did not have time to write the usual news of the college now for several weeks past. The campaign is not over yet, for we still have two fields to complete, viz., the county and the non-resident alumni.

The former we are reaching by local committees. Every township has been organized and worked by members of the faculty

but it is slow work and with the bad weather it will still take us several weeks to complete this part of the canvass.

The non-resident alumni which will not be reached by Brother Bell we are mailing pledges to and a series of follow-up letters. At first it looked as if our appeal here would be of small effect but with the third set of letters we are getting what I suppose is a normal response. I am encouraged at this writing with the response. Mr. Nish, the president of the Alumni Association, Rev. Barnard, vice president, and Mrs. Loren Black, secretary, had a meeting here recently and have volunteered to send out the next series of letters. Also the Alumni Association will publish an issue of the Collegian soon in which a strong appeal will be made. So that by the middle of the year, I feel confident we will have had a very good response.

I want to quote from a letter received from a girl who was here only in the summer and who now is in Hiram College, (Ohio). It ought to put to shame some of our long course graduates. She is not a member of our church:

"I realize I owe a great deal to Ashland College and would like to make a bigger pledge. However, I am borrowing money in order to attend school this winter and am unable to pledge more than thirty dollars. Then, too, I have two colleges to which I owe much. I am making the same pledge to both."

M. A. L.

If we had that spirit in any large way, this part of the campaign would be both easy and over the top. Think what 800 alumni could do on this basis!

The total amount will reach somewhat over \$100,000 if we get what now seems evident. Considering everything, this amount represents a real achievement. But the brunt of the burden, just as I said to the ministers at our recent conference, must fall upon the various churches. Therefore I renew my prayers in behalf of the work of Dr. Bell, who is soon to finish up his canvass in Pennsylvania.

Also, right in the middle of the campaign, I had a long conference with certain state officials who demand very far reaching changes for the coming year and the Trustees will have to grapple with this situation at their next meeting, likely in March. It is a case of sink or swim and yet some of our richest alumni give nothing or next to nothing. This proposition can not be put over with five dollar bills. If these statements seem harsh, they are no harsher than the situation demands. I am encouraged by the fine response by many, many, friends both here and among the alumni and in the churches, but this must be one desperate struggle for the ends which have been set up, namely qualification for entrance into the North Central Association.

The other affairs of the College have been going on as usual. The Football team has been unusually successful and has gained wide attention by their fine playing.

The Saturday courses are full and interesting, about 65 being enrolled.

We close for the Thanksgiving vacation. The Christmas recess will begin Friday, December 17 and school will be resumed Tuesday, January 4.

EDWIN E. JACOBS.

If you laugh about your troubles,
You are sure to find some day,
Half your troubles were but bubbles,
And a laugh blew them away.
—The Herald and Presbyter.

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Altoona, Pa. Church Boosts Endowment

This church is located in a prosperous city in which the Pennsylvania Railroad has centered its machine and car shops and has a population of little less than 100,000.

Our people have a neat brick house of worship and a fine parsonage. The membership is not large nor rich. They are loyal to the interests of the church and anxious to build up a work in their city and to contribute to a larger Brethren church.

This city is a strategic point, as naturally the younger people who have membership in some of our country adjacent churches are continually locating here for employment, but I observe as in many many places of like instances, that our people moving from outside places do not bring their membership and place it in the church. THIS IS A MISTAKE, as usually the case is, they very seldom go to church from whence they came, and in time they drift away and are lost to the church. WE NEED TO GIVE MORE ATTENTION TO THIS LEAKAGE. THERE SHOULD BE SOME PREACHING AND ADVISING ALONG THIS LINE and some plan worked among our preachers for trying to avert the inevitable loss of members.

Our dear Brother Gnagey and his good wife are serving their second pastorate here and are dearly loved by the people. It was a pleasure to be in their home and he gave me every assistance. Brother Gnagey has given his life to the best interests of the church and his service reaches over many years, but he is yet a young man in spirit and his love for the church still burns with the old time fire.

The church here has lost heavily in the past few years in losing by death some of its best leaders, but others are taking their places and the future has promise of even bigger things.

The total gift of the church to the Endowment was \$1143.00

W. S. BELL.

A MESSAGE FOR EVERY CHRISTIAN ENDEAVOR MEMBER

(Continued from page 11)

is the attitude of the real Christian Steward to his God. Is Jesus condemning us today even as he did the young man?

What is my responsibility today to my God? God has said, "Here is the task I want you to accomplish." I cannot evade it, and would not for the world. It is the motive power for my efforts even as the engine furnishes the necessary power to propel the carriage. Yes, I am awed in the face of such a task, but cannot escape it, for he has selected me as his servant. Take Jacob for example, serving in the fields of Laban in Haran for seven years for Rachel, Laban's daughter. The task of seven long years of labor confronted him, but he doesn't desire to escape the responsibility, because he sees a great objective ahead. As he ponders and meditates over this he feels that his first and greatest duty is to fulfill the demands placed upon him, the requirements as it were.

Have you ever paused to ask yourself this question, "What am I here for? What



purpose has God for me?" Now we know that God has a purpose for the lilies of the field and the birds of the air, for we are reaping their rich contributions daily, especially in the balmy air and enticing sunshine of the spring days, and still he says we are of much more value than they. Then he must have soul stirring purposes in mind for us, do you not think? Therefore, young people of today, if you will discover this, his very purpose for your life, isn't it true that your first and greatest duty is to fulfill it? And in the course of the fulfillment, your very life will be filled full, because Jesus said, "I came that they might have life and have it more abundantly." Jacob knew Laban's requirement. His primal obligation was to fulfill this. Likewise are we not our own, because we have been chosen as stewards, but ours is not for any specified length of time, but a voluntarily giving of all because it was first given to us. Then shall we not say, "On the 19th of December with the tread of a victor and the note of a master, I will consecrate my life and time and substance to Christian service, and constantly endeavor to seek out God's purpose for my life and assist others in the same, as far as it lieth in me to do so." He is saying to thee now, young man and young woman, "What is that in thy hand? Awake! That which thou holdest is precious. Gold you possess and you know it not. Invest your capital of personality and possessions for him who stood forth as the representative of men."

But you being full of creative energies suddenly and quickly ask, "What shall be my remuneration or what shall be the result of my becoming a steward?" Let us be cautious that we do not judge the Christian Steward of today in terms of worldly success and failure or by the standards of the world, even as the pagan people of Philippi did when Paul was thrown in prison. When this act occurred in Paul's life, some who heretofore were his loyal supporters, now forsook him and declared his gospel to be false. Why? They argued thus, "If his God is the loving and powerful God such as he claims, he would help him out of prison." These people were judging after the standards of men and not those of God. Rather shall we again take into consideration Jacob's experience after he had served seven years for Rachel. He not only had received as his remuneration the coveted prize, Rachel, but listening to what he says, "And these seven years seemed unto me but a few days." Why? Because of the love he had for her. We discover that he also found that enthusiasm for his work which always brings that tremendous overpowering joy and masterful life, because he constantly was visualizing his purpose or objective. What could be more tremendously appealing? Happy is that individual that finds his or her God-given purpose in life and fulfills it by filling it full of content and purpose. Seven years will be as seven days, because of the attachment for the one we serve. So we conclude that we find our best when we give our best, and only can we give our best when we become willing to recognize our utter dependence upon HIM who has given to us all things, both great and small. This is difficult for us in the midst of all the enthusiasms and passions of life, but nevertheless it is our task. Shall we not give ourselves willingly and whole-heartedly?

Hartford, Connecticut.



The Christmas Seal

By Mrs. J. W. Freeland

(Written upon request of Ohio Public Health Association) Text-Air—"Hark The Herald Angels Sing" (Melody—Felix Mendelssohn).

Hark! The Christmas bells will ring
Joy to all the world will bring,

Brotherhood of man reveal
Through the magic Christmas Seal;
Bring a smile to chase the tear,
Banish sickness, cold and fear,
Every Seal some good will do,
And a blessing bring to you.
(Buy a Merry Christmas Seal,
(In your heart, God's love will steal.

Hark! Our voices raise on high
Every one that hears, may buy,
Christmas Seals are in the air
Christmas Seals, are everywhere;
This our "Slogan" every year
"Christmas Seals, good health, and cheer"
Christmas Seals are now on sale
Victory! We cannot fail.
Buy a Merry Christmas Seal,
"In your heart, God's love will steal."

THE PRESIDENT'S THANKSGIVING PROCLAMATION

(Editor's Note: This Proclamation should have been published in last week's paper, but was overlooked in the midst of our Home Mission propaganda. We hope our pastors succeeded in getting a copy of daily papers or other publications for use in Thanksgiving Day services).

As a nation and as individuals, we have passed another twelve months in the favor of the Almighty. He has smiled upon our fields and they have brought forth plentifully; business has prospered; industries have flourished, and labor has been well employed. While sections of our country have been visited by disaster, we have been spared any great national calamity or pestilential visitation. We are blessed among the nations of the earth.

Our moral and spiritual life has kept measure with our material prosperity. We are not unmindful of the gratitude we owe to God for his watchful care which has pointed out to us the ways of peace and happiness; we should not fail in our acknowledgment of his divine favor which has bestowed upon us so many blessings. Neither should we be forgetful of those among us who, through stress of circumstances, are less fortunately placed, but by deeds of charity make our acknowledgment more acceptable in his sight.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set aside Thursday, the twenty-fifth of November next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work and, in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and seek his guidance that through good deeds and brotherly love they may deserve a continuance of his favor.

In witness whereof I have hereunto set my hand and caused to be affixed the great seal of the United States.

Done at the City of Washington, this thirtieth day of October, in the year of Our Lord one thousand nine hundred and twenty-six, and of the independence of the United States the one hundred and fifty-first.

Calvin Coolidge.

A man who had been a great sinner once told how he was saved. "I crept to the feet of Jesus," he said, "and to my astonishment, he did not scold me, for he knew that I had been scolded enough; and he did not pity me, nor did he give me advice, for he knew that I already had enough. But he put his arms around me and loved me; and when morning came, I was a new man!"—James I. Vance.

The longest life is too short if it fails to lead to a better life. The shortest life is long enough if it does lead to a better.—Charles W. Garouette.

THE GOLDEN DAY

(December 5, 1926)

By Arthur Wallace Peach

The guns of war are silent,
The bugles' lips are still,
And hands across the world unite
To banish hate and ill,
To join all lands and nations
In trust that shall not cease,
To make one day the golden day—
The Golden Day of Peace!

No more do homes burn redly
In battle's after-glow,
But little children wait in vain
A mother's greeting low.
The world's great heart must succor
Frail hands that blindly grope,
And make of childhood's darkened day
A Golden Day of Hope!

The years with tender meaning
Shall hide old griefs away,
And new dawns light the distant hills
And bring a nobler day;
And this shall be the promise
And prophecy thereof,
This day of open hearts and hands—
A Golden Day of Love!

Arthur Wallace Peach, who tied with Mary Carolyn Davies of Portland, Oregon, as winner of the poetry prize in the Morgenthau Thousand Dollar poetry-poster-slogan Contest to promote the observance of International Golden Rule Sunday through Near East Relief, is a Vermonter by birth, heritage and residence. A graduate of Middlebury College and on the English faculty of Norwich University, he is a member of the Poetry Society of America, a frequent contributor of verse to many magazines and the author of a book of poems, "The Hill Trails." He lives in Northfield, Vermont.

MEETING THE PROBLEM OF CHEAP THOUGH HEALTHFUL COOKING

By Helena Lorenz Williams

Expensive food is not necessarily healthful food, nor is it always the most palatable. Careful marketing and preparation can produce a good dinner just as inexpensive cloth and good sewing can produce an attractive gown.

First in the rules for economical cooking comes "plenty of milk." One often hears it said that milk is an expensive food, but this is not true. Although its initial cost may seem high, its liberal use will prevent many a doctor's and dentist's bill, especially for the children, or the occasional loss of a day's pay through illness. A pint of milk per person per day regardless of cost is a good housekeeping motto.

Cereals are an economical food. They provide energy and are the cheapest food of this kind. The more money the housewife wishes to save, the more cereal of the cooked variety she should give her family. Of these, oatmeal, wheatena, rice, graham or wholewheat are cheapest and best. Package cereals which require no cooking, are far more expensive in relation to their food value.

Milk, cereal, vegetables and fruit constitute the cheapest healthful diet. Speaking of vegetables, potatoes are perhaps the most economical, and they provide more energy than the popular polished rice and macaroni we so frequently substitute for them. While the latter are also energy foods, they require the use of vegetables to supplement their lack of vitamins or mineral elements. But potatoes provide these. It is safe to say that all vegetables are healthful to a person in normally good health. Whether they are economical or not, however, depends a good deal on the distance they have to travel to reach the consumer, and whether one tries to buy them in or out of season. Beets, carrots, parsnips, onions, turnips are all good, but the same ones should not be served over a long period. Green vegetables are not luxuries even though they seem too expensive for the family purse. They should be served at least three or four times a week. They provide the necessary roughage for the system, prevent constipation, and thus keep the bodily functions in good

working order. Among the green vegetables which can be easily and tastefully prepared are dandelion greens, Brussels sprouts, beat tops, lettuce, turnip greens, spinach, asparagus, cabbage, escarole and chard.

Meat is undoubtedly the most expensive article of food. The greatest economy in diet may be practised by reducing the amount of meat in the average home, provided plenty of proper substitutes such as milk, cheese, beans, peas, lentils, nuts and fish are used in its place, with vegetables. Meat should never be eaten regularly more than once a day, and then not in very large quantities. Small amounts of meat with generous quantities of vegetables may be made into very appetizing dishes. Of these, stuffed peppers and stuffed cabbage are good examples. Eggs are an excellent article of diet and are so far superior to meat, that even when they are expensive it is much better economy to omit meat from the diet.

Desserts are a real luxury, not only because of their immediate cost, but also in future cost in indigestion and other stomach ailments. Pastries and puddings are tempting to the appetite, but they add little or nothing to our general well being. Miss Lucy H. Gillett in her book "Food for Health's Sake," says this about them: "Dainties are the items which increase food costs. A delicacy that costs but ten cents more than another, added to one meal each day will increase the cost of food for the family \$36.50 a year. Three such dainties a day mean an expenditure of \$109.50 a year. The housewife should decide, therefore, whether the pleasure of these dainties is worth this expenditure and whether the family budget can stand it."

Good food is necessary to good health. Malnutrition, which is the result of unsuitable food as much as insufficient food, is one of the chief causes of tuberculosis. The National Tuberculosis Association and its affiliated organizations spend large sums every year to help teach the American public how to eat healthfully. The eighteenth annual Christmas seal sale which furnishes funds for this work will be held throughout the country during December.

There are 67,438 Indian children enrolled in schools in the United States.

watching them, but I never saw her off the nest (although she must have been), nor him bring her anything to eat. However, a great change took place when the birdies were hatched.

She did not seem like the same bird, she was on the go every moment, with a note of her voice which seemed to say, "hurry, quick! hurry quick" as though she was fearing they could not get food enough for those little open mouths. Her mate was very attentive and helpful, but he acted as though he thought such haste unnecessary.

Neltje Blanchan; Author of "Birds Worth Knowing", says, "No bird that we have has so varied a repertoire as Sir Robin; and few people can recognize him by every one of his calls and songs." I am sure I can't, and that is why I was so surprised one morning by being wakened with such harsh cries, that I never thought a robin could make.

I felt sure it was some other bird after my robin, and could hardly believe my eyes when I saw it was the mother robin, with ruffled feathers and outspread wings, terribly agitated, and squawking as loudly as she could. I noticed the young birds were safe, though; then something must have happened to father robin, and was more surprised than ever to see him not far from the nest, huddled up in a little ball, and apparently unconscious of any trouble.

I watched him very closely and soon saw that he was not as unaware as he pretended; that "female of the species" never stopped her clack clacking, and the young birds were adding their share, with all the power they had; it surely was worth seeing, better than any movie I ever attended. Watching both sides of the performance made it so fascinating; especially Mr. Robin's actions. He seemed to be trying to keep out of the trouble by keeping still. He would almost withdraw his head, then back it would go under his feathers, until finally his patience gave out, he made a quick dart toward her, but she kept out of his way, darting first one way then another; they were so angry they did not look like robins, with their feathers on end, and hissing at each other, with apparently no idea of stopping.

But like a flash that saucy little female flew up beside the nest, and called with several little cooing notes to him to come and make up. He looked so surprised, but responded very quickly flying up beside her, and then how lovely it sounded to hear them making up.

After which Sir Robin flew higher up in the tree, and gave a glorious delightful song of rejoicing; then away they flew together after the birdies' breakfast, with which they soon returned.

And now I never will know what caused the trouble, unless it was that she wanted help with getting breakfast.

I had noticed there had been no early morning songs since the birdies were hatched; so I decided that Mr. Robin thought if he couldn't sing he wouldn't work.—Selected.

A STORY FOR OUR LITTLE FOLKS



The Robin's Quarrel

I never pay much attention to others' affairs, nor have I ever been called a gossip; but I think I will risk my reputation for once, as I want to tell you the story of a quarrel I witnessed between some neighbors who built near me this spring.

It seems almost a shame to talk about them, as they were so unconscious of my observations, and apparently happy and peaceably inclined, but that in a way, makes it all the more interesting, for it shows a phase of bird life very unusual and new to me.

Mr. and Mrs. Robin arrived earlier than usual, but were in no haste about starting

their nest building; finally though, they selected a site in a big old tree near my bedroom window, from which I had a wonderfully good view of all the proceedings.

I was wakened many mornings with their early songs, and considered it a rare treat to hear the first "softly warbled salute to the sunrise," and continuing in a joyous rapturous melody of love making.

It was very interesting and fascinating to watch them; they were so busy and seemingly happy, that I could not help wondering why we human beings had to quarrel and disagree about matters that were of no more importance to us than the birds' affairs are to them.

The nest building proceeded rapidly, and soon was finished, then when there were four eggs in it the mother bird began the brooding period; they were now both so quiet, he was never far away with his subdued, tranquil love song. I spent hours

ANNOUNCEMENTS

CHANGE OF ADDRESS

I wish to announce to interested friends my change of address. Any one wishing to write me should address me as follows:

Rev. B. F. OWEN, 19 E. Blake Avenue,
Columbus, Ohio.

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DECEMBER 1,
1926

The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Jesus Teaching by the Seaside

Go ye, teaching them to observe all things

**The Teaching Function of the Church
Is Fundamental and Divinely Enjoined**

Support it with a Banner White Gift Offering
To The National Sunday School Association
At the Christmas Season

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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EDITORIAL

Tired to Death of Idealism?

"The people are tired to death of idealism. They want realists in politics." Thus wrote a "moist" editor in a recent press dispatch while seeking to forward the presidential boom of a certain frankly wet politician and office holder. That would be a sad state of affairs, if it were really true. But it is obviously greatly exaggerated, as is the way of our wet propagandists. Even so, there is enough truth in it to make us concerned. However, the recent elections by no means pointed to universal weariness concerning the ideal of restricting and disciplining the appetites of men. We were being told before the elections that the rank and file of the people were experiencing a change of heart and that a strong demand for a relaxing of our grip on the temperance ideal was getting under way. Those who were misled by that sort of propaganda are happily disillusioned by this time. The shrewd leaders of politics and public life never were deceived, but were fully aware that the heart of America was strongly set on the ideal. So widely recognized is this fact that it would be hard to find a man seeking office, with any chance of success, without appealing to the dry sentiment, except in a few populous centers where foreigners largely predominate. If sentiment in this particular were changing, it would soon be manifest in the personnel of Congress. That body is still so overwhelmingly dry that the only possible chance of a modification of the Volstead law is a sharpening of its teeth.

An interesting confirmation of the lively sentiment that is still extant in favor of prohibition comes from the state of South Dakota, where two colleges refused to allow their debating teams to argue in favor of amending the Volstead law to permit the sale of light wines and beer. The Phi Kappa Delta, a national debating society, had chosen as the year's subject the question: Resolved that the Volstead law be amended to permit the sale of light wine and beer. It is said that the Dakota Wesleyan University, through its president, protested against the subject and declared that no Wesleyan debater would support the affirmative, but offered to present a team to uphold the negative of this "unethical" question to all comers. The Northern State Teachers' College took the same position, declaring that the subject "Verges on repudiation of the Constitution", and asserting that "this college stands for law enforcement." A correspondent in The Methodist Protestant, reporting this situation, remarks, "If there is as much nullification sentiment in the country as the 'wets' would have us believe, it would seem that this would be the popular side of the subject."

In another particular, also, it appears that idealism is not quite so out of date as our opportunist politicians have apparently believed. Honesty and integrity have been flaunted in a few instances (all too numerous at that) and when the exposure was made, there was rolled up a public sentiment against these individuals that put an end to their political careers. Current examples of men who have lost their political heads, to say nothing of what else they may have lost, or may yet lose, are Albert B. Fall and

Harry M. Dougherty. Truman H. Newberry's way into the Senate was paved with gold, but the clatter of dollars so grated on the ears of an idealistically inclined American citizenship that he could not withstand the storm of protest. Not only so, but many of the senators, who for political reasons supported Newberry's claim to a seat in the Senate have been punished by retirement. The way of Senators-elect Vare of Pennsylvania and Smith of Illinois, whose campaign expenditures made Newberry's look like "pocket change", promises to be very rough and uncertain. The people are aroused because their ideals of honesty and honor seem to have been so shamefully traduced, and their disapproval is likely to be registered in no uncertain manner. These and many other illustrations that might be cited tend to confirm us in our belief that the people are not "tired to death of idealism."

We are not deceived into thinking, however, that Christian idealism is so widely and fully accepted that there is no truth in the statement and that there is nothing to be concerned about. When people are faced with outstanding examples of evil, they turn in large majorities to higher and finer ways of conduct. But when not aroused by extraordinary situations they follow in vast numbers their devious materialistic ways, and shun the idealism of the Gospel as impracticable. In their personal lives they do not measure up to the highest and noblest standards. And professedly Christian people must face this charge as well as those of the world. If this were not so, the standards of the world, the commonly accepted standards, would be higher. But great numbers of church members do not have the courage to defend or pursue really Christian ideals. There is the common impression that business success requires yielding somewhat to questionable methods, that being accepted in social circles necessitates indulgences that are not the noblest, that the winning of position and places of preferment in various organizations and political groups demands compromises with integrity. In these and many other ways people, Christian people, are continually making exceptions to what conscience approves, lowering the accepted standards and then seeking to justify themselves in it, till the idealism that was once cherished seems to them decidedly ethereal and impractical. The trouble however is not in the ideal, but in the will of the people. There is needed more courage of convictions in matters of conduct, stricter adherence to right standards, stronger determination to hold fast the high ideals. There is too much cowardice among church people to go against the thing that is popular with the world, too much fear of being dubbed puritanical and narrow, too much willingness to compromise, and so idealism breaks down in all too large a measure.

We have slipped in our idealism as a nation in our attitude toward international problems and relations. We have talked a great deal about world peace and what we could do to promote it, but we have drifted onto a low plane of approach to the problem. We have lost the idealism of Wilson, and some men are boasting about it and some are being recommended for the presidency of their reactionary, selfish-nationalistic attitude. We have lost the ideal of sacrifice and service in a large measure, which would prove our strongest national defense and the mightiest factor for world peace. We have allowed politics to blind our eyes to a fine idealism. Any and all proposals for world peace we have approached from the standpoint of self-interest. "This was the mood in which we timidly and cautiously approached the World Court," said Dr. M. Ashby Jones of St. Louis in a speech at the World Alliance conference at Pittsburgh, early in November. "We began the consideration of the question with the slogan, 'Safety First.' The whole discussion ranged around the provisions for the safeguarding of the rights of the United States, and there was kept constantly in the minds of the people, the fear of sacrificing our sovereignty, and the danger of being imposed upon by unfriendly nations. So when we did finally make our application for entrance, it was so hedged about with conditions that it amounted to little more than an uncertain gesture, made with reservations. It never gripped the conscience or quickened the heart beat of this nation. It aroused no sense of sacrifice. It held no call to a crusade, and there was no dare of danger. We can never mobilize the righteous enthusiasm of our people behind a negative proposition."

And Dr. Jones is right. The spirit of sacrifice, the challenge of a big and adventurous task for the sake of others, the appeal to an unselfish and courageous service are necessary to the mobilizing of the manhood and resources of our nation to the great cause of

peace. We must view our course from a high plane, we must be motivated by a fine idealism, or we shall never be moved with passionate enthusiasm for the peace and welfare of the world, nor be made willing to risk our own rights and to dare the danger of enemies for its realization.

It is folly to deprecate idealism; that holds the key to the noblest life and power. In that way lies national safety and perpetuity. We are not "tired to death of idealism," at least, not intentionally and determinedly so, not when a challenging situation awakens the heroic and sacrificial in our natures. But we have quite widely and largely allowed ourselves to drift into the easier course. We have become morally indolent and indifferent. Materialism has gripped the hearts of the masses almost without their knowing it, and a lofty idealism seems impracticable and unessential.

The Work of Rehabilitation

About the middle of September the State Department of Education of Ohio gave out a news item, which of course is no longer news, but is still of interest because of its spiritual application. It dealt with the Civilian Rehabilitation Service, the job of making over citizens disabled by accident or disease and giving them such training as will fit them for gainful employment. During the past year 551 handicapped Ohioans were given training and returned to employment, and 455 are in the process of rehabilitation. Director of Education Riegel remarks that "Ohio is still maintaining her leadership among the states of the Union in this field of work, and is restoring adults to useful service at the lowest per capita cost of any state." We are informed that over 5000 cases have been handled since the establishment of the service five years ago. The average cost of rehabilitation has decreased from \$209.11 per case in 1922 to \$119.00 per case in 1926, a decrease of nearly 45 per cent. For every dollar invested in rehabilitation, the return to society amounts to \$47.71 in the form of increased earning capacity. These people were fitted for a great variety of activities, 219 different vocations being undertaken by the 551 persons rehabilitated during the past year and the lowest average weekly wage of any rehabilitant was \$7.00 and the highest was \$75.00. It is a great work the state is doing for its disabled citizens, great not only because of the increased happiness, prosperity, self-reliance that is thereby made possible to the unfortunate, but also because society is enriched both financially and morally by this means. The transfer of the disabled from the column of liabilities to that of assets makes it a profitable undertaking financially, and the moral effect of this benevolent work is enriching to the public conscience.

Now the church has a task which offers an interesting parallel, and to which much attention is being given at this season of the year. It is that of rehabilitating the spiritually disabled, which is widely recognized as having a large part in every evangelistic campaign. The church is greatly hindered by the number of those on its membership roll who have fallen by the way and are no longer to be counted on for witnessing and service. We sometimes speak of them as "backsliders", "dead wood", "hypocrites", and our minds are dominated with a wish that we might get rid of them. They are a cumbrance to the ground and we feel like rooting them out. And from the standpoint of their deserts and seeming worth to the church they might well be dealt with summarily; strict justice doubtless points that way. And yet we are wondering if our own efforts in their behalf warrant our taking such measures! Did we do what we could to keep them from falling? Have we done what we could to restore them and to build them up in the Christian graces? Many of them have not had a chance. They have not had encouragement. They have been victims of bad environment, of hereditary weaknesses, of lack of Christian helpfulness, and deserve our sympathy more than our blame. We are all objects of divine mercy, living witnesses of God's grace, not a soul of us could stand before his judgment bar uncondemned. It behooves us then to maintain an attitude of consideration and helpfulness, and to give serious attention to reclaiming the lost and to rehabilitating their wasted energies. These fruitless branches in the church should neither be allowed to drag on their useless existence to the end undisturbed, nor should they be cut off without mercy. The church labors under a terrible handicap by allowing the former, and suffers a great loss by the latter course. They should be given the most thoughtful care and earnest prayer that they may be revived and reempowered. They should be digged about and given

a chance to take new root in the soil of grace, to show forth new and more vigorous life and to manifest real fruit-bearing power. Such a policy is both wise and consistently Christian.

EDITORIAL REVIEW

We are glad to hear from Sister Mary A. Snyder, the longtime and ever-faithful friend of the Evangelist. After an unusual trip across the continent, she is now back at Glover Gap, West Virginia.

Brother Fred V. Kinzie, in charge of the mission station at Krypton, Kentucky, tells of a number of highly appreciated visits to that field, also of his attendance at a distant Christian Endeavor convention at another mission station in the mountains. Two recent baptisms are reported, the work is growing and the outlook is brightening.

Brother C. F. Yoder writes an interesting letter from South America, telling of a missionary journey he made to some of our own mission points, and also to the Mennonites for whom he conducted an evangelistic campaign resulting in fifty-two confessions. Brother T. K. Hershey, in charge of this mission, is to give Rio Cuarto a meeting in exchange.

Dr. W. S. Bell reports a splendid addition to the Endowment Fund from the Martinsburg and McKee churches in Pennsylvania, where Brother James S. Cook is the loyal pastor. The \$2235.67 from this church added to the \$78,070.39 previously reported makes a grand total to date of \$80,306.06. May it continue to climb. The church cannot do too big a thing for its college. Some really large gifts would help the present situation wonderfully.

We have an interesting letter from the Uniontown church in Pennsylvania, where brother E. F. Byers is the faithful pastor. These good people have arisen above the discouragements with which they were surrounded because of the destruction of their church house, and are taking on new life and resolving to build bigger and better. All departments of the work seem to be in good shape and the people are giving their pastor a splendid type of loyalty and cooperation. Sixteen souls have been added to the church roll since Brother Byers took charge.

A good report comes from Roanoke, Virginia, where Brother H. H. Rowsey is pastor, under whose leadership the work is going forward in a promising way. Eight have been added to the membership since last report, some of which came as a result of the recent evangelistic campaign conducted by Brother B. F. Owen, whose services were highly appreciated. Repairs and improvements have been added to the church and parsonage, but pastor and people are talking and beginning to work towards a new church plant, which is said to be necessary to the continued progress of the congregation.

Brother H. M. Oberholtzer writes from his new field of labor at Fostoria, Ohio, where he is putting forth commendable effort at building up a Brethren work that has been repeatedly despaired of. The success that has attended his efforts speaks of the consecration that is characteristic of his ministry. Five additions (one of which was the present pastor, Rev. R. E. Gotschall) to the Columbus work was a pleasing close to a very devoted ministry of four years and during which his organization and equipping of the Sunday school and his work among the children were outstanding features. Brother Oberholtzer reports four conversions and three additions to the church at Fostoria.

A CORRECTION

A typographical error in the editorial of last week resulted in the omission of a significant statement of statistics gleaned from Dr. Walter S. Athearn's little booklet on "Crime Preventing," published by "The Tabloid Press" at Elgin, Illinois. After we had said that seven out of every ten children are untouched by any systematic moral or religious instruction, we made the following statement which failed to get into type: "There are 7,413,240 nominally Protestant children under ten years of age growing up in non-church homes, without hearing grace at table, family prayer, or receiving similar religious instruction," (here it continued as printed) and without being enrolled in any Sunday school. This widespread lack of religious instruction and training in the home is a matter to be deplored, and because no other institution can adequately do the work of the home, we must give more serious attention to the revival of home religion.

GENERAL ARTICLES

Making the White Gift Offering Bigger and Better

By Dr. William H. Beachler, President National Sunday School Association

Time rushes on, and we try to keep up. We are almost startled at the thought that another Christmas season is right at our door. It seems but yesterday that our last beautiful Christmas became history. And thus the years glide swiftly and we all move most certainly and unceasingly toward the end of life's little journey. But we are not forgetting that it is a mark of God's great rich mercy that we are still among the living and have the privilege to think about and plan for another White Gift offering. Let us thank God for this.

Applying the Offering to Worthy Causes

It is no longer necessary to dwell upon the worthwhileness of the causes which receive support from our White Gift Offerings—at least not for our older readers. Through our many years of White Gift history we have become well schooled on this point. I am bold to voice my confidence that YOUR Sunday School Association, and YOUR Chair of Religious Education in Ashland College, and YOUR work at Lost Creek have made unto themselves a good record, and enjoy your full confidence. And it is to these splendid deserving interests that YOUR White Gift offering goes. I repeat that it is not necessary to tell our older readers this; but I am sure it is wise and important that year after year we should keep clearly before the minds of the boys and girls, and young people of our Church Schools, and the new additions to our churches, just how and where our White Gift Offerings are spent. We ought always to encourage enlightened giving.

Let Us Aim at a Bigger Offering this Year

There seemed to be a pretty general agreement at our last General Conference that in our slogan for our Church Schools for this year we would place the word "BIGGER." All right. We want to be consistent. And so, we propose that from now on, in each and everyone of our Church Schools as we plan and talk about the coming White Gift Offering we shall give the word "BIGGER" a prominent place. Why not? Saint Paul said, "I press toward the mark." Our total offering last year was \$4,657.08. If it is the same this year, or even less, that is not pressing toward the mark. That is just standing still or moving in a circle. Again, I ask, why not? Has not your school a larger membership than it had a year ago? And more, have you not been teaching in every department of your school during the year the importance of stewardship and Christian giving? If so, and if your teaching has gotten home into the hearts and lives of your school membership, why should it not be perfectly natural that the coming offering would be bigger? And after all the secret is very simple. Challenge the last pupil in your school to have

a part in this offering, and challenge the last pupil to do better than he or she did last year, and there is your secret: Let us move forward to a "BIGGER" offering.

Let Us Aim at a Better Offering this Year

You will recall that the other word in our slogan for the year was, "BETTER," "BIGGER AND BETTER." If you ask, how can we make our offering "BETTER?" I will answer: If we refuse to allow the coming White Gift offering to be a mere incident of secondary importance in our Christmas thinking and planning; if we view the whole matter as a privilege rather than a respectable duty; if we give as unto the Lord Jesus Christ; if we put sacrifice and denial into our offering; and if we make sacred our gift by sending up prayer that God may more greatly bless and use the causes to which our offering is

applied, then I am very sure our White Gift offering will be both "BETTER" and "WHITER." If it is desirable that our coming offering shall be "BIGGER," it is even more desirable that it shall be "BETTER—WHITER." We must believe that our ever adorable Lord and King looks first at the spirit in which we bring him our gift, and if the spirit and motive is not "white" we may doubt if he looks at the gift at all. Let us make this a truly "BETTER, WHITER, offering."

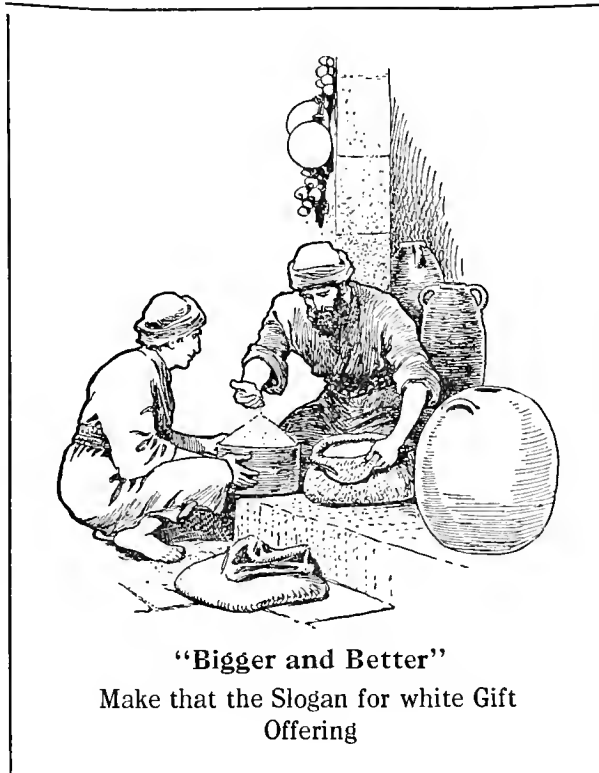
It Must Be Sold to the School

Finally, this thing cannot succeed in your school of itself. White Gift enthusiasm cannot rise higher in any school than the enthusiasm of the pastor, superintendent, and teaching force of the school. In a very large measure, the amount of the offering in any given school, the spirit in which the offering is given, and the reflex influence and blessing upon the school

from giving the offering, is determined by the pastor, superintendent, and teachers of that school. The attitude, vision, and life of the leadership of a school is reflected in the school in a hundred different ways—including the White Gift Offering. And so, I beg of the last leader in our schools, take advantage of the coming White Gift Offering as a rare opportunity for the teaching and specific exercise of Christian giving in your school. Our schools all need just such opportunities.

We will send your school an ample supply of envelopes again as we did last year. Get these envelopes into the hands of your last pupil. Do it. And mail out envelopes to your non-resident members. Turn every stone. Fully develop your field. Harvest your resources carefully. And what will be the result? A "BIGGER and BETTER" White Gift Offering this year, and a rich, lasting blessing to your school. Let's do it!

Dayton, Ohio.



"Bigger and Better"

Make that the Slogan for white Gift Offering

The White Gift Offering

By Prof. M. P. Puterbaugh, National Treasurer

CHRISTMAS, 1926!!! What dozens of ideas that brings to us! Are you thinking now of visits, reunions, shopping, church programs, vacations, hustle, fun, presents—and are you thinking of the Christ Child? Does this magic word—Christmas—suggest even a tiny bit that there should be gifts to our King?

Lately I have asked myself a number of questions about that famous Christmas slogan—"It is more blessed to give than to receive." Several things have been responsible for this consideration. First, I have been so thankful for several wonderfully fine gifts that have come in past past Christmas seasons that I am positive that it makes one very happy to receive gifts. Second, in this time I have seen some miserably small and meager and poor gifts offered by some folks especially to Christian work so that I am sure in those cases giving must not have brought much happiness to the giver.

And yet there is no one who will read these words who will not agree that some of the happiest moments ever experienced have been those when we have given a gift to some one and have received a look, a smile, a word of sincere gratitude. Yes, truly, it is more blessed to give than to receive.

So it is that we give gifts to others on Christmas and recall the Gift of God on that first Christmas day. But for years the idea never occurred to anyone to give gifts to him whose real birthday it is. So some time ago there was suggested a plan for a Christmas service which had a more or less elaborate program. Some time after this the leaders of our church decided that the idea of giving gifts to our King at Christmas time was exactly the right idea even though they felt that the original program need not always be carried out. Out of this adoption has grown our custom of taking up a "White Gift" offering in the Sunday schools of our denomination at Christmas time.

I have before me a copy of the Treasurer's report of this offering last year. It was printed in the September number of the Educator and I wish you would hunt it up and refer to it as you read the rest of this article. It is a very interesting and a very good report and I wish you would notice several things with me as we look it over.

Do you notice that last year one school in our brotherhood gave over two hundred dollars? Thirteen other schools gave over a hundred dollars a piece. That's fine, isn't it? But now notice that **fifteen or more schools gave less than ten dollars apiece.** Do you notice that altogether there are only one hundred thirty-seven gifts reported and that at least fifteen of these are from individuals? The statistician tells us that there are a few more than twenty thousand Brethren. If that is true, then we gave last year an average offering of about **twenty-five cents apiece as a BIRTHDAY OFFERING FOR THE KING!**

Yet "It is more blessed to give than to receive." How it must cheer Jesus to know that we received a twenty-five cent blessing last year by giving him a twenty-five cent birthday present!

I know a Sunday school that has a separate department for its boys and girls of the ages of 10-18 which department has an average attendance of about 30. Last year **this department alone** gave over sixteen dollars as a Birthday Offering to Jesus, yet very few of the members were "wage earners." At the same time this congregation was having "dollar days," church-building-fund offerings, and collections for song books, new equipment and what not.

In the face of this response dare any group of wage earners incorporated as a Brethren church and send in a birthday offering for Jesus of less than ten dollars?

Now, Brethren, our White Gift for the King this year ought easily to reach the **TEN THOUSAND DOLLAR MARK.** Now before you open your mouth to protest just count a hundred and whistle three times and by that time you will come to your senses enough to realize that you would not have to give sixty per cent of your next month's salary if that figure would be reached. It would simply mean fifty cents a piece from every one of us. There isn't a child in our Sunday schools that if he were invited to a birthday party of even a little playmate would not want to take a fifty-cent handkerchief, tie, book, or other present. How can you fail to show them that just as truly they may come to Jesus and offer him a birthday present not of toys a playmate might use but of money that he may direct to further his Kingdom?

Ten thousand dollars!!!! But your officers have only set a budget for the coming year of a little less than five thousand dollars! One reason this is unusually small is that they are not planning to have a field secretary do



Religious Education Association, Ashland College

Back Row: Floyd Sibert, A. D. Cashman, Paul Schick, Elmer Keck.
Middle Row: Herman Koontz, Wm. Schaffer, Harold McAdoo, Prof. J. A. Garber

Front Row: Mrs. Herman Koontz, Minnie Hale, Mrs. Harold McAdoo.

full time work. They are afraid the offering may not justify them adding this expense this year because other pressing needs must be satisfied. But if we should exceed their fondest hopes and put some money in the treasury this year, then they will be able to make plans for the field work again which is so necessary and important.

The items of this year's budget follow:

Light plant at Lost Creek, \$500.

This is a new item. The White Gift Offering has always been shared with our Kentucky Home Mission project. Some time ago it was made possible for them to have a light plant, but mechanical things like that will wear out, you know, and now comes the imperative call for help.

The Ashland College Library Book Fund, \$500.

This fund was primarily intended to buy books for the Seminary but it has been increased and is to be used to buy some books for all departments so everyone in College will benefit.

Ashland College Chair of Religious Education, \$1500.

Since Ashland College was the first college in the State of Ohio to establish a department of Religious Education

it appeals to the church to help maintain this worthy department which Prof. J. A. Garber so ably is developing. This item is always found on the budget.

Kentucky Missions, \$1000.

This is another item which is always found on this budget and one which needs almost no discussion. How glorious if we could make it \$2000 this year. If we spend our money to secure one person like Hattie Cope (formerly) from among the mountaineers we are doing well indeed. International Sunday School Association, \$100.

To insure our cooperation with other evangelical bodies in the work of Christian Education. Educator, \$300.

We need twice this sum to make this magazine what it should be, but we hope with \$300 to make it a real help for Brethren teachers.

Secretarial Work, \$112.50.

Miss Elsie Ball of Waterloo, Iowa, a Freshman at Ashland College this year is the Secretary for Professor Gar-

ber and assists in preparing and mailing and tabulating the various and multitudinous correspondence incidental to our national work.

Promotional Work, \$500.

There will be some field work done and some institute work and the general national program extended as far as possible.

Envelopes will be mailed in a few weeks and your nation-officers will be glad to make suggestions as to programs and detailed plans for taking a White Gift offering.

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE!!

Is it? It is? IS IT?

Will you answer "YES" by sending in your school's offering promptly to M. P. Puterbaugh, Ashland, Ohio.

Remember the King's Birthday.

December 25, 1926.

The Women and the Church

By Mrs. F. C. Vanator

When we form a mental picture of a congregation it contains a large percent of women. Woman gave birth to our Lord. Woman followed him to the tomb. Woman met him at the resurrection. It was John Wesley's mother who persuaded him not to oppose the layman preaching. It was Mrs. Booth who visualized the Salvation Army and brought it to an efficient organization. It was the invalid wife of Wendel Phillips who spurred him on to his great success. And, were it not for the Christian women today many churches would fail.

Woman has not held the place that she should in organization work. Church boards largely exclude her. Building Committees find no place for her. The ministry bars her. The Mission Boards rarely use her. Her only tasks have been the ones allotted her by her ruling brothers, and these she has done gladly and well. But times are changing.

John T. Rose in a recent letter to the editor of a prominent religious journal says, "We know that in the church life of today, if it were not for the noble Christian women, it would be difficult for the church to 'carry on.' In the parish the usual question is, What do the women want? and it is the exception if the rector does not try to meet their wishes.

No, the church needs the women. We depend on them, and if the women communicants of the church desire any legislation without any approach to unity it will be granted to them we confidently assume."

This quotation shows that in some churches, at least, there is a changing attitude toward women and the work of the Master. We see this trend developing in our own fraternity, and justly so, for the women of the Brethren church have proven themselves capable of all these things by their efforts in the Woman's Missionary Society.

Under this well-adopted name the entire work of the women and girls of our church has been correlated. An efficient and far-seeing organization—we have carefully laid and worked out plans for future efforts and have never retrenched.

Throughout these past years we have supported the chair of Theology at Ashland and have met every advance which the Board has asked and have even urged greater advance when we felt that the Board were too conservative in their plans.

The Home and Foreign work have both received assistance from the earliest dates of their work and the women have done what has been asked gladly.

With this new year comes new plans and advances. The women have taken over Bassai Station and are supporting it from funds raised in the past year. Their policy has ever been to provide the money for the future need. Coordinate with this plan of the women the Girls of the Sisterhood of Mary and Martha have started a fund for the education of our missionaries' children. This is a cause which has given the Foreign Board some concern in the past and one which we are sure will make an appeal for a rapidly growing fund, since it is one that touches the heart-strings of every parent.

The newest forward-looking plan instituted this year is the inception of our Children's Missionary Circle. The Sisterhood of Mary and Martha, both Junior and Senior, has well taken care of the girls from nine years on, but the younger children have been neglected. The experience of all other denominations has been that the missionary spirit has been implanted before the age of nine. Therefore, after making a study of the question for a year, Miss Ethel Myers brought to us her findings with the result that an organization is being launched to care for both boys and girls up to the Junior Sisterhood age. This organization is not in full blossom but we are presenting to the brotherhood the "Bud" which will gradually unfold into the beautiful rose of a missionary-filled child life. We appeal to you for a careful study of this problem and a consecration to the task if God should call you to the leadership of this group.

This problem having been properly met will form a connecting link with our adult mission study classes which have in the past been so helpful in bringing our women into touch with the vital problems of the mission field. In these classes we have touched in a great measure only the women and girls of our churches, but our prayer is that we may some way interest the men and boys, for our Foreign work is showing the effect of this effort.

The Missionary Herald says, "Nearly one-third of the missionaries of the American Board are the children of foreign missionaries." Did these missionary mothers have any part in this condition?

The applicants for our own fields are very largely from our women and girls, not because our men and boys are not as consecrated; not as courageous; not as self-sacrificing; but, because they are not as well informed; have not seen the need. The thought that "To see a need and recognize it as a need is a call to service" is our reason for this appeal for more missionary instruction. Just gladden the heart of your local W. M. S. president by asking her to provide a teacher for a men's and boys' study class or arrange her regular study class at an hour when the men and boys can come.

In the larger denominations there are various organizations to meet the many-sided avenues of service for the women of their churches. But in our own brotherhood we have confined it to one organization and have attempted to meet all the needs as they have arisen. Starting out as a Ladies' Aid when every church was struggling to get on its feet, she did her part loyally and well. And when the time was ripe for a definite step in the direction of missions she took that step, not only in aims, but in name also. Now when everywhere we turn there

seems to be something to undermine the spiritual life of our homes, she is devoting herself to programs and special plans to counter this evil. The social life which has become such an integral part in our complicated lives is being satisfied also through the meetings of these Christian women. This organization has proven to be just another feeder for the church.

The type of organization which we have has permitted us freedom enough to meet the individual need of the local community. The pastor or church board which has neglected to use this piece of machinery in the caring for the field has failed to use the "first fruits" of our Lord's ministry here on this earth.

Our slogan for this year is "Our Children for Christ." What would be the result if every Christian mother should win her children for Christ? Most of us pride ourselves on the fact that we can get our children to do what we wish if we use the correct methods. Therefore let us turn our every effort to this task and check that ever-present leak in our own brotherhood.

About Minstrels

Written for "The Evangelist" by a Correspondent Interested in Public Health.



Minstrels were an order of men in the Middle Ages who subsisted by the arts of poetry and music, and sang to the harp verses composed by themselves and others.

They wandered from castle to castle, and in exchange for their entertainment often were presented with gifts of great value.

Those called mummers were a type of minstrel who dressed themselves in various highly colored garments, and often masqueraded at Christmas time. Usually they were recruited from the poor people of the district, and by this means were able to obtain, at the hands of the rich, Christmas gifts denied them by poverty.

During the Middle Ages in every country the Minstrel of England had a counterpart.

Often they were accompanied by "histriones and glee-men." During a period of English history they sometimes helped at divine service, but as they gradually acquired the arts of juggling and sleight-of-hand and became the central attractions at Fairs, May Day festivals and country weddings, in the end they degenerated into a type of vagabond that at last came under the ban of royal edict.

The troubadours of France, particularly in Provence, were men of honor and often wealth. They celebrated remarkable events, heroic acts and carried news—often scandal—from castle to castle. The word "Troubadour" originally meant "inventor." They spoke the Romance-Latin of Southern France, and during the twelfth century rose to a high estate as poets, winning the acclaim of the great. Often they employed singers to repeat the verses in the summer that they wrote during the winter, and shared emoluments with them. Richard Coeur de Lion was a troubadour, and Folquet of Marseilles, son of a merchant of means, ultimately elevated himself to a bishopric.

Emma Calve, the grand opera singer, once had an ambition to restore the genius of the old Provencal language by endowing a theatre at her birthplace, Nimes, Provence.

In connection with her aims along this line, she once said of troubadours: "The contagious influence of their generous gaiety made them welcome in those courtly castles which too often were the abodes of semi-barbarous cruelty and rapine. Their gentle art, devoted to the cultivation of sentiment and blitheness, practiced at its best in no spirit of self-seeking, but with ideal and chivalrous aims could charm the most unguarded moments of private life. And so, in the course of a century or two, it was enabled to influence public opinion at a time when printed literature did not exist, nor the dramatic stage exert its power."

The minstrels, mummers and troubadours of those days all dressed after the fashion shown by the figures on the Christmas Seal for 1926.

Everywhere in Europe they took the place both of the theatre and library, and invariably made no charge for their services, but were given pay at the pleasure of their hosts, in such measure as he deemed them worthy.

So it is in keeping with the spirit of the Christmas seal, that its three troubadours should bring a message of health and happiness into the homes of twentieth century Americans, and ask no fee at all except that willingly given by those who receive them, according as the song they sing may relax the strings of heart and purse.

HUNGRY FOR THE GOSPEL

The hearts of men are hungry for the truth about God and salvation. Never before has the subject of personal religion been so generally the theme of conversation everywhere. Speak to the next man you meet on religion, and in all probability you will find an interested listener. Deep down in the human heart there is a conviction that we have sinned against God and need his power to save us. Strong and earnest preaching on the subject of sin and God's way of salvation must be the remedy. We need today men with the courage of John the Baptist, who cried out: "Repent, for the kingdom of heaven is at hand."—Christian Observer.

THE BRETHREN PULPIT

Possessing the Unsearchable Riches of Christ

By H. W. Koontz

(Closing Sermon of the Pennsylvania District Conference, at Berlin, October 8, 1926)

TEXT—Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ.—Ephesians 3:8.

Few men have possessed a greater desire to proclaim the riches of Christ than Paul. He had learned to know his Savior, and had tasted of these riches, and to him they were unsearchable. If the whole world would partake of the riches in Christ; the height, the depth, and the breadth of them would not be reached.

The great Apostle always possessed a deep, ever sustaining joy and peace in his Christian experience. Such a peace and joy abided with him throughout his many trials and tribulations. After receiving a severe beating with rods, and being placed in an inner prison in stocks Silas and Paul began to pray and sing hymns. His many sufferings were not only physical but he endured much mental agony. He tells us about them in his second epistle to the Corinthians. "Besides those things that are from without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? Who is caused to stumble and I burn not?" After going through such a life of physical and mental agony, and at the end confined in the chilly and damp cell of a Roman prison waiting for martyrdom, we find his faith unwavering and there remains that same joy and peace that he always found in his Christian life. The secret of Paul's abiding joy and peace is quite simple; he had tasted of the unsearchable riches of Christ.

Many Christians do not experience sufficient happiness and peace from their religion to make them continually rejoice that they are now sons of God and joint-heirs with Jesus Christ. A revival may bring a season of Christian joy, and then we are really glad that we are Christians. A Conference like the one we are now attending also brings to us a season of joy and peace; but there is a tendency for many Christians to have a spiritual relapse. The period of rejoicing passes about as quickly as it comes and being Christians again spells for many, drudgery. Church attendance again becomes more a duty than a desire; prayer meeting attendance is more work than a blessed privilege; Sunday school teaching takes so much time in preparation and teaching that it becomes a thing to be avoided if possible; personal work is now an utter impossibility; Bible reading loses its charm, and prayer is an empty mockery. Yet, I am sure we all want to get some value out of our Christianity, for otherwise Christianity becomes to us but a hollow form, something without power or value. If we will only go to Paul he will give us the secret of his abiding joy and peace. He was commissioned to preach unto the Gentiles the unsearchable riches of Christ, and that means to us. If partaking of the riches of Christ gave to Paul such continual happiness that he was a Christian, certainly our tasting of them should give us the same joy and peace.

If we would possess the inheritance belonging to Christians as did Paul we should do at least three things; first, present ourselves to Christ; second, take Christ at his word; third, accept Christ's atoning work on the Cross as the complete propitiation for our sins.

We must first present ourselves to Christ. Paul writes

to the Romans, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy and acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Romans 12:1, 2). If we really desire to present ourselves to God, we must first be emptied of self. This means that we must empty ourselves of our desires for self-glory, personal-aggrandizement or anything else that will exalt self and give to God a subordinate place.

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

TEMPTATION—1 Cor. 10:12, 13.

"Every time that we yield to temptation
It is easier for us to do wrong;
Every time we resist temptation,
It is easier for us to be strong."

TUESDAY

WATCH AND PRAY—Matt. 26:36-41.

In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.

—W. W. Walford.

WEDNESDAY

TO GOD THROUGH CHRIST—John 14:6-10.

O thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod:
Lord, teach us how to pray!

—James Montgomery.

THURSDAY

PRAYER AND EFFORT—James 2:14-18.

If all the things came so easy, Bill, they wouldn't
hev but little worth,
An' some one with a gift o' prayer 'ud mebby own the
earth.
It's the toil we give to git the thing, the sweat an'
blood an' care,
That makes the kind o' argument that ought to back
your prayer.—Irving Bacheller.

FRIDAY

THY KINGDOM COME—Phil. 2:5-11.

Empires, temples, scepters, thrones—
May they all for God be won!
And, in every human heart,
Father, let thy kingdom come!

—John Page Hoppe.

SATURDAY

UNSELFISH PRAYER—Col. 1:3, 4, 9-12.

Scarcely have I asked in prayer
That which others might not share.

—Whittier.

SUNDAY

DAILY PROVISION—Matt. 6:11, 31-33.

"I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live;
I thank thee more for bread to give."

(Prepared by G. S. B.)

We must also empty ourselves of self-righteousness. When we contemplate Christ and his absolute righteousness, and then contrast our own weak and sinful selves, we see that all the righteousness that is ours is imputed to us by the only Righteous One. We must empty ourselves of sin. We may live before the world a clean and moral life, but have concealed in the darkest crevices of our hearts in that God only recognizes. Loving and holding on to those secret sins makes it impossible for us to completely present ourselves to God. Have we taken this first step in presenting ourselves to God? Is the vessel empty? If it is, we are now ready for the second step. We are now ready to let Christ fill us with himself, so that we can say with Paul, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." When we are in Christ we will begin to partake of his unsearchable riches for we will then have the dynamic power to overcome evil. No one can be happy in having a religion that does not give to him the power to conquer sin. We will become, instead of negative Christians, positive Christians in that we shall be living examples to help others reach the Christian goal, in that we shall be a help rather than a hindrance in the great work God has for his children to do. No task for the Lord will be too big or too little; too hard or too easy for us to joyfully accept. He will do the leading and we will follow. When we have presented ourselves to God to gain the power to overcome sin, to be positive instead of negative Christians, and to do any task for God, we shall begin to taste of the unsearchable riches of Christ and our lives will be happier, and we will get a new joy and peace out of our Christianity.

The second thing that we must do is to take Christ at his word. We find it quite easy to accept the words of our friends; at par value. We will ask and take advice of them. But when we turn to Christ we depreciate his words and fail to take him at par value. Man fails and we continue to go to him; Christ never fails us but his words do not carry full weight and value.

To illustrate let me tell you of a trip through a mine. I want to go through this mine situated two hundred feet beneath the surface of the earth. I know it is a dangerous trip and especially so if I haven't a guide, so I procure one in whom I have implicit faith. We leave the sunlight and swiftly drop into the mine pit. We reach the bottom of the pit; the elevator ascends and we are alone, far beneath the surface of the earth. The light from our lamps dimly reveals the dark walls, supporting timbers, and low ceilings. Suddenly many doubts and fears come into my mind; suppose the mighty air circulating fan would stop, leaving us to suffocate; suppose our open lights would ignite escaping gas, or we would be caught in a mine "fall." I become somewhat fearful of following my guide through the mine. We have been in it hundreds of times before, knows every danger spot and reassures me that all is well. We begin our exploration of the place, and before I realize it my fears are gone and I find myself enjoying the extremely interesting things that he points out to me as we go from passage way to passage way. I had trusted my life to a failing mortal—one who could not know for a certainty whether all would be safe or not.

Now let us see if we have been trusting Christ as much as we would trust the mine guide. We felt our own inability to safely travel life's highway, so we accepted Christ as our guide. He promised to safely bring us through life, and to share with us the glories that God has prepared for those who belong to him. Yet we haven't

taken him at his word. Instead of following him we are trying to work out our own salvation, after accepting Christ as a Personal Savior.

Christ as our guide through life made us the promise of Power, the power of the Holy Spirit. (Acts 1:8.) Christ, the Son of God, makes this promise many times, but we don't take him at his word. We refrain from speaking to that lost soul who lives next door because we don't have the ability to talk, or because we become nervous, forgetting that Christ has given us the offer of Power. He has made us the promise of answered prayer. (John 15:16). We read similar promises throughout God's word; we daily pray to him. Yet many of us do not even believe that the prayers will be answered. We don't take him at his word. He made us the promise of his second coming which might take place at any minute, and yet many of us do not believe that he will come as he promised and the way he promised, and sometimes go so far as to dismiss from our minds altogether the probability of his appearing, being deceived in believing that he is now here as much as he will ever be.

How can we be happy Christians if we don't hold him to his promises? By implicitly taking him as our guide we can partake more deeply of the Unsearchable Riches of Christ with the happy results that one finds in the life of the Apostle Paul.

The third thing we must do is to accept the atoning work of Christ on the Cross as the complete Propitiation for our sins. Before we were Christians we realized that we were sinners, and as sinners we were worthy only of death. We accepted Christ as our Personal Savior, and now we are spending our days trying our best to pile up sufficient good works to pay our entrance fees into heaven, all the time fearing that life may be cut short before we have done sufficient work to merit our admission. We must accept Christ's atoning work as complete. We cannot add anything to what he has already finished. Why should we not accept the Calvary plan of salvation, and as born again children of the Kingdom, children who are saved by the Blood of the Lamb, spend the remainder of our existence happily and joyfully working for our Lord? What a glad anticipation of tasks finished, and new ones appointed by the Master, is felt by the Christian who realizes this blessed truth.

This our Conference has given us unlimited spiritual uplift, and a far deeper realization of our Christian heritage than we ever had before. Let us guard this joy in our religion earnestly, and take back to our congregations the appeal to live more intensely the Christian life, to experience the Unsearchable Riches of Christ.

Masontown, Pennsylvania.

ON GROWING OLD

Don't grow old and dull in spirit. The best receipt for keeping young is to keep your interest as keen and alert at fifty, sixty, seventy, and to the end of your life as it is possible to keep it. Do not let life grow monotonous and narrow; there are world-wide interests for us all. Do not let your range of emotions grow less and less until you can neither be interested in nor sympathetic nor sensitive to the joys and sorrows of others. Keeness, zeal, enthusiasm—these are the yeast of life. I came across a splendid example of this lively interest in things only the other day. Volunteers were sought for a stage crowd in a fifteenth-century pageant play, and among those who offered themselves was a charming old cottage widow of seventy. "O," she said, "I shall just delight in it and in being dressed in the beautiful fashion of four hundred years ago! Fancy me in a wimple!"—Exchange.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 12)

The Boy Samuel

Scripture Lesson—1 Samuel, chapters 1-3.
Printed Text—1 Samuel 3:1-10, 15-19.

Devotional Reading—Psalm 119:9-16.

Golden Text—Speak, Jehovah; for thy servant heareth. 1 Samuel 3:9.

LESSON LIGHTS

Conditions of the Times

In order to understand the life and work of Samuel, and especially his boyhood as described in this lesson, it is necessary to realize the moral, religious, and political conditions of the times.

1. It was toward the close of the period of the Judges, during which the people had been trained by rewards of obedience and the punishment of disobedience, by religious institutions and the love of God and righteousness in family life, and by the promises of God.

2. During these centuries the people were under a government called a Theocracy, that is a condition where God only is king; and while there were leaders and rulers there was no political unity except that of the laws and religion of God. There was little compulsory virtue. This was a state of things where true religious and moral life was especially needful for success.

3. Although little is said of it in the desultory stories of the Judges, yet from brief references in Joshua, Ruth, and Samuel, we are assured that there were religious influences among the people, and on the whole there was a real progress. The ark, the Tabernacle, and the central place of worship were at Shiloh, 18 or 20 miles north of Jerusalem. Hither the people came up to the great feasts, and at other times to worship and to sacrifice.

4. At the same time the people were without permanent leaders to enable them to withstand the moral and material inroads of the surrounding nations. If they had been true to their God and to the religious teachings of Moses, they might have gone on as they were. But many of them were going astray. Even Eli's sons were cheating those who made offerings in the Tabernacle, and were immoral in their lives. The Philistines were invading the country. It was time for a change.

5. The chosen people were approaching a crisis "second in importance only to the Exodus," and there was needed a leader second only to Moses, a counsellor to whom all could turn for advice "amid the wreck of the ancient institutions and the rise and growth of the new."

6. The Israelites needed precisely the two great institutions which Samuel was ordained to give them. The first was an order of prophets, through whom God could reveal his will to the people, and who would be the teachers and inspirers of the people. The second was a permanent organized government, and rulers with authority, leaders for defense against enemies, for the punishment of crimes, and the protection and prosperity of the good. Samuel was called of God in the way given in this lesson to become the first of the prophets and the leader who should prepare the people for the new sort of government. His training from the

beginning was exactly in these lines.—Illustrated Quarterly.

Samuel's Call

The Hebrew word translated "child" in the text is applied in the Bible to an infant and also to a man of forty. Josephus says that Samuel had just completed his twelfth year when the word of the Lord came to him. If so, then he had reached the age that Jesus had when he dedicated himself to the Lord's business. Samuel helped Eli in the service of the temple, and seems to have been the special attendant of the aged man whose eyes had begun to grow dim.—Tarbell.

Continuous Growth of Character

The continuous growth of a character, from a child serving God, and to old age walking in the same path, is the great lesson which the story of Samuel teaches us. "The child is father of the man, and all his long days are 'bound each to each' by true

The Struggle

*Purge me, oh God,
With thy refining fires!
Nor heavy rest thy blame,
When flesh shrinks from the flame.*

*Sweep my soul clean
By cleansing winds!
Nor let me fret at storm and stress,
Whose purpose is to bless!*

*Give me a task too big,
Too hard for human hands.
Then I shall come at length
To lean on thee,
And saying, find my strength!*
—Wilbur Humphrey Fowler,
in *Christian Century*.

religion. Pardon cleanses sin, and even turns the memory of it into an ally of holiness; but traces are left on character, and, at the best, years have been squandered which do not return. Samuel is the pattern of child religion and service. How beautifully his double obedience is expressed in the simple words! His service was "unto the Lord" and it was "before Eli"; that is to say, he learned his work from the old man, and in obeying him he served God. The child's religion is largely obedience to human guides, and he serves God best by doing what he is bid—a lesson needed in our days by both parents and children.—Dr. Alexander MacLaren.

Home Influence

It has been said that next to Moses, Samuel was the greatest man of the Old Testament. Like Moses he had a splendid parentage and the finest of home influence. "He was the child of his mother's prayers", and only God can know how much of what he became he owed to the silent but incomparable influence of that mother's love and prayer. "For weal or woe a mother's influence is infinitely great. We are not surprised to learn that Byron's mother was

proud, ill-tempered, and violent; or that Nero's mother was a murderess. On the other hand, we need not be astonished that Sir Walter Scott's was a lover of poetry; or those of Wesley, Augustine, Chrysostom, Basil, and others, remarkable for their intelligence and goodness. Like mother, like child. This is what led the good Lord Shaftesbury to exclaim, 'Give me a generation of Christian mothers and I will undertake to change the face of society in twelve months.'

Bring Children to Christ and the Church

"Bring your little children to the Savior. Place them in his arms. Devote them to his service. Born in his camp, let them wear from the first his colors. Taking advantage of timely opportunities, and with all tenderness of spirit, seek to endear them to the Friend of sinners, the Good Shepherd of the lambs, the loving Guardian of the little children. And not only teach them, but govern them. And in order to govern them, govern yourselves."—James Hamilton.

"Children can begin very early to minister to the Lord. They do this when they live obediently and sweetly at home, doing the tasks that are there given to them. In most churches there are mission bands where boys and girls may learn to do things for Christ. They can minister also by bringing to the Sunday school other children who do not attend. Then even the least and most commonplace kindnesses done in Christ's name are ministries, just as beautiful and as acceptable as the largest and finest things that great people can do."—J. R. Miller.

The Church and the Neglected Child

The fact we have to face is that there is a vast mass of adolescent life in our midst, fast coming to maturity, which is wholly ignorant of the profound religious faiths which created American citizenship, very imperfectly impregnated with moral ideals, and wholly unfitted to face the extraordinary temptations to lawlessness and moral laxity which characterize our times. Girl-bandits, boy murderers, hold-ups conducted by youths in their teens—these are familiar figures and stories in the daily record of the national life. How are we to deal with this great and growing peril? Obviously we must begin with the child. It is preventive rather than redemptive wisdom which is needed. It is a great thing to bring prodigals back from the far country, but it is a greater thing to protect a child from its evil lure, and to teach him that true happiness is found only in the Father's house of love and obedience. "Suffer the little children to come unto me" is the wise word of Jesus. He who spoke that word knew its meaning in his own experience, for was not his first public appearance in the temple at Jerusalem, where he astonished all his hearers by the spiritual wisdom of his words? I do honestly believe that the supreme task of the church today is the religious instruction of the child. And this task is made all the more imperative by the general lack of religious instruction in the home, by the absence of definite religious instruction in the schools, by the enormous growth of books perilous to the young, by the careless cynicism of much of our popular journalism, and by the debasement of many of our forms of popular amusement.—Dr. J. W. Dawson.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Plans for the Committees

Something Simple and just a Little Different. Try these Plans

By Rev. Robert P. Anderson in Junior C. E. World

Letters Abroad; For Missionary Committees

Interest in missions, with the personal touch, will be increased by writing letters to the mission field. One way to do this is to find from your denominational board where an orphan may be supported on the mission field, and what this will cost. The society should then undertake the support of that orphan and write at least two, perhaps more, letters a year to her or him. The missionaries will read your letters to the orphans named, and will write you replies. These replies should be read in the meeting. If the expense of supporting an orphan is too great, find from your missionary board what it will cost to give an orphan an outfit of new clothes, and supply that amount of money. In this case, too, letters will be written and received.

Christian Endeavor Education; For Prayer-Meeting Committees

The prayer meeting committee may arrange for a ten-minute period in the meeting every week for six weeks or two months "for instruction in Christian Endeavor." A member of the Senior society should be the instructor, or some other person who understands Christian Endeavor principles and methods. "The Junior Text-Book" may be used (sold by the United Society of Christian Endeavor for 50 cents, paper cover; 75 cents, cloth), and each night a quiz should be held on the material gone over the previous week. Take up the duties of the officers and committees, and suggest plans for work. Junior Efficiency Leaflets explaining the work of officers and committees may be got at about a cent apiece from the United Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Massachusetts. The members may take these home and study them. These leaflets are the chapters in "The Junior Text-Book" printed separately. The Secretary's List; For Junior Secretaries

The Junior secretary should keep a card catalogue of the members' names and addresses. Start such a catalogue with the help of the superintendent or the secretary of the Senior society. The card for each name should contain the member's name and address, date of birth, date when he joined the society, the offices he has held, date when he leads a meeting. The cards are easily kept in alphabetical order, and when a member leaves town his new address is added to the card, and also the name of the new society he joins; and the card is then removed from the active list to a group called "former members." A separate set of cards with the names and addresses of members only may be made out for use in calling the roll. These cards can be arranged easily in any desired order for the purpose of the roll-call.

Say It with Flowers; For Social Committees

At different times during the year the flower committee may honor the members of the various committees by giving to them a small posy. One month it may be the lookout committee that is to be honored. The flower committee will have ready a posy for

each of the members of the lookout committee, and in presenting the flowers may tell of some of the things that the lookout committee has done. Another month the social committee may be honored in the same way, and so on with the different committees. The pianist should not be forgotten.

A Birthday Cake; For Social Committees

At your society's birthday social have a birthday cake, and sell the slices, the money to go to the society treasury. The ladies of the church may donate the cake. The Juniors will know beforehand that slices may be bought, and will come prepared to buy them. The social should honor all Juniors who have birthdays in the same month as the society. For instance, give them special Christian Endeavor rosettes. Other features of the social may be shadow pictures, made in this way: A white sheet is hung in a doorway. The society is divided into two sides. One side remains in the room; the other goes into the other room, behind the sheet. There the members put on hats, scarfs, and so on, belonging to one another, and they pose in profile behind the screen. Their room will be brightly lighted, and the other room in darkness, so that the shadow pictures may show on the screen. The members outside will try to guess the names of the persons whose shadows are thrown on the screen. Then positions are

(Continued on page 16)

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for December 12)

Paul, Who Carried the Torch to Other Lands. Acts 16:9, 10

Once upon a time, there lived a man who had all the qualities necessary to make a very bright torch, but instead of burning his torch for Jesus, he helped the enemies of Jesus. This man was Paul. Do you remember the story of Paul? For several years after Jesus, the Light of the World, had gone to his home up in heaven, Paul worked very hard with the people who did not want Jesus to rule over men's hearts. But Paul did not know that he was doing wrong for he did not understand that Jesus was really the Light of the World.

One day as Paul was going along a big highway, he was very much surprised. A great light shone all around him and suddenly he heard the voice of Jesus asking him, "Why are you persecuting me?"

Then Paul listened and was told that he should go to a certain place and there he should talk to one of the followers of Jesus. Paul went and talked to Jesus' follower. Soon he understood that Jesus was the Savior of the world. How unhappy he must have felt when he realized that Jesus loved everyone and that he loved people so well

that he had given his life for them. Just think of having persecuted and been unkind to someone and then finding out that the person loved you and had been trying to help you. Well that is the way that Paul must have felt.

Immediately, he started burning his torch for Jesus. And even though Paul had worked against Jesus for several years, he soon was doing big things for Jesus. There were so many things that Paul did and he had so many good qualities that his torch grew brighter and brighter.

One time after Paul had preached many years and had taught many people to believe in Jesus, he was taken prisoner because some people did not want him to preach. Isn't that terrible? He was put in prison just because he was telling people about Jesus, the Light of the World. Then he asked if he might be tried in Rome. Rome was a very great city and Paul wanted to go there to tell more people about the Savior. It was decided that he should be allowed to go. Now in order to get to Rome he had to ride on a ship and it was winter time. Riding on ships in those days was much more dangerous than it is today but Paul was not afraid for he knew that God would take care of him.

One time while they were on their trip, the ship was in a safe harbor and Paul realized that there was to be a storm soon so he told the captain of the ship that he did not think that they ought to set sail again until the storm was over. That did not suit the captain, he thought that he knew more than Paul did, and he did not realize that God was guiding Paul. And so they sailed.

Soon a storm did come up. The wind blew and the ship tossed first one way then another. The men could not even guide the ship and so they just let it blow about any way that it wanted to go. My but those people were scared. They thought that they would never see land and be able to put their feet on the ground where they could walk about with tumbling first one way and then another.

Finally, everyone gave up all hope. They said, "There is no hope for us. We cannot possibly be saved."

Then Paul arose. Remember that Paul was only a prisoner on the ship. However, Paul showed his qualities of courage and faith in God for he said, "God is going to take care of us. Not a man on this ship is to lose his life. We will lose the ship but we will all be safe."

Then Paul told the sailors what they were to do and sure enough things happened just like Paul promised. The ship was wrecked next morning but it was near a shore and all of the people reached the land and not one lost his life.

Paul with God's help saved a whole shipload of people. And so the torch of Paul shone ever brighter and brighter for Jesus.

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- T., Dec. 9. First mission. Acts 13:2, 3, 47, 48.
- F., Dec. 10. Less joy. Luke 24:17, 21.
- S., Dec. 11. No sacrifice. Heb. 9:28.

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Under the Southern Cross

Having just returned from a visit of sixteen days among several churches I will report a little about it. On October 11, accompanied by Mrs. Yoder and Robert, Sister Nielsen and Brother Zeche, I first visited Alejandro. Here we found Brother Reina and family contented with the progress of their work, as new people are becoming interested. There are four lay workers here who are able to lead meetings and preach when needed and this enables Brother Reina to give part of his time to other places also.

After a brief visit here we drove on to Gallini. Here several members from Rio Cuarto now live and a prominent family is sympathetic with our work. We formerly had a Sunday school in this place and a day school, conducted by Brother Barrio, but he was not faithful and we could not continue. Now Brother Reina is arranging to begin regular meetings again. However, there is only one school in this town and the teacher receives weekly visits from the priest in Carlota, and any child who comes to our meetings or receives our literature is mistreated in school, so that they fear to come. This is just a sample of the spirit of the Catholic church wherever it has a chance to manifest itself.

From Gallini the rest drove back to Rio Cuarto while I, with Brother Reina, went on to Carlota, where I preached one evening to a good crowd, for that place. There are several candidates for baptism here whom I hope to baptize when I return. Brother Reina preaches regularly in Carlota on Monday evenings.

From Carlota I went on to Buenos Aires and preached three evenings, twice in our own rented hall and once in the mission conducted by Brother Robles in Liniers. A cold rain interfered somewhat but there was encouraging interest and it is my conviction that we should as soon as possible send one of our strongest men to help in the work in Buenos Aires.

From Buenos Aires I went two hundred miles to the southwest to the Mennonite mission in Pehuajo, with Brother T. K. Hershey in charge. Here I preached twice a day for ten days—once on prophecies and once an evangelistic sermon. Great preparation had been made and the beautiful new church was filled every night with about 200 in attendance. As there are only 71 members there was a good number to try to convert, and fifty-two in all made public profession of conversion. These will be organized in small groups and cared for by the workers in preparation for baptism. One of the encouraging features of the work here is that people of the upper social class are beginning to be converted, although it costs them a struggle, for there is a caste system of wealth in this country which forms a barrier almost as great as the caste system in India.

One day we drove eighty miles over to Tres Lomas where a nice church and parsonage is being erected. The town is only a few years old but already has over 3000 inhabitants, and as there is no priest or Roman church to oppose the truth, the work of the Gospel is going forward very rapidly. It was also my privilege to meet nearly

all the Mennonite workers from their other mission stations. To some of them I am distantly related. Altogether my visit was very pleasant and profitable and I returned to our work in Rio Cuarto with new enthusiasm. We are having special meetings this week to prepare a number of candidates for baptism, but it is rather difficult, as I am at the same time fighting an attack of the gripe.

A New Word for "Christian"

By Donald A. Lowrie, Y. M. C. A. Student Secretary at Prague

A new word has appeared in the languages of Central Europe, a word with a significance which makes some of those who helped introduce it wonder if they can live up to the standard it sets. The long familiar initials of the Young Men's Christian Association have become a word, written simply "Ymca and pronounced "Imka." And flattering as it may be to have the name of your favorite organization thus turned into a household term, there are other sides to the matter.

For instance there is the student group in the Academy of Mines, in a town near Prague. For several years they have chafed under their connection with one of the local youth movements, their chief complaint being that the program of this organization was not distinctly enough Christian. Now the word "Christian" has different meanings in different places. For most people in Central Europe it is synonymous with clericalism and with the various unpopular forms of its expression in the Catholic church.

Calling themselves simply a student Christian movement, the Academy of Mines group felt, would be impractical. How could they find a name for their organization which would indicate its Christian purpose and also avoid the prejudice crusted about the word? The solution of their dilemma was found, and recently some of us went to Pribram and attended the official inauguration of the Student Ymca.

Not the Student Y M C A, but the Student Ymca. As one student leader expressed it: "Everyone knows the Ymca stands for Christianity and a Christian program, but they also know what kind of Christianity that means. We shall not have to spend half our time explaining that we are not Christian, in the sense that we make pilgrimages to the holy mountain." His reference was to a famous shrine in Pribram, visited each year by thousands of peasant pilgrims from all over the Republic.

Later twelve leaders of this student group met for an all-day study of their new situation and the year's program of work. Their discussions gave us pause. Take for example the statements of Marianovic, a junior, and one of two delegates from his school to the International Leaders' Conference held in Bulgaria last spring:

"From now on we have to be a new kind of men. We have to live our principles. We must study what the Ymca expects from every man and carry that out in every phase of our living. One thing we need is for

In my absence the work here was well cared for by Sister Nielsen and Brother Albert of the Plymouth Brethren, who did the preaching. He is cashier of the Provincial Bank but has fifteen years' practice in preaching. The people like him very much and his good wife is also a very good helper in our work. We have to have Brother Hershey and also the Bible Coach with us for our evangelistic campaign in January. Help us with your prayers.

C. F. YODER.

every man to get used to the Bible, to know what it says. We must get rid of the idea that it is a book only for a chosen few. Everyone of us ought to study it and use it in every-day life. The Ymca insists on this for every active member . . . Some people think the Ymca is anti-Catholic. It has no time to be anti anything. We invite every student here, Catholic, Protestant, or Orthodox, to come in and work for something."

Some people at home have been concerned about the eliminating of the periods from Y M C A. What significance could there be in such a title as Ymca? The students have given the answer.

This ought to be suggestive to Christian professors in America. Are we by our lives winning favor for the name "Christian" and filling it with meaning, or are we causing men to turn from it by the emptiness and unguineness of our professions? Do we bring discredit upon the name of Christ?

Some Great Prayers

"O Lord give me souls or take away my soul."—George Whitefield, the famous English Evangelist.

"Here let me burn out for God."—Henry Martyn, missionary, kneeling on India's coral strands.

"Lord, to thee I dedicate myself. O accept of me and let me be thine for ever. Lord, I desire nothing else, I desire nothing more."—David Brainerd, missionary to the North American Indians 1718-1747.

"Give me what thou wilt, and how much thou wilt, and when thou wilt. Set me where thou wilt and deal with me in all things just as thou wilt."—Thomas a Kempis, 1379-1471.

"Use me then, my Savior, for whatever purpose and in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace."—Dwight L. Moody.

"Do thou, my God, do thou, God, stand by me against all the world's wisdom and reason. Oh, do it. Thou must do it. Stand by me, thou true eternal God."—Martin Luther, when called before the Diet of Worms.

"O Lord, send me to the darkest spot on earth."—John Kenneth McKenzie. Prayer as a young missionary candidate.

"Lord, save Fiji, save Fiji. Save these people. O Lord, have mercy upon Fiji; Save Fiji."—John Hunt, missionary to the Fiji Islands, when dying.

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Martinsburg and McKee Churches Give \$2235.00 to Endowment

These two churches are served by one pastor and are about twelve miles apart. The pastor, Brother James S. Cook, an Ashland student, lives at Martinsburg where the parsonage is located.

Martinsburg, Pennsylvania

Th's is a characteristic Pennsylvania town of about 2500, made up of a fine class of people and is about 35 miles from Altoona. The church here is a frame structure and a comfortable parsonage is located next to it. They are considering plans on enlarging and improving the present church building. I found the people here deeply interested in the college and willing to give their aid to the campaign. Two families who have no dependent heirs told me they expected to leave their property to the interests of the church when their earthly work was done AND THIS IS RIGHT. WHY SHOULD CHRISTIANS LEAVE THE SAVINGS OF THEIR LIFE TIME TO THOSE WHO HAVE PLENTY AND WHO HAVE NO INTERESTS IN THE LIFE TIME TO THOSE WHO HAVE PLENTY AND WHO HAVE NO INTERESTS IN THE KINGDOM, TO QUARREL AND FIGHT OVER? "HONOR THE LORD WITH THY SUBSTANCE" IS AS MUCH OF A COMMAND AS TO BE BAPTIZED.

This church has a small membership, but is doing a big work. Brother Cook and his wife are held in high esteem by both churches and they are ardent supporters of

our school and did all they could to help me. The total gift of this church was \$1420.67.

McKee Church

The McKee church is a country church w'th several little hamlets to draw from. They have a good Sunday school and many young people. Unfortunately the church is located off the main highway on a bad road, which is a handicap. Both nights I was here we were rained out, but met most of the members in their homes. This field has a future and our church is doing a real service in the community. Many of the people work in Hollidaysburg and Altoona and some very nice homes are being built in the vicinity, with every indication that more will be erected in the future. This is the home church of Prof. DeLozier and I found people of that name very numerous in this locality. Their total gift was \$815.00.

W. S. BELL.

REPORT FROM UNIONTOWN, PENNSYLVANIA

Hello Brethren! This is Station F. B. C., Uniontown, Pennsylvania, broadcasting through the "Brethren Evangelist." We have been doing some things over here and we thought perhaps the folks over the brotherhood would like to listen in.

A little more than a year ago we lost our pastor, Rev. Belote, who resigned his work here and took charge of the Second Breth-

ren church of Johnstown, Pennsylvania. Things looked mighty blue for the Uniontown church. Our building was in ruins. Our parsonage had been sold and part of the receipts had gone to pay the balance on the improvements placed on the church building which had been completed only a short time before its total destruction. With these conditions facing us and our pastor gone it looked as if what had once been a flourishing Brethren church would pass into history and all that would be left of it a melancholy memory. But we continued our services in the Craig school building, where we had been worshipping for some time. We succeeded in getting Rev. Byers from Louisville, Ohio, to come in on Sunday and preach for us and in November we extended him a call to become our pastor. He accepted the call and moved his family here in December. Needless to say he was handicapped in his work, living almost two miles from the church, or on the other side of the city, and teaching school three days a week, and then to make matters still worse, his faithful wife became ill and was compelled to undergo an operation at the City Hospital. But the Brethren rallied to his support and during the year were enabled by the help of God to do more than we had even hoped for.

The first thing we had to do was to get a parsonage and stop the \$60.00 a month rent which we had been paying and which was getting to be a financial drain upon the church. In July the opportunity came our way and we purchased the Weaver property on the corner of Highland Avenue and Union Street Ext., for \$13,000.00. This was \$5,000.00 less than we had been asked for the same property six months before and we feel that we were fortunate in being able to get the location.

The new site is just one square from the old one and is considered by all who have seen it as being the most beautiful spot in the city. The former pastor, Rev. Belote, has also placed his stamp of approval on same by telling Father at Conference this year, that it was the best thing the church ever did. The property consists of two lots and two houses. It fronts 80 feet on Highland Avenue and 140 feet on Union St. Ext. Both streets are paved and all improvements are in. It is open from front, side and rear. The house fronting on Highland Avenue is large and is being used for a parsonage. It has every convenience and is finished in solid oak. The one on the rear is a four room house facing on Union Street, and rents for \$20.00 per month.

Our finance is not in the shape we would like it to be in, but with what we have paid and what is in the bank today along with the old church lot will leave only about two or perhaps three thousand dollars to be raised in the next two or three years. While we hope to do this, yet it is not compulsory, so we are at that, on easy street, so to speak. As stated before, we are nicely located in the Craig school building. But it is not a church and we do not hope to stay there. With the pledges we already have and what we receive in gifts, etc., in the meantime, we hope to be able to begin work on our new building by the spring of 1928. We received promise of another nice pledge this week from some of our Mt. Pleasant Brethren. We are hoping and praying that we may succeed, and as the women say: "Prayer releases power" and they know, and



they are helping to put this "over the top."

The last quarter has been most marked in the way of increase. Every auxiliary of the church has shown an increase in numbers and in spirit. The Christian Endeavor is pushing on with renewed interest and are planning on bringing back from the conventions some of the county Banners. They are working hard on all their goals and if they don't succeed it won't be because the President, Mr. Umbel, is not on the job. The Superintendent of the Quiet Hour, Mr. Solomon, informed us at the last meeting that he had about 95 per cent of the members signed up and that he would have the rest before we get together again.

A large delegation of the W. M. S. greeted our National Secretary, Miss Leedy, at the meeting on last week. Twenty-seven were present, there were five visitors. Miss Leedy expressed herself as being "delighted" at the splendid Society and at the work they have done, and last but not least, their program for the year just ahead.

As to the Sunday school, every department has increased and reported new members in the last month including the Cradle Roll and Home Departments. Every class has increased from the beginners to the grandfathers and grandmothers. This fact was brought to view at the board meeting Monday evening. Both Sundays in this month show an attendance above the total enrollment, and last Sunday the attendance exceeded the total enrollment by 25 percent. There were thirty-seven visitors present and the happy thought about this is that by next Sunday these, or most of them at least, will become members of the Sunday school. Last Sunday was the high water mark of our Sunday school sessions and tied our "Rally Day" attendance.

The same spirit is also manifest in the church. The first Sunday in this month our pastor spoke at the County Home. A fine delegation of the Brethren united with them in the service and needless to say the small chapel was filled to its capacity. Our church is also being recognized among the other churches of the city, this is proven by the fact that our pastor's sermon on the same Sunday morning was published in the "Morning Herald" and also the afternoon edition of the "Genius" on Monday.

The spiritual interest in the church is also increasing. This is evidenced by the fact that without any apparent evangelistic effort we have received into membership in the last month sixteen members. These came in during our regular church services and the three evenings we had service prior to our Communion on last Sunday evening. Our pastor also informs me that he has several more to receive baptism in the near future which will put it over the twenty mark.

Our Pre-Communion services were conducted on Wednesday, Thursday and Friday evenings. Rev. Koontz of Masontown, spoke on Thursday evening, and Rev. Benshoff of Berlin, was the speaker on Friday evening.

In addition to the above mentioned as uniting with the church, we have also a family which moved here from Windber. While these folks are not of our faith exactly, they have united with us as associate members at present. They are also tithers and have volunteered to divide their tithe and give half back home and half to our local work. Thank God for these good folks.

On last Sunday morning we had the largest audience we have had at any time. The school auditorium was comfortably filled. The sermon of the morning was on the Trip-

le Ordinance of our Communion service and needless to say, our pastor defended the faith "Once delivered to the saints" in a worthy manner. In the evening we had our communion service and this also exceeded our expectations, for which we wish to praise God.

At the last business meeting of the church, our pastor was unanimously called for another year and is already planning his program for the year's work which we hope will be a good one.

As the prophet of old has said: "The people have a mind to work," and as a result we are moving forward. Pray for the Uniontown work that it may continue to grow in the name of Jesus and that our visions and dreams of a new, bigger and better Uniontown church may soon be realized.

CHAS. THOMPSON, Clerk.

FOSTORIA, OHIO

After four years of patient and strenuous effort we closed our work with the Brethren church of Columbus, Ohio, on the Sunday preceding our General Conference. As we review our labors now we realize that mistakes were made, but God was with us and blessed our efforts and we rejoice in the thought that we labored not in vain. Many souls were born into the Kingdom during those four years and the church was edified through our feeble administration. Much we would like to have accomplished that we seemed unable to accomplish, but by the help of the Lord we achieved some things that were worth while and for which we praise his name. Our work was brought to a very pleasing and joyful close by a goodly attendance at the closing services and the addition of five to the church. Rev. R. E. Gotchall, his wife and two daughters came by letter from the Church of the Brethren. They had located in Columbus, having come from Indiana, and there being no church of their denomination in Columbus, they decided to place their membership with the Brethren. Another, a girl from our Sunday school, publicly accepted Christ in the closing service and I baptized her and received her into the church early Monday morning before leaving for Conference. This gave a fine climax to our work in Columbus, for which we thank God. Brother Gotschall and his family were heartily welcomed in the church and found an immediate opportunity to use their gifts for the glory of God. Upon the request of the church and the Ohio Mission Board Brother Gotschall carried forward the preaching services so that there was not the least break, which service he is very capable of doing. He is an interesting and forceful preacher and has a very pleasing personality. I consider him a very valuable addition to the ministerial force of the Brethren church. He has had several years of experience and has been very successful both as a pastor and as an evangelist. I feel sure that if the Columbus Brethren will cooperate with him he will be able, by God's help, to lead them forward to splendid achievements in the Lord. I am glad to turn the work over to such a worthy successor and pray God's richest blessings upon the church and its pastor in Columbus.

After the General Conference we took up our work in Fostoria where we had been called by the small group of Brethren in this place. Ever since the successful revival effort in which I was engaged with these people last February, when fifteen souls were converted and added to the church, they had urged me to take pastoral charge of the work. At first this seemed impossible,

for the membership is small and very weak financially, so that they are unable to give adequate support to a pastor, but they kept praying and urging and God kept leading and directing until he clearly revealed that it was his will that I should respond to the call trusting him to carry us through. So, I submitted, and so, we are here. Some, perhaps, who do not understand, will say that I am a fool, but I am willing to be called a fool for Christ's sake. The Mission Board has graciously consented to postpone indefinitely the sale of the property and give us a chance. We have courageously launched out upon a "no debt" policy. God has very clearly manifested his presence with us and his favor upon us. Although we have attempted no special revival effort as yet, four souls have been converted. One was a young man upon his deathbed, who was too feeble to be baptized, but who gave the very clearest evidence of conversion. The other three have been baptized and received into the church. Others seem almost ready to heed the call of God. The attendance at our services is not large, but gradually the interest is increasing and confidence is being renewed and we are hopeful that much good may soon be accomplished. We are not boasting of what we have done nor of what we expect to do, but simply doing with our might what our hands find to do and rejoicing in the Lord when he crowns our efforts with success.

Soon after we were located in our new home, quite a number of these good and faithful brethren and sisters assembled themselves in our home one evening to demonstrate their appreciation of our coming among them and to extend to us a hearty welcome. Together with their good cheer and many expressions of appreciation they brought with them gifts of good things to eat which helped to supply our physical needs for some time. For these practical tokens of appreciation and good will and the friendliness and brotherly love that prompted the same we were truly grateful and hope to be always worthy. It is a joy to serve where your efforts are appreciated.

This is in some respects a hard field. Of one thing I am quite certain, that no fellow minister is casting envious glances toward me now. But every field has its hardships, if not in one way, then in another. The devil will not have it otherwise if he can help it. We know that many are wondering and waiting to see what will happen in Fostoria. We urge that doubts be dispelled as far as possible and that earnest prayer be offered everywhere for this work of the Lord.

H. M. OBERHOLTZER,
325 Liberty Street.

KRYPTON, KENTUCKY

Since last writing you we have had several little seasons of refreshing incidents, if they may be so simply named.

The one thing which certainly was not an "incident" was a baptismal scene, a scene not as common as in Apostolic days, for indeed people are not crying out these days, "What must I do to be saved?" We do not baptize until at least some tarrying and instruction has been given, so that in this particular instance we felt that the applicants were not entering into a covenant of which they knew nothing. One was a produce of our school, who might not otherwise have been reached. The other was a Sunday school girl.

In October we had the pleasure of presenting the work personally to Brother Freeman Ankrum, a member of the Home

Board who paid his first visit to this section of the brotherhood. As voiced in his article, he found that this field could not be understood adequately except by personal observation and experience.

Brother and Sister M. D. Early, new workers at Riverside, paid us their first visit November 7, the occasion of our fall love feast: Brother Early brought us the Sunday morning message, accompanied the writer afoot to Napfor and return in the P. M., and assisted in the evening services, after which, by an extremely swift movement of the lower extremities and holding of an L. & N. "night express" for a fraction of a moment, they made their return trip, reaching home about 10 P. M., in order to take care of their work on Monday morning. Few will appreciate what this trip means after night in bad weather.

The last bit of refreshing (and it was a real refreshing) was the presence of Brother Sickie. Having no electricity here in Krypton, he could give only his lecture the first night, but the second night we (including several of the Krypton folks) went to Napfor where, in the show house (where Sunday school is held each Sunday), his pictures were shown to a large and appreciative audience. Brother Sickie had the pleasurable experience of riding a jolting, swaying, noisy, halting mine motor a part of this distance.

One matter which we had aimed to mention in our last letter, but which was overlooked, was a trip our Krypton and Napfor Endeavorers made to Wootons Creek, about 20 miles from here—10 miles railroad and 10 miles wagon road (so-called) over two mountains. Now, away over these rocks and rills, so far from lines of communication is a mission work, a community center, with splend'd community house, hospital and other buildings, which makes the eyes smart, considering all things. It is one of the many dozen enterprises of the Presbyterian church. The occasion of our presence was a district Christian Endeavor Convention, and despite the out-of-the-way place, an excellent representation was gathered together from the several mountain counties affected.

This calls to our attention the subject often suggested: How does the Brethren efforts compare with those of our friends of the Presbyterian faith, upon a pro rata basis? In their year book, on a map, showing all their "Southern Mountaineer" work, there are shown over 200 centers of work. One hundred and ninety-two workers are named, but it is evident this does not include all who are on the field under Presbyterian support, for we know of some workers whose names, for some reason, do not appear in this booklet. Their membership will run, in round figures, about eighty times greater than ours, and taking all things into consideration we are undertaking no greater efforts than they. Furthermore, this denomination is doing an extensive work amongst the foreigners in America, the American Indian, the Negro in America, lumber camps, Mormons, besides an enormous foreign mission program.

May we not become fearful that we do more than our share, but rather take the attitude which we desire to see in our domestic hired servants—to want to do a little more than is actually required of us.

In closing, will say the school work at this place is growing nicely, and some of the long-time closed mines are opening, all of which is an encouraging feature. We are also glad to report that the brotherhood is

showing excellent interest in this its child, by various tokens in divers manners, from many points of the compass. But, above everything else, Brethren, pray for us that we might faithfully hold up the risen Redeemer, the only hope of the lost.

FRED V. KINZIE.

The way of peace is the way of truth. Truthfulness is even more important than peacefulness. Indeed, lying is the mother of violence. A truthful man cannot long remain violent. He will perceive in the course of his search that there is no need to be violent, and he will further discover that so long as there is the slightest trace of violence in him he will fail to find the truth.—Mahatmi Gandhi.

GLOVER GAP, WEST VIRGINIA

Once more back to Glover Gap with my dear friend the Brethren Evangelist making its first visit, and I have read it through.

This round trip across the continent was the most wonderful trip of my life and every day there was something to praise the Lord for and everywhere in the house of mourning I could still praise him that I was permitted to be there and with my presence comfort the bereaved.

One strong impression I got with a surprise was the universal expectation of the immediate coming of our Lord among the Christians of California, more than here in the East. At Long Beach it seemed every one was on eager suspense as the days come and he does not appear. The great crowds that come to hear Brother Bauman,

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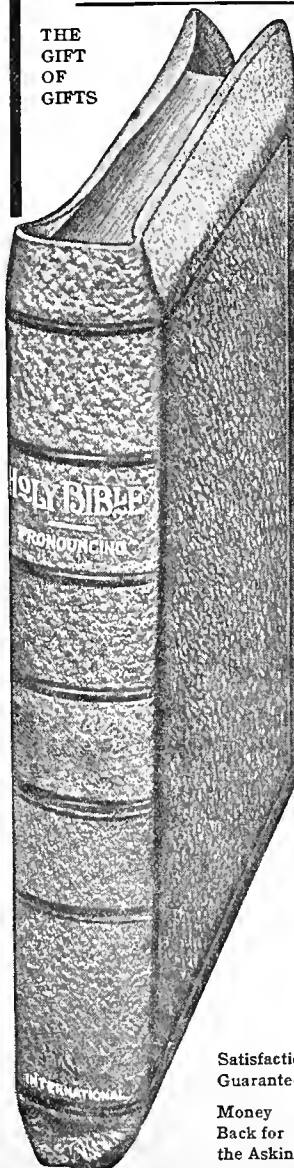
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and of Ār'pad? where are the gods of Sēph-ar-vā'im, Hē'nā, and I'vāh? have they delivered Sā-mā'ri-ā out of mine hand?

35 Who are they among all the gods of the countries, that have delivered

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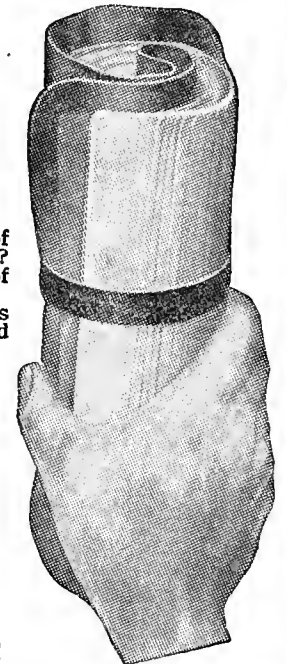
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show how interested people are in that, to some, an unknown theme.

Along with all our joys and happiness come disappointments and one of these was missing Brother Nielsen whom I had known for more than 40 years, yet hoped to meet him.

I spent one Sunday in Bakersfield and was attracted to a tabernacle with this sign, "The Whole Gospel Tabernacle," so I went in and enjoyed it to the limit during the study period. In the absence of the regular teacher I taught the class which I found larger than many congregations back here. In this tabernacle was discussion, praise, prayer, tongues, anointing, preaching, teaching, etc., etc.

If any one in the brotherhood doubts the substantial status of the Woman's Christian Temperance Union, it would pay them to attend a National Convention once and be forever convinced of its great strength and powerful speakers.

How good once more to read the Evangelist and I believe firmly if we could find some way to get Brethren to read their own church literature we would forever solve the problem of losing our members. One is appalled at the number of Brethren scattered among other denominations and yet in some places the name Brethren is as strange as sinergophobia.

I am thankful and praying for the greatest Thank Offering.

MARY A. SNYDER.

ROANOKE, VIRGINIA

We are tardy with the report from Roanoke, Virginia, but not because there isn't anything worthy of being reported. Since our last report every organization connected with the church as well as the church itself has made some progressive steps, some of which we expect to be far-reaching. At the present time every organization seems to be intensely interested in our Building Fund.

Despite the fact that a faithful few bear the financial burdens, and the pastor is being paid more than ever before in the history of the church, every worthy cause has received a liberal response from Roanoke. Since the last report a number of repairs have been made on the parsonage and church, both buildings have been painted on the outside and all woodwork in the church has been shellacked or varnished.

In recent weeks we have had in our pulpit Dr. E. A. Rowsey of Toledo; Mrs. Hortense Ropp, well known lecturer; Brother Clarence Sickel, our returned missionary; The Billy Sunday Men's Club of Roanoke; and Brother A. L. Lynn of Pittsburgh. We appreciate the inspiration these friends brought. Brother Lynn in addition to filling the pulpit on a Sunday, made a personal sacrifice and cut short a visit with his parents in order to bring a revival preparatory sermon during the week preceding our fall revival.

Our fall revival was conducted for three weeks in October under the leadership of Brother B. F. Owen, pastor of Williamstown and Glenford, Ohio. As Song Director we had Rev. I. M. Ellis, Director of the Glee Club at Roanoke College. Much preparatory work was done preceding the meeting and the workers were anticipating a great revival. We had heard some good things about Owen, but his oratory and fearlessness went beyond our fondest expectations. Hardly had the first service closed before many were enthusiastically predicting the greatest revival in the history of Roanoke. Brother Owen was fearless in voicing his

convictions and in pointing out and condemning sin. In addition to the regular services of the campaign he spoke at a number of noon-day shop meetings. He was tireless in visitation upon inactive members and non-church persons. He seemed happiest when on the go all the time. A man of less physical vigor would have broken down long before the end of the meeting.

From the viewpoint of visible results the meetings might not be classed as a big success. But the success of this meeting cannot be judged by visible results. The meetings were a success if for no other reason than that they put lasting enthusiasm, inspiration and encouragement into the hearts of the membership here. The visible results of the meeting were many reconsecrations and two confessions, one of whom has been received into the church by baptism. This makes a total of six received into the church since our last report. Two other persons baptized a few years ago but never enrolled as members have been enrolled thus making a total gain in membership of eight since our last report.

Recently the writer visited and tried to encourage the churches at Buena Vista, Garden City and Mt. Airy, North Carolina. Have also visited Radford, Virginia, in the interest of the mission board.

The Roanoke work has some discouraging features about it, but I firmly believe there is a large future ahead of the Brethren here. We are hoping, and praying and planning for that future. As I wrote in the beginning of my first year here, I will write again in the early part of my second year: "The greatest need of the church here is a new building." Personally I do not believe that the church here can expect to do really effective work until we have a new plant. Many of our members are getting a vision of what the Lord would have them do in this regard and I hope to have a more defi-

nite report of a building program when I write again. We ask for the prayers of the brotherhood in behalf of the work here.

HERBERT H. ROWSEY.

1017 Gilmer Ave., N. W.

Plans for Committees

(Continued from page 11)

changed; the other side does the posing. Have simple games and, of course, refreshments, besides the cake.

A Wheelright Contest; For Lookout Committees

A wheelright is a man that makes wheels. In this contest the society is divided into two sides, and each side is expected to make a wheel. In this way: Get two large sheets of paper, one sheet for each side. On each sheet draw a large circle to represent the rim of a wheel. Now draw in the hub in the center, and outline the spokes. Have more spokes than there are Juniors on the side. In the meeting, when a Junior is present, his name is written or printed on one of the spokes. If he is absent one night, one letter of his name is erased. If he is present the next night, or another night, the erased letter is replaced. When a Junior brings a visitor, the visitor's name is also written on one of the empty spokes. (If the society is large, and there is not room on the chart for enough spokes to go around, a separate chart for each side may be used for visitors). Ten points are counted for every spoke with a member's name on it. Twenty points are counted for every spoke with a visitor's name on it. Five points are deducted for every erased letter. Five points are deducted for every letter erased from a visitor's name, too. This contest will stimulate attendance, both of members and visitors; and, if desired, the losing side may give a social to the winners.

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DECEMBER 8,
1926

The BRETHREN EVANGELIST

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EDITORIAL

The Motive and Manner of Giving

Regardless of the church calendar, Christmas time is the giving time. We are wont to offer special inducements to giving and to urge special types and kinds of giving, but before the "White Gift" phrase was ever invented and before the National Sunday School Association ever dreamed of offerings and goals, Christmas time was the time of all the year for giving. Everybody likes to be generous at Christmas time and he who is not, is ashamed of himself. Generosity is the atmosphere of the season and it is impossible to get through it without breathing it to some extent.

Now while the giving spirit is so universal at the Christmas season, yet people differ vastly in the manner and motive of their giving. Some giving is inspired by pride, some by the hope of gain, some by a sense of duty and some by love. Some giving is done reluctantly, some measuredly, some gladly, some freely and generously. And among discerning people, the value of the gift is largely determined by the motive and manner of the giving, which are usually betrayed by some incident or expression connected therewith. How much more then ought we to be sure that God values our gifts according to why and how we give, and that we cannot conceal from him the motive or manner.

There are doubtless many acceptable motives for giving to God. We would not presume to name them all or to stand in God's stead to evaluate them comparatively. But we cannot think of anything that would inspire nobler and more sacrificial giving than the remembrance of what the Almighty Father has done for humankind. It is such contemplation that fills the heart with gratitude, that kindles the flame of love and moves the hand to give and to serve. Nothing pulls so strongly on the heart-strings as love. Paul recognized this and made effective appeal to the motive of love, the love of Christ toward us and his incomparable sacrifice in our behalf, when encouraging the Corinthian church in giving. He counted on that appeal to bring an acceptable offering, and it did.

He first spoke of the lesser gifts and then mentioned God's supreme Gift, and he knew that in the face of such abounding love unworthy motives could not stand. There could be no selfish or stinted giving on the part of God's people if they would dwell long and reverently on the immeasurable loving kindness of him who is the Author of all life and the Giver of all good that we enjoy. Some one has said, "He made the whole world on a plan of cheerful and bountiful giving. The sun pours out the light without res-

ervation. The moon receives a generous portion and turns it all back again. The rivers pour their floods into the sea, only to be drawn up by the sun and poured out upon the earth again. The extravagant growth of vegetation in past ages was buried in the earth to be turned out to us in coal. The clay and the charcoal of the past have become the diamonds and precious stones of the present." Another has said, "There is nothing in this world but lives by giving except a covetous man, and such a man is a piece of grit in the machinery." There is too much grit in the church machinery for smooth running and rapid progress.

A certain church had urgent need of a new house of worship and the people met to pray that God would somehow open the way for the realizing of their desires. In that group of suppliants there were three men of wealth, any one of whom could have built the new church alone without feeling a strain. Those men never offered to help God answer their prayers, and they never got their new church, for God never does for men what they can do for themselves, nor does such penuriousness ever receive the divine blessing. Heaven is not pleased with the covetous heart, nor with the gift that comes grudgingly.

But if love is stirred within the heart by a consideration of the goodness of God as seen in nature and life, it is made to flame forth into its purest and keenest expression when we contemplate his "unspeakable gift" in the person of his only begotten Son. Language fails us when we attempt to tell of the value of that wonderful Gift, of all that it means to us, or to express the depth of the love and the purity of the divine sympathy that inspired it. That is why it is called "the unspeakable gift." Plutarch tells of an ancient king who made a gift of a large sum of money to one of his friends. He was taken to task for his liberality, whereupon he exclaimed in astonishment, "What! would you not have me be liberal? Let the world know that when the king gives, he gives generously, like a king." Then he proceeded to make a second gift to the same party of equal value. God's gift in the person of his Son is such as to amaze us; and yet when we stop to think who it is that is making the gift, why should we be so astonished? A missionary to Jamaica preached on the love of God. After the service he asked an old black woman what she thought of the wonderful love of God. "Think, massa!" she replied, "me think it is just like him." Sir Walter Raleigh once said that if all the pictures and descriptions of a merciless prince were lost to the world, they might all be painted and restored out of the life of Henry VIII. On the other hand the Jews had such a high opinion of Esdras, that if mercy, love and knowledge had put out their candle, at his brain they might light it again. But far greater than Esdras is the Lord Jesus Christ. "He brought love, he bought love, he exercised love, he bequeathed love, he died in love, he was all love." And love as we see it in him is such an "unspeakable gift" that we cannot contemplate it without being moved to the depths of our souls with loving devotion that is beyond words and will not halt at unmeasured gifts of self, service and substance in his name.

It is such a reverent consideration of the remarkable goodness of God, and especially his supreme Gift, that we need most of all, as we face the challenge to make an offering fit to honor the King of kings on this, his birthday. Such an operation of the mind and heart will absolutely preclude giving grudgingly or of necessity, but will move to generous and cheerful giving, such as delights the heart of God. The goodness and mercy of God not only "leadeth thee to repentance", but also to love and gratitude. Contemplate it and it will move the heart to worship and the hand to giving that will produce the keenest and purest joy.

"If Salt Have Lost Its Savor"

There is a group of denominations known as "plain people", to which the Brethren church historically belongs. We have a special feeling of friendship and concern for the churches of this group, not only because of our relationship thereto, but also because we believe the world still needs their influence and message. If ever there was a time when humility of life, plainness and respectability of dress, separation from worldliness of many kinds and loyal adherence to the teachings of the Word of God were needed, that time is now. But it seems that the salt of Gospel simplicity as represented by these church groups has largely lost or is rapidly losing its savor. "Sweeping our own dooryard first," let us frankly

confess that we have lost all semblance of "plainness" and our witness to this virtue has been nollied in practically all particulars. The places where this is not true are the exceptions. Others of the progressive groups of the "plain people" are following hard after us, and possibly some have outrun us.

On the other hand, there are certain of the sects and settlements belonging to this group of churches which have been steadily veering to the other extreme, that of fanaticism and utter aloofness from the modern world. They having forfeited their leadership of the simple life ideal, lost their influence by refusing to keep pace with progress and education, and made themselves ridiculous by their tenacious adherence to trivialities of garb and custom. Having eyes only for the "order" and other outward marks of plainness, they are blind to the day of their opportunity and unaware of the larger meaning and responsibility of their mission and message. Having ears only for the traditions of their elders, they have been deaf to the voice of God calling them to the service of the sinful, suffering world. Crime prevention, world evangelism and the promotion of peace are no problems of theirs; they prefer such questions as Whether the coat should be fastened with buttons or with hooks and eyes. They are not interested in religious education in the true sense of the word, in problems of health, child labor, or in public schools, but they are interested in such problems as whether a member may drive an automobile, have brass mounted harness, or wear a collar and tie. They are troubled more about the frills of life than about problems of vital godliness. With such an aversion of interest in the practical affairs of life, it is not surprising that they are a disappearing people, driven here and there in quest of an asylum for their antiquated notions and customs.

A vanguard of 10,000 of these people who were compelled to leave their Southern Manitoba farms because of their failure to obey the compulsory school law, started recently on their long journey to farms in Paraguay and Mexico. One party used thirteen freight cars and three passenger coaches. Three hundred and fifty members of the sect left for New York, where they will board ship, en route to their new homes in South America. Others are selling their farms and getting ready to leave as soon as they can. This sect insists on teaching their children themselves. Many of them cannot read or write English. Many heads of families have paid fines and others have gone to jail, but they refuse to obey the law and as a result are moving to other lands.

If the salt of the gospel of the simple life have lost its savor, wherewith shall it be salted? Are we content to wholly lose this note of our message? Or may it be that we shall yet realize that we have come to the kingdom for such a time as this?

A New Financial Scheme

One of the difficulties in church finance is to get people to give to certain of our religious institutions in amounts large enough to meet the exacting demands of the times. Church members have been appealed to to invest in annuity bonds and to make bequests and wills in the interest of colleges, missionary societies and publishing houses, but they have not responded very freely. It may be due partly to a lack of expert effort and method. That seems to be the view of the Equitable Life Assurance Society, which is planning to make the week of December 13-18 of this year "Bequest Week," during which time its agents are to specialize in promoting gifts through life insurance trust for educational, missionary, religious and philanthropic organizations connected with the church. The plan is to be carried out in cooperation with the Federal Council of Churches, through its committee on Financial and Fiduciary Matters.

Mr. E. A. Woods, of Pittsburgh, representing the Equitable Company, devoted one day about a year ago to this purpose, calling it "Bequest Day." On that day, 335 of his representatives interviewed 1,370 prospects in the interest of 545 charitable organizations and secured 57 applications for policies totaling \$169,500, designating religious or charitable or educational organizations as beneficiaries.

From the point of view of religious organizations, this experiment means effective advertising, publicity and education, and has a value far in excess of the number of policies written. It affords an opportunity to inform insurance underwriters about the needs of religious agencies for support and to secure cooperation in directing the attention of great numbers of people to worthy causes.

EDITORIAL REVIEW

Dr. Florence N. Gribble informs us that she and Marguerite are settled in France and both in school. She also relays some interesting news items from the workers in Africa.

Christian Endeavorers, turn to page 11, where you will find a message from the Intermediate Superintendent, Mr. W. O. Nish, and another from the Booster Committee, of which Rev. F. C. Vanator is chairman.

Dr. W. S. Bell reports for the Bedford county circuit in Pennsylvania, where Brother W. S. Crick is the energetic pastor. The total amount of the three churches—New Enterprise, Yellow Creek and Raystown—to the Endowment Campaign Fund is \$1,171.41, making a grand total of \$81,477.47.

Miss Mary L. Emmert writes an interesting letter from our African mission at Yaloke where she has been conducting a school since June 7, having twenty pupils enrolled after the sifting process had done its work, ranging in age from 7 to 15. This school work promises to have a far-reaching effect on the native population.

From Grafton, West Virginia, comes a report of an enthusiastic campaign of evangelism conducted by Brother Thomas F. Howell of Highland, Pennsylvania, resulting in confessions by the unsaved and the stirring of the membership to greater devotion. Brother Howell's services were highly appreciated.

We call the attention of the Ohio pastors to the Eighth Annual Pastors' Convention to be held at Columbus, January 24-27, 1927. Dr. S. Parks Cadman and other noted men will speak, and such topics as the following will be discussed by the speakers and by the pastors in attendance. The subjects are: Evangelism, Religious Education, The Church and Youth, International Good Will and Moral Welfare. The registration fee is \$2.00.

There are a number of churches which find it suitable to hold Watch Night meetings on the last of December. It is a splendid custom and affords many possibilities of arrangement and helpfulness. We urge all who find it possible, either churches or Christian Endeavor societies, to plan for such a meeting. It is a good way to begin the New Year. Decide upon some theme which shall be the burden of prayer, for example, pray for a revival, but allow opportunity for any one to make request for prayer.

Brother F. C. Vanator of Canton, Ohio, tells us of the campaign he conducted at Gratis, in conjunction with the pastor, Brother O. C. Starn. Ten souls were added to the church as a result of this meeting. The evangelist credits the pastor with having the field in readiness for the reaping when he arrived. Such preparation is, as he suggests, an important fact in nearly every successful campaign.

Brother Claud Studebaker shows himself to be one of the very busy pastors of the brotherhood, being a leader in the local community interests. The Sunday school is making commendable progress. The Harvest Homecoming was a unique and very successful feature with an offering of \$700.00. Three revivals were conducted by the pastor, one in his own church at Leon, Iowa, resulting in additions to the church, and another campaign was conducted at Hamlin, Kansas, which is without a pastor.

Brother Harold D. Fry, pastor at Oakville, Indiana, writes an interesting letter and we hope he will so favor us more often. He is doing some real building in his congregation in way of developing the prayer life and training for service. Such work is destined to have a far-reaching influence on the efficiency and strength of the church. The annual rabbit hunt and supper was a great success.

Dr. W. H. Beachler sends us his first communication as pastor of the First Brethren church of Dayton, Ohio, where he has been in charge since leaving his South Bend, Indiana pastorate in July. He has been hard at work and has gotten the Dayton situation pretty well in hand already which indicates what everyone was ready to believe that though the field is big, it is not too big for the man. Something special has been doing practically all the time, which is the way of this great church and also the way of Brother Beachler's pastorates.

GENERAL ARTICLES

The White Gift and Christian Education

By Dr. Edwin E. Jacobs, President Ashland College

As the time of year approaches when the churches celebrate the coming of Jesus into the world, our minds naturally turn towards the bestowal of gifts. One can not contemplate this Supreme Gift to men without a feeling of altruism and generosity. This Gift was so free, so unmerited, and yet so necessary that it compels admiration and response.

Outside of the general giving of the White Gift offering, my mind turns at once to the part the College and Seminary at Ashland have had in it for a period of years. We have made the plea here for years that we are especially worthy of remembrance because we are striving to promulgate the teachings and spirit of Jesus through the process of education. That may be an old plea but so long as the forces of evil or even of indifference are alive, we shall still have our cause to fight.

And the forces of opposition are still alive and active, and in the field of education. Those who are in a position to know feel keenly the general tendency to separate education and Christianity. It is everywhere abroad. Within the past three months it has been my duty to approach certain sources for money for a Christian college and I found that in certain cases the religious appeal was not only not effective but wholly unwelcome. Perhaps one would not want to say that the forces I have in mind are hostile, but certainly indifferent.

For instance, there is a general tendency for the various states to set up their own machinery for the training of their own teachers. That means that the high school teachers and the grade teachers will not have come into contact with the Christian college as so many of them now do. Without saying a single word against the technical efficiency of these state training schools, yet one might be allowed to observe that they by no means stress in any very effective way, the teachings of Jesus.

It seems to me that nothing could possibly be of more importance than that our education, the very foundation of our national life, should be kept in close accord with Christianity at its best. At present there is no other way to make this contact than through the Christian college. It seems to me that there would be a very distinct loss entailed, not only upon the churches, but upon the nation as a whole, if this trend should finally bring us to any real lessening of the influence of Christianity in the field of public education.

The first aim of the general courses in teacher training is to make for correct technique. That is what they are set up for and that is the ideal towards which they work but those who are anxious for the genuine welfare of America know that more is involved. Character, altruism, social solicitude, righteous living, personal purity and honesty, and all that might be included in the word Christian, should some way or other be woven into the educational fabric. How this can be done when the agencies of the church are shut out from having any effective part in the program of education, is hard to see.

Ashland has always stood for just this thing,—educa-

tion with the major emphasis upon its Christian elements. The claims not only of Ashland but of every college which seeks to stress these elements, are just claims,—claims for sympathy and support. If the denominational colleges were taken out of the field of higher education, the nation as a whole would suffer a distinct loss and anything which the churches can do to foster and further these schools, is effort well spent. I do not make a plea for our own college on the grounds of education only as so much college training but on the grounds of its Christian influence.

No one but those closely connected with such a school as ours, can possibly know the forces which are brought to bear upon us by agencies which have small or no regard at all for the advance of Christian education. Some of these forces eliminate from such high places of authority that they can not be ignored. The Protestant churches of America ought to look well to strengthening their colleges and to keeping them above scholastic reproach. This can not be done by half-hearted and indifferent response but by a loving and intelligent interest.

At least two serious problems are facing the church colleges. First is that relating to their scientific and moral teaching and the other to their finances. The first problem is one that can only be settled by sound scholarship controlled by Christianity. Philosophies of life and of the world untouched by Christianity are now abroad and are dangerous. It is surely the duty of the church college to set these right. As Christianity is now understood, and with all the forces at our command in the way of archaeology, science, and history, we are at once in a commanding position,—but only if we make sensible use of these forces. The Christian scholar has nothing to be ashamed of, nor

anything to hide,—thanks to a better understanding. But the second problem, viz., that relating to the proper financing of such schools can not be solved by words. It takes one thing and one thing only and that is money. We may fret, say it is unjust, we may point out that our teachers do not demand large salaries, we may say anything we want to yet there is only one solution to the problem and that is sufficient money to make the institutions financially secure.

A just portion of the White Gift goes to that very purpose. It could not be better spent for it works for the church in a double way,—in education and Christianity.

Ashland, Ohio.



PROF. J. A. GARBER

Head of the Dept. of Religious Education in Ashland College

A Great Opportunity

By O. C. Starn

As we are approaching, again, the Christmas season the welcome call will come to our Sunday schools for a White Gift offering. This appeal comes with perennial freshness. As a basis for our thinking and acting let us recall God's great "White Gift" to the world which has made millions happy. In an unselfish way he gave THE

BEST he had and certainly we will want to give a PORTION of what God has given us to help make others happy in Christ.

The White Gift offering is used for one purpose—to promote the work of the Kingdom. As Christian people, who dare refuse to support such a work? This main stream is made up of three channels: the support of the Department of Religious Education at Ashland College; promotion of missions in Kentucky; the National Sunday School Association which promotes religious educational agencies in the local churches.

No one can evaluate the fine work that is being done at Ashland College by the Department of Religious Education. Our College would not engage in any training that was not valuable. Many young men and women who go out from college are fully equipped to enter into the great field of Religious Education because of the fine training received in this particular department. They are trained in methods of teaching the importance of which dare not be minimized a single iota in comparison with the emphasis and demands laid upon methods of teaching in the public schools. They are also trained in material to teach the Word of God. They receive a specific knowledge of the field of Religious Education such as the Daily Vacation Bible School, the Church School and the Week Day School of Religion. Think of what fine results are being attained in your local communities by these different agencies.

The promotion of missions in Kentucky merits our support. It is a needy field. Many of us are acquainted with the consecrated workers in Kentucky and their work. Think of the fine use to which our money can be put if more workers like Hattie Cope Sheldon can be discovered. Quite likely there are such in Kentucky if the opportunity for development can be extended. I believe all the present workers in Kentucky will join the rest of us in saying that we hope to see still greater work promoted there. This can only be done by each one lending their support.

Practically all churches in the brotherhood have tasted of the good work being done by our National Sunday School Association. Each Sunday school can evaluate the help they have received from the different field secretaries of the past. No doubt you will want it continued. Think also of the effort of the Association to promote leadership in the Sunday schools through Teacher Training, setting of goals special young people's workers, etc. We are only beginning to take hold upon the latter but by your support it will become one of our great fields.

Children, young people and adults, this is your opportunity to become "Workers together with Christ." Let us boost the White Gift offering.

Gratis, Ohio.



G. E. DRUSHAL

Founder of our Thriving Mission at Lost Creek, which is generously supported by White Gifts

Growing Plants Have Growing Needs

By G. E. Drushal,

A bit over twenty-one years ago, under the hand of the Lord the work of the Brethren church was begun at Lost Creek, Kentucky. That God led in the setting of the plant, there was and never has been any doubt. From the first those who have labored here have tried to let the Lord have his way in their lives; have tried to only follow his leading, and by that leading have come to the conditions and circumstances now prevailing. During this time, mistakes of course have been made. But in the main there now abides the deep undercurrent of belief and certainty, that somehow, in some way, "God has been within the shadow keeping watch above his own."

Every normal plant must bear some fruit, else the excuse for its cumbering the ground would not avail. There is no place in the economy of God, or man, for stalemate life. There must be a moving on, a growth, or else death is the inevitable result sure to follow. But if the plant bears some fruit, the caretaker of the same is encouraged in the continuing of its upkeep.

May we now look at this plant, the planting of the Lord, and see if there be any fruit. If none, then certainly no wasting of energy. But if fruit, the only thing to do, carry on. But in making this superficial inventory we must remember that man has no way of accurately measuring spiritual values. "Spiritual things are spiritually discerned. But what of the fruit?"

As we look about we first see the name of Hattie Cope Sheldon, who gave her life for the benighted of Africa. We see many souls as white as yours or mine, though in black skinned bodies, rising up and calling her blessed, for having been the instrument in God's hand in leading them out of the hideous darkness of heathendom into the glorious and blessed light of salvation in Christ Jesus. Again we see three preachers, two of them giving their entire time to Christian service. We see many school teachers who received the most of their training at Riverside. We see homes transformed by the power of the Gospel, and souls many of them who have entered into glory actually and potentially, and we see a community transformed by the power of the Gospel, so that the things it once loved now it hates. Other fruit there is, but we hasten on to our concluding paragraph.

As the work approaches the quarter century mark, one must realize that time enough has passed to have wrought changes, and changes there have been. "Time makes ancient good uncouth." WHAT HAS BEEN DONE, WITH THE USUAL NORMAL



Some Lost Creek's Contributions to the ministry, missions and Sunday School Work. Your White Gifts Bear Fruit.

CONDITIONS PREVAILING, CAN AND WILL CONTINUE TO BE DONE. But time has brought us face to face with new needs. Growing plants require more care, more help, more outlay, if they continue their growth normally. That is the condition that this plant has come to. There must be some work done here, lest death sets in. That work will require a bit of funds to get it going at least. Who is it that prefers death to life, when in the morning and noon of life? Who would desire not to see this planting of the Lord grow? Now is the opportunity to give expression to that desire. May we only see what our God would have us do, and do accordingly. "He that putteth his hand to the plow and looketh back is not fit for the Kingdom of God."

Lost Creek, Kentucky.

That White Gift Offering

By J. L. Gingrich

"The heart was made to love, the hand was made to give; the heart without the head cannot bestow the special gift." We have been taught that God is love. Our experience reminds us constantly that God, through love, causes us to become the recipients of manifold material and spiritual blessings. God, on account of this love and unfailing concern, permitted his Son to come to this earth, because of our extreme selfishness manifested in our attitude toward man and God. Jesus who was very God and whose life was the very thought of God, could not do other than promulgate the spirit of love and sacrifice. In all our study of the relation between our Lord and mankind we discover that not once did he perform a miracle upon himself. When tempted by Satan, he emphatically objected to even consider such a procedure. In every miracle Jesus, because of his compassion, ministered either to multitude or individual. The very spirit of Christianity should be to carry forward and establish the principles of Christ in the hearts of men today. The "Norm" for life should be "Less selfishness and more altruism."

The White Gift Offering reminds us that our love should be pure and unmixed by reason of prejudiced or selfish greed and material gain. The motive prompting any giving ought to be wholehearted and free from alloy. We feel confident that everyone who is at all interested in mankind will welcome an opportunity to give something. The question may present itself to some, Where and for what use is the money expended? To which question or any other that may arise we reply: The White Gift offering is divided according to your discretion or left to the disposition of those responsible for the following most worthy causes, viz., Religious Education in Ashland College, the mission work in Kentucky and the promotion work of the National Sunday School Association.

As a former student of our beloved Christian institution, the writer cannot speak too highly of the commendable work done in the special department of Religious Education. In one's college career there must, of necessity, be a controlling power—a governor if you please. In the ambition to acquire a good education one dare not forget nor neglect the value of religion. Especially is this true today. Space forbids the writer to elaborate upon this particular phase but this much must be forever stressed, Our own church needs the department of Religious Education in Ashland College. The future of the church depends upon the existence of this department. You are responsible for the maintenance thereof. The aforesaid De-

partment exists with your loyalty and support. They stand or fall together.

The casual observer dare not think of minimizing the work accomplished in Kentucky. We who share the blessings resulting from good educational advantages, splendid reading facilities and direct and immediate social and business intercourse seldom, if ever, stop to ponder over the situation prevalent in Kentucky. Whatever is true of their increasing amount of modern blessings and pleasures one thing is sure, they need our support that will enable them to feel their need and create within them a desire to live, labor, serve and love like him who is our friend and Master, Savior and Lord.

The work of the National Sunday School Association needs but very little comment and emphasis. We are confronted every day with problems which must be met and answered intelligently. When God reminded man that he was the "I AM that I AM," a truth was presented that has never been challenged. God is an ever-present Helper for the ever-present needs of the ever-present Christian. Wherever one finds a group of Christians working there will also be found various difficulties. The above Association stands ready to assist in placing the Sunday schools on a better working basis and solve any difficulties.

Let us then put into our boys and girls the greatest life values possible that they may live to honor their Creator and be a blessing to all with whom they meet. The church of all the institutions should grasp this conception.

Johnstown, Pennsylvania.

Making Your Gift White

By N. V. Leatherman

To some giving is a burden, a drudge, a something to be done because social and church prestige urge that it be done. True, Christmas that glorious season of the year, is oftentimes relieved of much of its glory because some pocket-books are touched. But is it not true that the empty pocket-book does not look so bad when that for which it was emptied is at hand to give lasting satisfaction. A loaf of bread surely looks better to a starving family than a last silver dime.

Let us therefore offer one conception of a White Gift. It is a gift that looks better and gives more satisfaction when given than when it is kept. But in order to realize this satisfaction the giver must know something of the good results accomplished by the gifts.

With this thought in mind we would like to offer a few suggestions that might help make your gift appear a little whiter this year.

Your White Gift goes to the National Sunday School Association. It is used by this Association to further the interests of our Bible schools. Your church workers are being trained in Bible school methods, principles and management at Ashland College, and when you get them back in your congregation they are able to lead your school to a higher standard of efficiency. Your pastors are getting this training and the fruit of their work is but the result of your interest in supporting a teacher who trains them for this purpose.

A further extension of the training the Association is offering will be found in the Young People's Conference to be held at Shipshewana this summer. There a short course will be offered to the young people to help them better fit themselves for work in your church.

Then too the benefits which you and your church receive through the leadership of the Association officers

is not to be minimized but might well be considered in your estimating the value of your gift. The cost of the magazine sections of the Brethren Educator are paid by the Association to which your White Gift is sent. Your national leaders use this Educator to give your school the advantage of their study and interests. Our teachers and officers are now using these suggestions to the benefit of your school.

The Association also supports to no little degree our very wonderful work in Kentucky. On a certain visit to this mission a gentleman born and raised in the mountains of Breathitt county said to the writer, "I don't know what would have become of us here if our mission had not been started." When lives are grasped out of the darkness and set in the light as many have been there, we ought to see the whiteness of our gifts for them.

Your gift will be white to the Association. May it be as white or even whiter to yourself.

South Bend, Indiana.

The White Gift Offering

By George E. Cone

It is quite likely that no word from me is needed with regard to the Religious Education department of Ashland College. May I be allowed to make one suggestion? It would seem that it was now time that we should support this department with our prayers and gifts, so as to make it the potent factor in our Sunday school work that it was aimed to be. None, we believe, will deny that we need this department to train our young people in the basic, sound, practical methods of Sunday school work. That they in turn may come to our churches of the brotherhood to carry the day for sound Christian education through the channel of the Sunday school.

Certainly we have a splendid work in the mountains of Kentucky. It would be nothing less than a crime, on our

part, to allow our part of this work to be crippled. The workers have been faithful. The work has been of the nature to glorify our Lord and has received his smile of blessing in the past. If we have had outstanding illustrations of what the faithful preaching of the Word and teaching could do for the life of a community we certainly have one of them in the Kentucky work. The Lord would not hold us guiltless should we fail him in this work now. Perhaps we could make no gift at the Christmas season this year, which would be WHITER or more pleasing to the Lord Jesus, whose birthday we celebrate, than just this one for the continuation of his work in the Kentucky mountains.

Then too, if we want the leadership of the National Sunday School Association, we must put sufficient Prayer, Life and Funds at the disposal of its officers that the work may be carried on. You may think the work of this Association should be extended, broadened, deepened and you think right. Doubtless each officer feels the same about the work. This can be done when you and I put enough of prayer and means into it so as to make it possible for the officers to broaden the work; to deepen the spiritual benefits to be derived therefrom; to extend its borders of usefulness. If the work has not pleased us in the past possibly we have not given enough time in prayer for God's direction upon the work. The Association may have been hindered by a lack of Bible honoring and Bible studying people in the various schools. Perhaps we have clung to God's money when he would have desired us to put it at his disposal in this work. We say have, "possibly" and "perhaps," for you know whether these things are so or not.

Let us earnestly petition Almighty God to guide us to do our VERY BEST at this season that his guidance may be with us in giving these WHITE GIFTS. Through the year, may his name be glorified in the administration of the gifts.

Milledgeville, Illinois.

THE BRETHREN PULPIT

Giving Thanks Always for All Things

By C. C. Grisso

(Sermon preached at the Union Thanksgiving Service in the Presbyterian Church at Warsaw, Indiana by the Pastor of the Brethren Church)

TEXT: Giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ.—Ephesians 5:20.

It was David who said, "What shall I render unto the Lord for all his benefits to me." Now what are these "all things" and these "benefits?" We are ready to find fault with God if anything goes wrong, but slow to bow our heads to his benefits. These we share with all mankind. The heavens clothed in glory, the earth decked with radiant beauty. The sun sheds its light by day, and the moon by night. The brooks ripple with sweet melody, and the birds sing their heavenly carols. The valleys and hills spend their strength in our behalf. If David and Saint Paul could lift their voices in praise, how about his people today with the wealth of the world in our hands, and the indwelling Holy Spirit in our hearts, pulsing the very eternal life of God? What are these "all things" of which he speaks? Our daily food, yes, friends, homes, trials of life, deep sorrows, heartaches, yes, "all things work together for good to them that love God." What has He not done for us?

Pours Out Blessings

"Every day God pours out his blessings upon us. He opens the windows of heaven towards us, and literally exhausts himself in our behalf, but we pass by these things without showing the least spark of gratitude. Think with me for a moment of what he has done for us. Every breath we breathe, every particle of food touching our lips, every ray of light to the eye, every sweet sound to the ear, every material blessing from the least to the greatest has come from him. But to those who are Christians there is more than these. Our sins are blotted out from his book of remembrance. He has given us eternal life. We walk in the light day by day, even as he is in the light. We have a constant fellowship with him and all his redeemed. We have the assurance of every needed supply here, even, "according to his riches in glory" and a deed in fee simple to a mansion in heaven, and his unfaith-

ing promise of his coming again, and the assurance of making these bodies like unto his own glorious body.

Makes All Things Possible

"Heaven pity the person with a heritage like that who would fail in continued thanksgiving to God. And in whose name; 'In the name of our Lord Jesus Christ.' The Savior—the anointed one—he it is that has made these things possible. He is ours and we are his. God through Jesus Christ has poured the cup to overflowing in our behalf. Let us this day pour out our grateful thanks. The old prophet cried out, 'Will a man rob God?' A man may be mean but certainly not mean enough for that. After having received all his tender mercies, and a persistency that knows no bounds, will a man turn and rob him? It would seem that since we derive all from him, and all that we can ever hope for in this world and in the next must come from him, that it would be the height of madness and meanness to rob him of gratitude. The nine ungrateful lepers of Christ's day are no more inconsiderate than many of our generation. You know the story. There were ten cleansed. Only one returned to thank him. Where are the other hundreds of God's children this morning that have failed to stop in their mad rush for pleasure and other things to thank him? They have received the same healing; been ministered to by the same gracious hand; partakers of the same benefits as members of the body of Christ, but who have forgotten his healing touch. Beware! Beware! lest you come to the doubter's seat or the scoffer's place of denial. Remember.

"Jesus paid it all, all to him I owe,

Sin has left a crimson stain,

He washed it white as snow."

All Should Be Grateful

"We should be profoundly grateful this day. First as Americans; second, as Christians; third, as individuals.

"I. For what should we be grateful as American citizens? There arises the thought of an unexampled prosperity. The wealth of the wooded hills,—the hidden treasures of the mountains—the riches of the widespread prairies, such wealth has never been paralleled since the treasures of civilization were poured into the coffers of Rome. We are literally embarrassed with our wealth. A goodly heritage has been ours. Our fathers toiled and suffered and bled as they patiently and persistently laid the solid foundations of our republican government upon the immovable rock of divine justice. They laid the cornerstone of our American liberty and independence and dedicated the whole structure to Almighty God, sealing their vows with their own blood and the blood of their sons. Are we grateful for liberty at such a cost? Shall we seek to preserve it by holy living and hand it down to coming generations unimpaired? Shall we this morning bring dishonor to that little company of pilgrims yonder at Plymouth Rock in their absolute reliance and undying devotion to Almighty God? Witness them once more as they come to their new home, not to enslave and destroy, but to build—build homes, build churches, to find a place to worship God, not in cold, heartless, empty forms, but according to the clear, simple spiritual teachings of the word of God. Accordingly, note their first act, mark their devotion. See them drop on their knees and give gratitude to God. They were uncompromising in their observance of the Lord's Day. They met in their rude meeting houses to thank God for their scant harvests which they by his help had dug from the wild and niggardly soil. And brethren, it was this unswerving spirit of loyalty and devotion to Almighty God that made our forefathers strong enough to withstand the persecution of those days and build for us this great nation. Are we

thankful for it? Again, as Americans, we ought to be grateful that our nation is enjoying a season of peace. That over the cannon's mouth the spider has woven her web. Our nation is tired of war. And in these days leaders of many nations are endeavoring to inaugurate some ways and means whereby war might be banished forever from the earth. Such a spirit is to be commended and we should be grateful for it, but let us not forget that their dream will be realized only as Jesus, the "Prince of Peace" shall rule in men's hearts and in all the affairs of the nations of the earth, for "when he comes he will make wars to cease unto the ends of the earth."

"II. Grateful as Christians. For what have we as Christians to be especially thankful? Many things, but profoundly so, for the fact that the church of Jesus Christ is becoming triumphant in the earth. The world is coming to recognize Jesus Christ as God's son, as the one and only author of salvation. A better day is dawning for his church. A great revival, I believe, is coming upon his people. And all things are pointing to a world-wide kingdom soon at hand. Silently and steadily the gospel has been burning its way into all the world with light and life

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

RELIGIOUS INSTRUCTION—Deut. 6:4-9.

O, if our children all were brought
Betimes to God and duly taught
His law to honor and obey,
Preeminently blest were they;
And bound as with a sevenfold cord
Would be our nation to the Lord.

—Paraphrase from a Hebrew Midrash.

TUESDAY

LEARN MERCY—Luke 6:35-38.

It is a tribute of God himself,
And earthly power doth then show likest God's
When mercy seasons justice.—Shakespeare.

WEDNESDAY

LEARN TO DO GOOD—Luke 6:27-34.

"Yes, 'do no evil,' that is understood.
Now learn the harder, braver rule, 'Do good.'
"However others act toward thee
Act thou toward them as seemeth right;
And whatsoever others be,
Be thou the child of love and light."

THURSDAY

LEARN CONSIDERATION—Matt. 7:1-5.

"In the coin ye pay ye shall be repaid,
When your wages at last fall due."

FRIDAY

CHRIST THE STANDARD—1 Pet. 2:21-25.

That one face, far from vanish, rather grows,
Becomes my universe that feels and knows.

—Browning.

SATURDAY

THE CHOICE—Matt. 7:13, 14.

"To every man there openeth
A way, and ways and a way,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

SUNDAY

RETURNS OF THE GENEROUS SOUL—Luke 6:38.

A poor man served by thee shall make thee rich:
A sick man helped by thee shall make thee strong:
Thou shalt be served thyself by every sense
Of service that thou renderest.—Browning.

(Prepared by G. S. B.)

and hope until today scarcely a nation but what has thrown open its doors to the Christian faith. It is folding the world as a garment, and like a vine pruned in the springtime, is in these latter days springing up to greater power and usefulness. And thus above the blessings of rich harvests, above our material progress and prosperity, above the blessings of strong government, is the blessings of the church of the living God, 'against which the gates of hell shall not prevail.'

"By and by this great American government will crumble, soon the great British crown upon which the sun never sets will come to naught. But the church of the living God will survive the ravages of time and live on and on. How grateful for this fact we ought to be, and not only for this, but for what it is to us here and now. What would this old world be without the presence of the church of Jesus Christ in it? Are we appreciative of all its blessings to us? Are we always as loyal to it as we should be? The humblest and least favored child of God ought to stop and give thanks this day, for just to get inside the door of the kingdom; just to have a place within his circle; to bear the lowest title of the redeemed; to be the weakest in all the family of God; to be the dimmest jewel; to be less than the least of all the saints, is enough to cause the heart to rejoice and be grateful.

"III. For what have we to be grateful as individuals? Health? Food? Raiment? 'Tis easy to be thankful for these. What if his hand has been heavy upon us? What if loss has come? What if sorrow and sickness and death has come? Listen to this note of cheer. 'The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us.' Thank him for our ears? Yes. Sorrows? Yes, for every tear and every sorrow of earth will but teach us something of the unsearchable riches of God. Then here's the Bible, the gift of his son, answered prayer, comfort in sorrow, a living hope, privilege of service, fellowship of the saints. Let us thank God for these and today pledge our lives anew in holy service to him. In conclusion, I want us to remember two persons. As you gather around your tables today with those you love and in remembrance of the absent and missing ones, I would beseech of you to remember your brother less fortunate than you, poor, tired, sinful, suffering, needy humanity, the folks who need help. Remember them today. And second, your elder brother, Jesus Christ. He needs you and you need him. Give him your life, your service, your heart, your all. For all our future happiness and glory must come through the merits of him. 'Let us therefore offer unto God the sacrifice of thanksgiving.'"

Warsaw, Indiana.

Joining the Church

Joining the church ought to be the expression of a great conviction, which in its turn should come out of knowledge and understanding. Often we must needs hang our heads because some church members fall so far below the New Testament standards of Christian living. We hear the remark that there is no appreciable difference between the church member and the non-church member. This is not as it should be, for the world is still against Jesus Christ in sentiment, character, and actual practice. The trouble is not especially that the church member is hypocritical. He is probably doing the best he knows, although he is probably not doing his best to know. An ignorant Christian cannot be a good Christian. We say that deliberately, not merely in heat of writing.

Joining the church is too great a move to undertake without the equipment of understanding and determination. Consider what the candidate for church member-

ship proposes. It is nothing less than enlistment in the army of God where he must cope with all the wily arts of the powers of darkness. There are no mock heroics in this spiritual warfare. It is a fierce and continuous battle with the world, the flesh, and the devil. Surely such a war requires preparation.

The inconsistent and distressing life of many church members is not always or generally because they are not sincere. It is because they were started wrong. They joined the church wrong. A writer in "The Northwestern Christian Advocate" lays witty emphasis upon this point. He says:

"Was it Dean Swift or a later Irishman who said that the Church of England reminded him of nothing so much as of the fold which Robinson Crusoe made for his goats? It was so large, he said, that the goats inside were as wild as the goats outside. Anyway, I thought of it the other day when I heard of a church which found it necessary to prune its membership records, following the pastorate of a brother who had taken people in on profession of faith, by letter, by post card, from constituency rolls, and from almost every other source except the telephone book. I am not a strict constructionist, but if joining a church means no more than joining the Red Cross or the Democratic Party, how does anybody expect to see any difference between the inside goats and the goats outside?

We can scarcely thing of a greater injustice to a person joining the church than to give him a low idea of its purpose and implications. To join the church is a fine commitment of the soul to the highest things known, and no one should be allowed to pass through this act without deep and sincere religious experiences. When we make more of joining the church, we will do better with our membership in the church.—The Christian Evangelist.

Your Subject and Your Object

Dr. Alexander Maclaren once said: "A man should begin early to grapple with great subjects; therefore he should seek for great texts. As the athlete gains might by great exertions, so a man does not overstrain his powers by taking great texts. The more he wrestles, the more he will gain strength. He must not merely dream over the subject or play with it. No two men will treat the same subject alike unless they imitate each other. The things that agitate the world, the things that agitate your own bosoms preach on them. The things we should like to have settled before we die, settle them and preach on them. The things you would ask an apostle if you had a chance to talk to him, get your Bible and preach on them."

This is wholesome counsel. Some men demean the pulpit by discussing petty themes. But life is too short and the opportunities for preaching the gospel are too few to choose small subjects when there are so many that are great.

Moreover, the right sort of preacher will have an object as well as a subject. He will aim at something worth hitting. He will plead for a verdict. He will not be satisfied merely to show what he knows about the great subject he has chosen; he will make his discussion of that subject the means of reaching the minds and hearts of men with the word of the living God.—Reformed Church Messenger.

Do you wish to live in fear? Do you wish to live in sorrow? Do you wish to live in perturbation? By no means. No one who is in a state of fear or sorrow or perturbation is free; but whoever is delivered from sorrows and fears and perturbation, he is at the same time also delivered from servitude.—Epictetus.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

Samuel the Just Judge

(Lesson for December 19)

Lesson—1 Samuel chapters 7 and 12.
Printed Text—1 Samuel 7:3-15.
Devotional Reading—Psalm 46:1-7.
Golden Text—Direct your hearts unto Jehovah, and serve him only. 1 Samuel 7:3.

LESSON LIGHTS

(From Illustrated Quarterly)

The Need of Repentance. Repentance is a changed attitude in life, a turning away from sin and toward God. "All have sinned and come short," and so all need repentance; often those that think they need it the least really need it the most. "Know thyself." That great Greek motto stands at the entrance to every path of progress. Until we perceive our ignorance and repent of it, we shall not seek instruction. If we think we are strong enough, we shall not take exercise. While we believe that we are good enough we shall not seek a Savior from sin. Repentance is not the final need, it is only the beginning of the Christian life; but it is the absolutely necessary beginning.

"The Blessed Assembly which Samuel had convened only gives occasion for a new Philistine invasion! Trying to do his people good, Samuel would appear only to have done them harm. It is not rare for steps taken with the best of intentions to become for a time the occasion of a great increase of evil—just as the remonstrances of Moses with Pharaoh led at first to the increase of the people's burdens, or just as the coming of Christ into the world caused the massacre of the babes of Bethlehem. But these evils are transitory as compared with the good that comes out of them, through the blessing of God upon the enterprise. The rousing of the Philistines, and their attack, led to relief for years from the tyranny they had been exerting upon Israel.

Israel Came to Samuel as the recognized leader of the nation, the man who in mental ability, spiritual uplift, and force of character stood head and shoulders above all the men of the times. These Israelites had the right idea of prayer. They knew how easy it is for thoughts of worldliness, for timidity and doubt and fear to creep into man's mind if it is not constantly in touch with the Most High. Perhaps the Israelites remembered the battle of their ancestors with the Amalekites soon after the escape from Egypt, in which the Israelites were successful while Moses' hands were raised in prayer but unsuccessful as soon as the hands of the great leader were lowered (Ex. 17:11). If they had been wiser they would have asked Samuel to pray first that God would forgive their sins, and then that he would give them success against their foes. They prayed only half their prayer, but God read their hearts.

A Good Life Record. "I think that one of the most magnanimous, and majestic, and heroic deeds ever done in our world's history was done by Samuel, when, convinced that it was the will of God, he set himself to do what no other man could do; to forsake all his past, to abandon all the lines of action on which he had worked through the best years of his life, and to put into other

men's hands fresh possibilities."—Prof. W. G. Elmslie. This splendid sacrifice completed Samuel's life record.

The Thunderstorm. "Now if God has so adjusted the scheme of Providence that the final result of the whole shall wonderfully accomplish his grand design, may he not, must he not, have so adjusted it that every intermediate part shall work out some intermediate design? It is only those who have an unworthy conception of omniscience and omnipotence that can doubt this. Surely if there is a general Providence, there must be a special Providence. If God guides the whole, he must also guide the parts. Every part of the scheme must fall out according to his plan, and may thus be the means of fulfilling some of his promises. Let us apply this view to the matter of prayer. All true prayer is the fruit of the Holy Spirit working in the human soul. All the prayer

Was It You

*Some one started the whole day wrong—
Was it you?*

*Some one robbed the day of its song—
Was it you?*

*Early this morning some one frowned;
Some one sulked until others scowled;
And soon harsh words were passed around—
Was it you?*

*Some one started the day aright—
Was it you?*

*Some one made it happy and bright—
Was it you?*

*Early one morning, we are told,
Some one smiled all through the day
This smile encouraged young and old—
Was it you?*

that God answers is prayer that God has inspired. The prayer of Samuel was prayer that God had inspired. What more reasonable than that in the great plan of Providence there should have been included a provision for the fulfillment of Samuel's prayer at the appropriate moment."

Christmas Thoughts. There are many to-day studying a regular Christmas lesson, the story of the Birth of the Redeemer. It seemed unwise to omit entirely this wonderful story of a providential answer to a prayer of faith in the olden times. But it is perfectly possible to graft on to this lesson some thoughts appropriate for the Christmas season. The sins of the people which needed repentance, and which brought them to need a Savior. The call to repentance by the prophets for centuries before coming. And the wonderful Providence through which God gives us the victory over our enemies through the coming and the life and death of Jesus of Nazareth, Jesus the Christ of God, of the church but in our own lives. We can all "set up our Ebenezers" to mark the places where we have felt the danger of attack, and have received this wonderful aid from our Savior, who was

born on Christmas Day, centuries ago, in Palestine.

What the Birth of Christ Means to the World. It means the assurance of the sacrificial love of God, that there is nothing that God will not do in order, if possible, to win his children away from sin and to himself. It means the salvation of all sinners that will accept the atonement freely offered through Christ. It means the salvation of all sinners that will accept the atonement freely offered through Christ. It means the fullest possible revelation of God to men. It means the fullest possible development of man, his restoration to the divine image in which he was created. It means the ultimate establishment on earth of Christ's reign of righteousness, peace and joy. It means the final triumph of God over Satan, the downfall of the devil and all his works. Whatever can be imagined that is happy, just, strong, and true, this the birth of Christ means to our world.

"Thanks be to God for his unspeakable gift!"

Practical Thoughts

1. The "Ifs" of God's promises are to be carefully noted. God's promises of help and blessings are always conditioned on our willingness and ability to receive the fulfillment of them. Not all his ocean of love can enter a closed reservoir. The Savior knocks at the door and will gladly enter—if we open the door.

2. God is ready and anxious to deliver us from our troubles just as soon as we are in the condition where it is wise and safe.

3. A revival in our own souls is the best preparation for victory over the world.

4. Activity on the part of God's people arouses opposition. Indifference on the part of the world and of wicked men is often a sign that the church is not doing its duty. A sleeping cause, or church, the enemy can well afford to let it alone.

5. Even those who have scouted prayer want to pray, or to have others pray for them in special times of distress and sorrow.

6. Consecration is followed by victory. The victory is due to God, but we must do our part as faithfully as if all depended upon ourselves.

7. Pray as hard as if we could do nothing; fight as hard as if no one else could do anything.

8. "The memory of all God's mercies ought to be perpetuated. Every critical period, as the turning of the year; every point of success in any enterprise of life; every point where we gain a higher joy; whether it be secular or spiritual; every new relation which promises great blessedness to us; every business achievement which seems to lift use out of difficulties; every great mischief that impended as a threatening sky, but that is rolled away—every such event or experience ought to have a distinct recognition."—Henry Ward Beecher.

Deep Answers Deep

"Deep calls to deep!" Man's depth would be despair

But for God's deeper depth; we sow to reap;

Have patience; wait, betake ourselves to prayer:

Deep answereth deep.

—Christina Rossetti.

J. A. GARBBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Christian Endeavorers---Please Note

From the office of the General Secretary has gone out an appeal for funds for the coming year in our special line of endeavor. This is the third year that this appeal has been made. The second year the response was better than the first. This year we want it still better. You will please note that enclosed with the letter was a government post card, and it is stamped all ready to mail. On that card is a place for your pledge for this year. Do not make it less than last year. Try to do even better. Also there are some societies which have never gotten onto this movement. We cannot do without you. But if your society does not take it up, you, as an individual member, go to the one in charge and ask for the card. On the end of that card is a place for a personal pledge. Fill that out and send it in to the General Secretary, Miss Gladys Spice, whose address is at the top of this page. But in any event PLEASE GET THAT CARD BACK TO THE SECRETARY. EVERY KIND OF A THOUGHT MAY BE EXPRESSED ON THAT CARD. READ IT AND SEE.

DO IT NOW WHILE IT IS FRESH IN YOUR MIND:

The Booster Committee,
F. C. VANATOR, Chairman.
E. M. RIDDLE,
R. D. BARNARD.

Suggestive Outline Program for Intermediate C. E. Societies

BROTHERHOOD

Hymn—"Fling out the Banner: Let it Float."

Bible Verses: 1st Epistle of John 4:21; Mark 12:31; Matt. 10:38-39; Genesis 4:9; Matthew 28:19-20; Matt. 5:14.

December—Missionary Instruction.

1. Let the Intermediates select a Missionary project which they would like to work out. Plan the study to bring out how and why they should carry it out.

2. Suggested Mission Book—"The Christ of the Indian Road," by Stanley Jones. To be used in Sunday prayer meetings.

January—Missionary Service.

Complete project outlined in December.

WIN MY CHUM

Picture: "Light of the World"—Hunt.

Hymn: "O Jesus, Thou Art Standing."

Bible Verses: 1 Timothy 4:12; John 1:41; John 14:14; Mark 8:36; Ecclesiastes 11:9.

February—Preparation.

1. Get a group of Intermediates to be friends to some one, hoping to win him to Christ by Easter.

2. Class in Personal Evangelism applied to teen-age boys and girls.

March—Friendship.

1. Show those whom you are trying to win that the Christian life is a happy one.

2. Have worth-while socials.

April—Decision Month.

Close of "Win My Chum" Campaign.

YOUTH LEADERSHIP FOR YOUR CHURCH

Hymn: "O Master, Let me Walk with thee."

Bible Verse: 2 Timothy 2:15.

May—Leadership.

1. Earn money to send Intermediates to Conventions and to Summer Conferences.

2. Study—"What Endeavorers Can Do", By E. P. Gates.

June—Quiet Hour.

Have intermediates sign the Quiet Hour Pledge Cards; Join Pocket Testament League.

OUTDOOR WORSHIP

Hymn: "Day is Dying in the West."

Bible Verses: Psalm 24:1; Psalm 19:1.

July and August—The Out-of-Doors.

1. Outdoor Meetings, hikes and picnics.

2. Outdoor Pageantry.

3. Outdoor Vesper Services.

Sources:

"Services Out-of-Doors" published by Century Company.

"Out-of-Doors" by the Associated Press.

4. Read five good books.

(Cooperation with the plans of your denomination at all times.)

W. O. NISH,
Intermediate C. E. Supt.

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for December 19)

Suppose There Were No Christmas Luke 2:10, 11

Once upon a time there was a little boy named Kano Kiwari and he lived far across the sea in Japan. It was Christmas time but seven-year-old Kano was not a bit excited or happy. It was not because he was a poor little boy that he was not interested in Christmas. In fact Kano's father had quite a bit of money. The reason that Kano was not excited about Christmas was that he had never heard of Christmas. Did you know that there are people even now who have never heard of Christmas? There are many people who have never had Christmas. Let's pray for them on Christmas morn as well as other days of the year that it may not be many years until everyone on earth will celebrate the birthday of Jesus together.

Well, on Christmas morn, Kano got up just like he did every other day of the year. He had not heard carols sung early in the morn for no one in the town knew what Christmas carols are. So Kano got up and dressed himself without any music to make him feel happy. Then he went down stairs. But he did not run and hurry to see his Christmas tree. He had never heard of a Christmas tree and did not even know what a Christmas tree looked like.

Then he spent the day at his usual tasks with a small bit of play thrown in. He was not so very unhappy for he did not know that in the far-away country of America the people were celebrating the birthday of the King of Kings. Finally evening came

and Kano went to bed, while far away other children were saying recitations and singing praises about Jesus. Don't you feel sorry for Kano? Didn't he miss a lot that Christmas day? But is that all that Kano missed? No, it certainly is not. Let's think of some of the other things that he missed.

Kano did not know about Heaven. Just think how terrible it would be not to know about Heaven and about what becomes of us after we die. This boy did not know that Jesus told people about his home, Heaven, where all who live right and believe in Jesus can go to live after they die.

Because he did not have any Christmas, Kano did not know of Jesus' love. He did not know that Jesus loves everyone, boys and girls, and all the big people. He did not know about Jesus blessing the little children and healing the sick people. He did not know about God loving the World so well that he was willing to send his Son, Jesus into the world. Since Kano did not know about the love of God and of Jesus, he could not pray to them and talk to them like we can either.

Because Kano did not have any Christmas, he did not know that Jesus had died that people might be saved from their sins. Poor little Kano knew nothing about having sins forgiven or about Salvation being given by Jesus.

Kano did not know of the perfect life that Jesus lived as an example for us. How can Kano seek to be good and to do what is right when he does not even know that our Savior, Jesus, lived a perfect life, to show him how? Jesus served others and thought of others first. He was kind and considerate to all. He loved and still loves all people. He died for us. He is now in Heaven preparing a place for all of those who love him and believe in him. Yet Kano knew none of these things so how could he try to be like Jesus and to think of others as Jesus did?

Do you know that we would be just like Kano if Jesus had never come into the world? How happy we should be that we have Christmas, and please let's all pray that the time may soon come when everyone all over the earth will have Christmas together.

Bible References

M., Dec. 13. No Christ. 1 John 4:3.
T., Dec. 14. No salvation. Acts 4:12.
W., Dec. 15. No heaven. 1 Cor. 15:19.
T., Dec. 16. No message of love. John 3:16.
F., Dec. 17. Less joy. Luke 24:17, 21.
S., Dec. 18. No sacrifice. Heb. 9:28.

HEBREWS 7:25

"Those who are in the habit of coming unto God." The present tense of the Greek is full of significance here. It refers to those who seek that the presence of God shall be a daily delight rather than an occasional privilege. Those who are not content with living in the outer court, but who crave the intimacy and richer fellowship of the inner circle. Those who are daily realizing that they are not only servants, but sons. "His servants shall serve him; and they shall see his face."—J. Hastings, in "The Great Texts of the Bible."

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

Our Mission School in Africa

Yaloke, Sept. 27, 1926.

Dear Evangelist Readers:

We are continuing to praise the Lord for the granting of a school at Yaloke, after more than a year of waiting upon him in prayer for it; and now for the prospect of one at Bassai station in the near future. The story of that year of looking to the Lord cannot be told here in detail but we do not cease to marvel at his power to overrule and to accomplish his purposes where "common sense" would see impossibilities. One thing is certain and that is that our desire for a school and that of the natives was deepened and clarified by constant prayer. Many of them came to see that it was God alone who could open the door and that it was to be HIS school for the purpose of learning to read HIS word. Will you not join us in prayer that this purpose may never be lost sight of and that every scholar should be trained for just the life of service God has planned for him? Nothing less would justify the cost of a school in Africa.

Verbal permission for the immediate opening of a school at Yaloke was given June 1 and the classes began June 7. The formal written permission did not come until recently but already three months of school have been taught. Perhaps you are curious as to what a school in Africa is like, so I will try to describe this one to you.

At present there are only about twenty pupils, but we hope to have nearly triple that number when the school house is completed. Three-fourths of this number were already more or less accustomed to the ways of the Mission. Many others were enrolled from different villages but have returned home due to homesickness, aversity to working for their board, or other causes. Every girl enrolled was soon withdrawn, probably through a mutual decision on the parents' part that school would interfere with selling the girls. There will probably always be a culling out process at the beginning of each term until those who really have it in them to learn shall remain.

Can you imagine being a little boy running practically wild in a native village with no care save to evade the soldier's call to work whenever possible, and with no particular thought for the future save perhaps to grow to be a great man of the village, to hunt animals, own a suit of clothes and as many wives as possible; and then suddenly to be called by the chief and told to go to the white man's place and learn to "count the writing"? Curiosity to see this much talked of white man's place with the immense houses and to hear more of the "affair of God" is enough to make the trip an enjoyable one. The first few weeks are very agreeable, for there is so much new to see and hear, but on the other hand to follow a routine every day is a bit uncomfortable. To have to get up every morning at the same hour, take a cold water plunge, attend the morning service, sweep out the hut, and go to school when the bell rings whether one is so inclined or not is something new and startling; and then to have to work even for an hour or two is not nearly so pleasant as doing what one pleases. Those are such queer little characters in the book, too.

What is it all about anyway? And then one begins to wonder what the folks at home might be doing by this time. Everyone always lived happily enough without a school in the past, is it worth all this effort?

But after the first two months are over the story is changed. This reading and writing grows to be fascinating and one gets very well acquainted with the other little boys. It is better after all than working for the soldier; and then one and all become interested in the story of salvation and the last one accepts and is baptized. No one talks about going home now. A new life has opened up before them with more possibilities than their little kinky heads could dream of before.

The ages of the children range from about seven to fifteen. The best learning age seems to be from ten to fourteen. The ones who had never come in contact with the Mission before are far behind the others with one exception. I must make you acquainted with this one exception. The full quota from each village has been drawn and all other applicants turned away, for the veranda threatened to overflow. It was so hard to turn the eager candidates away, but the promise of taking more after the school house was finished satisfied most of them. Such was not the case, however, with one tall, lanky youth with a large bumpy head. After several days it was discovered that

this lad, Boua, had not returned to his village as directed but was living in the hut with those who had been more fortunate irrevocable decision would be changed. So he was permitted to enter the school a week later, hoping no doubt that the seemingly late, but he has long since left behind him the smaller boys and is now keeping pace with the average in the first division.

The instruction, of course, has to be in the French language and so one period a day is given over to conversation. The rest of the day would remind you much of the old fashioned school of the three "R's" and you would feel much at home no doubt. At present the classes are held on the veranda of our house. The boys sit on their little native benches and use their knees for a desk. They started out with slates but most of them have progressed to the use of paper and pencil by this time. On Friday afternoon school is closed by a few gymnastic exercises, and the end of the month is marked by prizes given for punctuality and attendance at school and at the morning preaching services. We are not permitted to make the opening exercises in the school religious but as soon as the church is finished we hope to have a short daily chapel service for the school children by themselves. We covet your prayers that these young lives committed into our care may be trained for the Master's service.

Sincerely yours,
 MARY L. EMMERT.

A Note from Dr. Gribble

18 Rue Nationale, Montpellier, France.
 c/o Mme. Armand.
 November 19, 1926.

Dear Evangelist Readers:

At this time in the midst of pressing duties I will take only a few minutes to tell you that Marguerite and I arrived here safely November 15—that we are both in school. Marguerite in girls' school and I in medical college—that the above is our address and that we shall be delighted to hear from our friends at this address until the first of August, 1927. Letters will reach more quickly if posted direct to this address, instead of to the address at Nogent, as formerly.

God has been good to us every step of the way. We did not come third class tourist on the Berengaria, as we had expected, but finding through the Cunard office at Washington, D. C., that the Berengaria had discontinued third class tourist November 1st, we were booked second class, the extra funds being on hand at the moment of need. I miss having the other missionaries in France, and am waiting anxiously for news from them.

Brief items from Brother Hathaway under date of September 15th are as follows:

"Much sickness among the natives, mostly 'lagrippe'."

"Yama's baby died. Gowan lost his wife. Both are submissive but heart-broken."

"Lester Kennedy, Jr., is enjoying good health, and is a joy to his parents as well as other missionaries and natives."

"We shall soon rejoice in the arrival of Jobsons and Fosters."

"I wish their number might be doubled in order that we might open a fourth station. May the Lord bless in giving missionaries and funds for their coming."

"Brother and Sister Sheldon are at the new station and are being blessed."

"School foundation almost completed."

"Temporary houses almost repaired."

"School boys learning rapidly"

"Four chapels in various villages just finished."

"Evangelist Jodowan, Yolo and Lange-ouse on preaching tours."

"Except colds—missionaries are well."

We are glad for these brief notes at so recent a date.

Continue to pray for the work and workers, whether in Africa, France or America.

Lovingly yours,
 FLORENCE N. GRIBBLE.

QUOTABLE STATEMENTS FROM WELL-KNOWN MISSIONARIES

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."—A. T. Pierson.

"Expect great things from God, attempt great things for God."—William Carey.

"If I had a thousand lives to live, Africa should have them all."—Bishop Mackenzie.

"O rock, rock, when wilt thou open to my Savior?"—Francis Xavier.

"The slave trade is the heart disease of Africa."—Professor Drummond.

"Give until you feel it, and then give until you don't feel it."—Mary Lyon.

"Missionaries to a barbarous people deserve a vote of thanks from the commercial world."—Robert Moffatt.

"A true missionary never knows defeat."—Rev. A. A. Fulton.

"A man is good for nothing but to be used up."—Dr. Mitchell.

"The prospect is as bright as the promises of God."—Adoniram Judson.

"God buries his workmen, but he carries on his work."—John Wesley..

"Let us write on the very doorposts of our churches and homes, and on our gates,

this grand motto, 'The Whole World to be evangelized in the present generation! IT CAN be done, it OUGHT to be done! It MUST be done!'"—A. T. Pierson.

"Woe is me if I preach not the Gospel."—The Apostle Paul.

"The medical mission is a missionary and a half."—Robert Moffatt.

"It is a great step towards the Christianization of our planet of Christianity gain entrance into China."—Neander, in 1850.

"My parish is the whole world."—Count Zinzendorf.

"If you want to serve your race, go where no one else will go, and do what no one else will do."—Mary Lyon.

"If they are ever converted, this must be the Lord's work. I feel this more and more."—Fidelia Fiske.

"You have been speaking about 'Dr. Carey, Dr. Carey.' When I am gone, say nothing about Dr. Carey,—speak about Dr. Carey's Savior."—William Carey.

"SOME CAN GO; MOST CAN GIVE; ALL CAN PRAY."

NEWS FROM THE FIELD

ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

New Enterprise, Yellow Creek and Raystown Churches

These three churches are served by one pastor, Brother W. S. Crick, who with his family lives at New Enterprise. The churches are located in the famous "Cove" of Bedford County. This was the original home of the Replogles, Furrys, Crawfords and Obers, with others whose names are very familiar to the Brethren fraternity. All three churches have a small membership and Raystown is a mission church. Brother Crick is doing good work here and is well thought of; he gave me his full time for the canvas and was of great aid. They have no parsonage, but are looking forward to the near future when they expect to take steps to build one.

New Enterprise

Is a small country village beautifully located in one of the most scenic spots of Pennsylvania and is famous for its many springs. It was here that J. Leonard Replogle erected a memorial high school and gave it to the community in memory of the birthplace of his parents and himself. There is very little here for young people to do and there is a continual drain upon the membership in moving to larger places. The church has not labored in vain, as it has given to other churches those who are leaders. They have a very commodious and good church building. The people showed much interest in the College and gave \$541.41 to the endowment.

Yellow Creek

The church is located in the country and about seven miles from New Enterprise. The building is in good condition. The membership is made up mostly of farmers. They have a good Sunday school and while the membership is small and they have a limited field, they are doing good work. They are faithful to the church and its support and according to their ability contributed to the endowment. The gift was \$265.00.

Raystown

This church showed much life and ambition and has a promising future as it has a large field to work in. It is located near two industrial towns, Riddlesburg and Saxton. Coal mines are being operated in this section. The church building is in good shape and makes a good appearance for a country church. They are alive to organization work and showed much interest in our School. The Mission Board is still giving them some aid, but it will not be long if they continue to grow, before they will be able to carry their own work. They gave

\$365.00 to the endowment. The total gift of this group of small churches was \$1,171.41. W. S. BELL.

OUR LAST PASTORAL TRANSITION

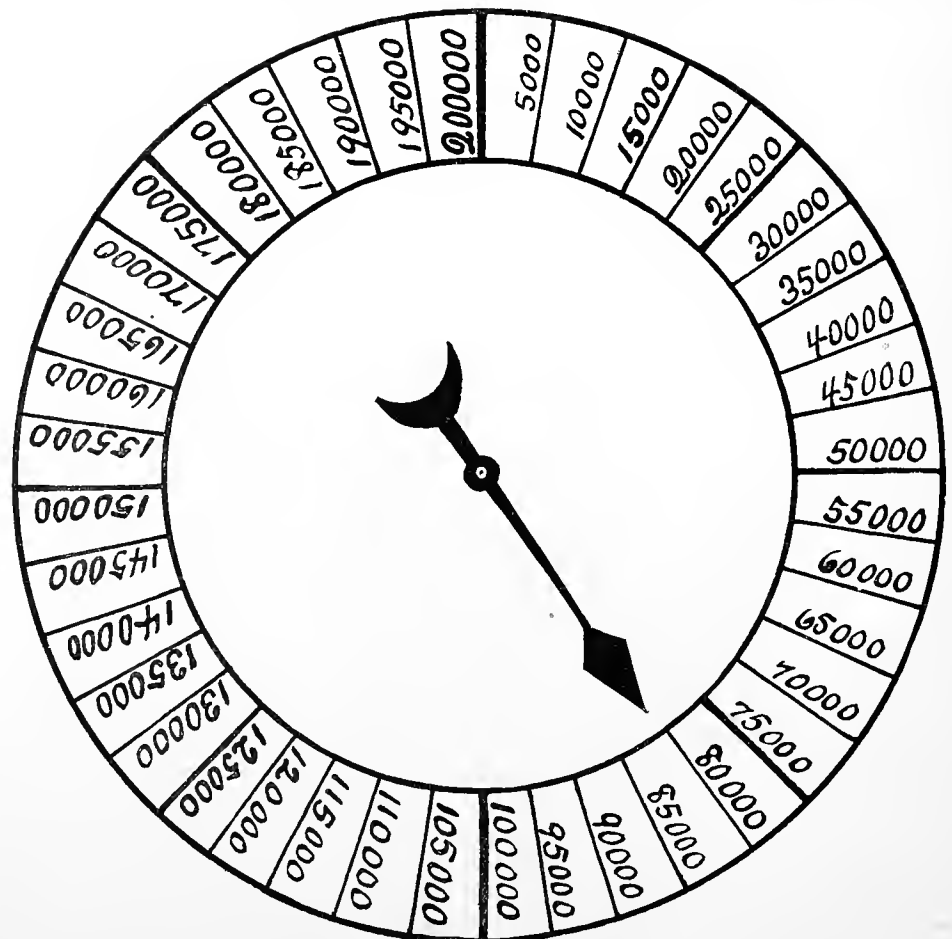
Elder W. C. Teeter, for many years the faithful correspondent for the Dayton congregation, has been for some months incapacitated by illness, hence it will fall to the pastor himself to write a few lines of news. Before passing, however, it should be said that Brother Teeter is gradually improving, and it is our hope that he and his faithful wife may soon be back into the active work of the church.

I have called our last move a "pastoral transition." I am allowing myself to think

it will be our last one. Moving is a luxury altogether too expensive for the average poor preacher. By the time he has moved ten or twenty times he can figure that it has cost him approximately a little, modest home. Some of our laity may doubt this. Our older ministers do not doubt it—they know it.

Our move was from South Bend, Indiana, to Dayton, Ohio. Just what instrumentalities and forces operated to bring about this move is a matter upon which there is some difference of opinion. When one of the South Bend sisters was remonstrating with the writer about the change, he ventured to suggest that it was the Lord's leading. Whereupon she quickly replied—"The Lord had nothing to do with it. It was Dayton that did it." Whereupon, we left the argument unfinished.

At all events, after a stay of a little less than two years at South Bend, we came to Dayton. Ordinarily, so short a stay at a place is unfortunate. I am not speaking



for South Bend on this delicate point. But speaking from my own standpoint, I consider that it was unfortunate to leave that field so soon. We were just getting nicely under way. We believe we undertook and accomplished some things during our short stay. We undertook other things which must be carried through by my deserving successor, Brother N. V. Leatherman. As for the South Bend congregation, I can say without any reserve, there are many in the ranks there who are loyal to the core, hard working, and sacrificing. The church is also blessed with some very capable lay leadership. And hence, I have no fears for South Bend's future. If our people stand unitedly together, and work together, the debt will be wiped out in the course of time, and the church will make for itself an increasingly large place in its respective part of a rapidly growing city. Though a fire forced our South Bend congregation very abruptly into a bold program of building, the congregation acquitted itself in a very statesmanlike manner, manifesting great faith and courage, and rearing a most creditable and beautiful church property and parsonage. And it will all be taken care of. My very best wishes linger with our South Bend people, and I allow myself to believe that I can return occasionally in the future (not too often of course) and receive a warm welcome. I am going to try it some time and find out for sure. Next to the last Sunday of July I closed my work in Indiana, and turned my face toward my native state and that of my wife.

And here I am in my own native country and among many people whom I have known from childhood. My father bought me more than one pair of knee pants in Dayton. My first ministry was around Dayton. Needless to say, we feel very much at home back in Ohio, and in Dayton.

I am not saying much about "first impressions." I have been too busy to pay much attention to my first impressions. In fact I believe the older a man gets in the ministry the less stock he really takes in "first impressions." They are so often unreliable and misleading.

But I can say that many things have transpired since we are here which will linger in our minds as pleasant memories. Among them are, a very creditable installation service; a very heart warming Reception; Home Coming; Promotion Day and Rally Day in the church school; a great Father and Son banquet; a great Communion service; a splendid Layman's Day service; a delightful Thanksgiving Musicales by the choir—these and other events we recall with pleasure. There have been some additions to the church since we are here, also some letters have been issued. We are planning to give Christmas due and proper recognition, and we expect to swing hard on the White Gift offering. I urge upon other Church schools that we ought to go after the White Gift offering in a thorough manner, and I try to practice what I preach. Envelopes will go into all of our homes, both resident and non-resident. And our special meetings will begin the second Sunday of January with the pastor in charge. This will be prefaced with careful organization. We have also made fairly good progress in our endeavor to get into all of the homes of the congregation as soon as is possible.

Many of my friends informed me that I was taking up a man's sized job when I accepted the call to Dayton. In reality they were breaking no news to me. I knew it

well enough. And I have seen nothing so far to indicate that I was mistaken. If it were a vacation I had in mind, then surely I got off at the wrong station, when I got off at Dayton. There are big problems to face here, as in any forward moving congregation, and there is plenty of chance for constructive work. We are getting our bearings, and it takes time. If God blesses us with health, and wisdom, we are not afraid of the size of the job. And we have faith to believe that the reports from Dayton shall continue to be good, and that large, definite things shall continue to be accomplished.

WM. H. BEACHLER.

LEON, IOWA

I am quite sure we will not be imposing on the good graces of the editor or the Evangelist readers when we take some space to report our work here. Once a year is not very frequent correspondence and yet a year slips by almost before we are aware of it. Am presuming you will be glad to hear from us, as we are always delighted to read the letters from the field and rejoice in the success of every effort. I hesitate to dwell too much on our successes and do not care to tell you our difficulties, for as you no doubt have enough problems in your own church to occupy your thought, so we will endeavor to be modest in our report that you may not overestimate our work. Our second year at this place ended with the month of August and attendance of National Conference. It was a very busy one, with more outside work than we like to do, but it was loaded onto us and gave us a wide field of influence and will indirectly give us more influence for the church; but it all takes time and energy. With a number of outside addresses, president of the school board with a building program, president of the Chautauqua Association and platform manager thrown in and three revival meetings in a year besides a large pastoral field to work, if you think the pastor had any time to loaf around, just try keeping up for a year. We reached a new attainment in a good many ways. Our Sunday school reached a record attendance of 354 with an average through the spring of more than 200, but the summer lowered it a little, and the fall which is usually our best time of the year has been so very rainy and Iowa makes it next to impossible for our country people to attend and this church though located in the county seat, is made up of a majority of country people owing to the fact that three country organizations brought their membership to this church, which was a wise thing to do and gives this church a great field of country people. So a rainy day is reflected in our attendance.

We spent two weeks of our vacation at Winona, a few days in Illinois, visiting relatives, and the rest of the time on the road getting back to Leon in three weeks, about the hardest work of the season. With only two Sundays at home we left for Kansas to hold a three weeks' meeting.

Hamlin

This name may not mean as much to you as it does to me, but here we spent four happy and profitable years as pastor and it was indeed a feast of love to be with them in a meeting, and it seemed that every one treated us better than we could deserve. Here in this little town and the surrounding country is a group of as fine Brethren as I know and they are without a pastor. Their field is small compared with this one, but some pastor ought to be on this field. As

long as the Brethren church has places like this without a pastor, she ought not suggest that we have plenty of preachers. We can build as many churches and maintain them as we have men who are able. I put in this little preaching—our greatest need is MEN. We did not reach the people we hoped an and I believe this is one time the weather gives us an alibi, as we had every Sunday rainy and muddy. It was rainy almost the entire time. But we had a splendid meeting and it did our heart good to see some of those faithful saints come several miles through the mud and rain without missing a night. We closed with a communion service. A blessed service. I would like to go back and live among these people again, but I have so much more opportunity for larger service that I presume it would not be right for me to do so. But I do hope they find a pastor; they want and need one so much.

We had one Sunday of regular work and then began our own meeting, this was our fourth successive meeting here, but we put on our regular program with three sermons for each Sunday and services every night in the week. We had good crowds every night and overflow crowds on Sunday nights. As for the visible results we received fifteen into the church by baptism and others will come later. This includes some new families, the very best in the community. So we feel that we had a good meeting.

Our Harvest Homecoming was held this year on the 20th of November. On this day we ask every member to bring an offering and we sell it to the buying public. They bring livestock, grain, fruit, vegetables, foodstuff, candy, aprons, fancy work and whatever they wish to give. We make it a big day; this year our offering was almost \$700, last year it was three hundred, next year we expect it to be more than a thousand. We believe giving an offering of the hand as well as of the heart has spiritual value. Our people greatly rejoice in it. We give our church much favorable publicity.

Our cradle roll day is also one of our greatest days when we give every member of the cradle roll a special invitation to come and bring the father and mother and all the rest of the folks. We give them favors on that day and all are glad to see the babies honored. We have had two good years in this field and begin our third with much added strength in the church. We have well nigh doubled the membership in two years of work and in these new members we have some of the most consecrated workers and givers that rejoice a pastor's heart and make him feel his labors are not in vain. Now this letter is too long and if the editor wishes to use the scissors on it I will have no objection. We have some difficulties of course, but the brother pastors can discover them after they are on the field and if we should tell all our trouble it would be gossip and evil speaking and would not be edifying, so we just call them crosses and bear them with rejoicing and tell the good and press on toward the mark of our high calling. May the Lord bless every church and pastor is my earnest prayer.

CLAUD STUDEBAKER.

GRAFTON, WEST VIRGINIA

The Brethren church at Grafton, West Virginia is glad to report the success of its revival campaign which closed November 18. Rev. Thomas F. Howell, pastor of the First Brethren church of Highland, Pennsylvania, was the man whom we were fortunate enough to secure to lead this special

series of meetings. Long before Rev. Howell arrived in this city plans had been laid, prayers had been offered and intensive work had been done in the church and community, preparatory to his coming. So when the evangelist appeared he found the church waiting for a great meeting. At the very outset, October 30, Rev. Howell began to preach the gospel of Jesus Christ, his first subject being, "The Gospel of Jesus Christ." He wasted no time on preliminaries of any kind, but set to work to present the claims of Jesus Christ upon the soul of man. The sermons were plain, uncompromising and convincing. Christ our Lord was exalted so that none could fail to see him. From the very beginning of the meeting there was good interest and a fine spirit manifested and a good attendance. The weather also was good which added to the further opportunities of the two and one-half weeks of services.

The first break in the services came on the first Sunday when a very promising young man came forward and others were reclaimed, which made every one feel that we were gaining ground. From the very beginning to the last week of the campaign was replete with blessings. Not only were the nonsaved brought to Christ, but the church itself was stirred to more fervent endeavor. November 7 was indeed a most notable day and not one minute of time was wasted—Sunday school, 9:30; preaching 10:30; at 1 P. M. dinner was served to a large crowd; at 2:30 P. M. preaching, after which the ordinance of baptism was administered; 5 P. M. a light lunch was served, after which preparations were made for the Lord's supper and communion. We thank God for this Victory. We believe the spirit of evangelism has been awakened within the church and that many more will profess their faith in him in the weeks that are ahead. The people of the Brethren church and other denominations were elated over Brother Howell through his kindness and fine Christian spirit towards us.

Brother Howell left Grafton the morning of November 19 for his home in Pennsylvania. He left with a place of sincere regard in the hearts of the people because of his untiring efforts among them. We again want to express our appreciation to the Board at Johnstown and Brother Howell and his good wife who so faithfully administered to her duties at home while he labored among us. Our prayers are that they may always be about their Master's business.

FLORENCE VANDERGRIFT,
Corresponding Secretary.

CHRISTIAN FELLOWSHIP AT GRATIS

There is something satisfying about two pastors getting together and working hand in hand for the advancement of the Kingdom of God. Such was the satisfaction that came to the writer when he was privileged to lay aside the pastoral duties for two weeks and work side by side with Brother O. C. Starn, the hard working pastor of the Gratis, Ohio, church.

When we arrived in Gratis on Monday evening, November 8th, we found everything ready for the announcement of the Good News of the Kingdom. It rained that first night, but there was a fine audience there to greet us. We were not altogether strangers in a strange land, for we had numerous acquaintances in the audience, gleaned from a former visit at State Conference and through other conferences. From the very first we were made to feel right at home. It was not our purpose to bring

any sensational messages, but rather to tell the simple Gospel story and we found that this is just what the people wanted. They responded in a way that is only to be judged by those who have experienced the attitude of a people in response to the spoken word.

As the meetings progressed the interest grew and in spite of the fact that the farmers were "up to the neck" in work in the corn, they came consistently to the services. Some driving as far as eight or ten miles and not missing a night. During the first week we had a fine visiting delegation from New Lebanon, led by their pastor, Brother Lester King, and another from West Alexandria along with their pastor, Brother Willis Ronk.

Before I say anything as to results I want to say that Brother Starn sure had his field well worked and ready for the process of gathering the sheaves. And right here I want to say, what so many times I have said and thought, and that is that no evangelist can do an efficient piece of work if the ground has not been thoroughly tilled in advance by the pastor. I take no credit for the results for that credit must go where it belongs—to the workers in the Gratis church. And after all even then the credit must go higher and be given to God himself. It is as if we snatched the words of Paul from his letters and said, "Starn planted; Vanator watered—BUT GOD GAVE THE INCREASE."

The net result was ten added to the church. One by letter and nine by baptism. Most of these were young lives and we know that there is a fine future before those who have thus given themselves to the Master in the very midst of their young manhood and womanhood.

While there on the last Sunday we had the privilege of talking to as fine a bunch of young men as I have ever seen. It is a joy to see a class of young men in any Sunday school, and a greater joy to bear witness to them of the life of the Master.

I surely thank God for the help that this meeting has been to me and deem it a privilege to work with these people in their endeavor to bring in the Kingdom.

I thoroughly enjoyed the social part of my stay with these people and am willing to say that there are more chickens in Preble County than in any county in Ohio. That is, there were before these two weeks in November.

My prayer is that the seed that has been sown may continue to bear fruit throughout the year. May in truth there be "added to the church DAILY such as are being saved."

FRED C. VANATOR,
Canton, Ohio.

LEAD CROSSES PLANTED

The great to-do in the newspapers about the discovery of lead crosses and other relics alleged to prove that a tribe of wondering Jews dwelt in the Southwest for a couple of centuries, long before Columbus made his famous voyage, seems to have been premature. The discovery appears to be a hoax.

The relics are said to bear dates such as "775 A.D." Now, it happens that the use of the letters, "A.D." did not become general until long after the year 775. This reminds us of some bogus pre-Christian coins that were found bearing the date "445 B.C." stamped into the metal!—Scientific American.

OAKVILLE, INDIANA

Those in the brotherhood who must confess with me their negligence in supporting the Evangelist, and through it encouraging the rest of the Brethren, doubtless know what I mean when I say "it is hard to kick against the pricks." Many times I have reminded myself of writing to the church through these columns, but a multiplicity of old duties seem to take the pastoral calendar by storm. But at last this word comes from Oakville.

The Oakville church seems to be ready for winter. Our annual canvas increased over last years' pledges very materially; our Sunday attendance is fair; but best of all, our progress is to be seen in two realms that in which every congregation in Christ should find itself. There is an activity, born of prayer and dedication, in most departments of the church. The Sunday School Cabinet meets monthly with increasing interest and effectiveness. A Teacher's Training Class is conducted by the pastor after prayer meeting each Wednesday. The ten members find the work from Oliver's "Preparation for Teaching" delightful and profitable. Our attendance at prayer meeting and Teacher-training averages eighteen. The Sisterhood and W. M. S. are holding their Mission Study jointly under the leading of Mrs. Fry. Our choir is doing splendidly under the leadership of Brother Kern. The Christian Endeavorers of the Senior society among other plans are beginning Memory Work of Bible verses. The Juniors are progressing nicely under the able leading of Miss Mary Hayes; and the Adult society have very interesting and helpful meetings.

I have not and will not mention the disappointments that come and Satan's hindrances—we all have them and know them without remembrance, and pray for one another. But inspiring to one another are the victories Christ gives us, and the joys in his service. That which cheers us, and you, is the other realm which I said indicates our progress more surely and really than any other. It is the place of prayer. Born of individual need, Oakville congregation has a greater prayer spirit than ever before, we believe. But we are just beginning to awake out of sleep in this regard. The numbers in our prayer services are not great, nor the frequency of our meetings for prayer. But on Wednesday evening, and fifteen minutes before Sunday school, there are those who know that without him we can do nothing. We are growing in that direction, and about thirty in our congregation have pledged themselves to pray daily until the answer comes from God's altar, "Lord send us a revival, and begin in me, for Jesus' sake." Friends, will you not join us?

This letter is extending rapidly, but you will be interested in the annual rabbit supper, which Brother Lowman began in Oakville. It is the custom of the men to cook and wash dishes, serving and entertaining the usually overworked women of our congregation. This year though rabbits were reported scarce and elusive, and ra'n spoiled our fun the last two days, the usual sixty-four rabbits were accumulated by the nimrods of the congregation. The supper was proclaimed the best ever and even the "pie-face quartette" was clapped back for another demonstration of their minstrel ability.

Personal regards to the dear folks in Ankenytown, and way over there in Southern California.

HAROLD D. FRY.

A STORY FOR OUR LITTLE FOLKS

THE BOY IN OVERALLS

By J. L. Glover

Everything was late that morning. The cow had failed to come up the night before, as was her plain duty, and Tom had to go and look for her. And when she was found and milked, there was wood to get for cooking dinner and all the hundred and one little "chores" about the yard to be done. Tom fed the chickens and fixed the woodbox and pumped water, so that his mother might not have much to do while he was gone; but the odd jobs took so long that he was horrified to find himself with barely ten minutes to get to school. It was a long ride on his bicycle; and if he were late, it would spoil his otherwise perfect record for the month.

"I can't wait to dress," he said desperately. "My overalls are clean. I'll just have to go as I am, mother."

"Go to school in your overalls, Tom?" she asked. "What will Miss Carter say? You never did such a thing before."

"I know, but I can't be late. She'll understand." And, snatching up his cap and books, Tom was gone.

He barely made it. The bell was ringing as he rode into the school yard and, letting his bicycle drop at the steps, entered the schoolroom door just as it stopped. Breathless, he slipped into his seat, uncomfortably conscious of his blue overalls and of Miss Carter's surprised eyes. But he had been in time.

It was the irony of fate that the school inspector should choose that day of all days in the year to visit the school. Usually Miss Carter did not mind his unexpected visits, for she could always depend on Tom to do credit to the school in the spelling tests and problems which Mr. Rowe delighted to spring on the children. And Tom always looked so nice too in his trim knickers, with his curly hair well brushed and his alert brown face. She was proud of him, and he had never failed her.

But today! There was her "brag scholar" in blue overalls trying to catch her eye and signal her not to call on him if possible. Understanding his embarrassment, she nodded encouragingly and called on Ralph Forrest to go to the blackboard. Generally Ralph was good at arithmetic, but today he was unprepared; and although he went to the board unwillingly enough in response to Miss Carter's nod, he failed to solve the problem and sat down confused and ashamed.

Miss Carter was dismayed. Was there anyone else on whom she could depend? But there was not. And at her pleading glance Tom stood up. "I'll try, Miss Carter," he said, and came forward.

The inspector looked surprised, but he said nothing. He looked still more surprised as the boy in overalls solved problem after problem, and the teacher could have clapped her hands.

"Tom Ross is my best pupil," she said afterwards to the visitor. "He was embarrassed today because he had not time to change his clothes before coming to school. He has a perfect record."

"Good!" said the visitor approvingly. "A boy like that will not always wear overalls. He need not be ashamed of them today."

Tom gladly laid down the chalk and sat down, thankful to have survived the ordeal and feeling greatly ashamed of his attire.

But the visitor was not through with him yet.

"One moment, my boy," he said. "I have an announcement to make to the school. A prize was offered to any student in the schools of this county, boy or girl, who could solve every one of those problems unaided. The prize is a scholarship in—College. You have fairly won it, and I am proud to congratulate you."

Tom's cheeks were red with delight and embarrassment, and his hand tingled from the hearty grasp of the visitor; but he forgot all about his overalls when Miss Carter came to him and whispered joyfully: "O, Tom, I am so proud of you! I knew you would not fail me."—Christian Advocate.

"TELL THEM SALAAM"

By A. M. Barnes

India is known as the "land of many races." People of every known human type are to be found there. Thus it is a country of no special nationality. The people of India are not known as Indians in the sense that the people of Canada are Canadians and the people of the United States are Americans.

More than three hundred million people, in addition to British and European residents, live in India. In some portions of the big empire the people are crowded more closely together than in any other country of the world, except China.

Millions of children live in India, and the lot of many of them is hard and piteous. They live in homes which are poorly thatched huts with mud walls built right on the bare earth. The floors, like the walls, are of mud. In the greater number of these miserable huts there is no furniture, not even chairs or tables or beds. The family squats upon the floor and is thankful if at night there is a pile of straw to lie on.

At daybreak thousands of little children may be seen going to the fields, many of them breakfastless, others having partaken of the scantiest portions of food. Their eyes are heavy with sleep and their poorly nourished bodies almost skeleton-like from hunger; yet all day long they are kept toiling at the hard tasks.

In the jute factories of India, where other thousands of little children work, the conditions are just as pitiful. Missionaries and others have found out that many of the children are fed opium by their parents in order to deaden for the time the pangs of hunger and to keep them from feeling the cold.

It is when the monsoons, "the rain-bringing winds," fail to come and the crops are burned up that the most dreadful times come for little children in India. Then occur the terrible famines, in which thousands die in each section of the country. During the last fifty years there have been twenty-three famines in India which have caused the death of close to thirty million people.

A missionary gives us this piteous account of how through the awful conditions that exist at such times parents are forced to sell their children because they cannot feed them: "Repeatedly parents have offered me their children for sale at a rupee each, or about thirty cents. Yet they love their children, even as we love our children. As a result of the last famine children are now being offered for sale as low as four cents each, or for a measure of grain."

Millions of our little friends in India never know what it is to have the opportunity of an education. When there is a chance of going to school, it is generally to one where the entire course of study is in committing to memory page after page of the Koran. In some of these native schools the pupils have to learn the multiplication table up to forty times forty, and there are a number of fractional parts.

For thousands of our little friends, however, in the big empire across the seas happy days have dawned in the opening of government and church schools and in the coming of the missionaries with the story of Jesus and his love for little children. So eager are they to attend the schools, so anxious not to miss a single time from either the day school or the Sunday school, where so many lovely things are taught, even the worst weather cannot keep them away.

A visitor to one of the mission schools in India was asked to talk to the children. When he had finished his talk he asked what message he should take back to their young friends across the seas. "Tell them Salaam, Sahib!" came in a quick chorus. What a lovely message! "Tell them Salaam." That means, "Peace be to you."—Christian Advocate.

JESUS ONLY

And lifting up their eyes, they saw no one, save Jesus only (Matt. 17:8).

Once it was the blessing—now it is the Lord;

Once it was the feeling—now it is his word; Once his gifts I wanted—now himself alone; Once I sought for healing—now the healer own;

Once 'twas painful trying—now 'tis perfect trust;

Once a half salvation—now the uttermost; Once 'twas what I wanted—now what Jesus says;

Once 'twas constant asking—now 'tis ceaseless praise;

Once it was my working—his it hence shall be;

Once I tried to use him—now he uses me; Once the power I wanted—now the Mighty One;

Once I worked for glory—now his will be done!

—By A. B. Simpson.

ANNOUNCEMENTS

FREMONT, OHIO

The First Brethren church of Fremont, Ohio, will observe their Love Feast and Communion on Sunday evening, December 12, 1926, at 7:30 P. M. "If ye know these things, blessed are ye if ye do them."—John 13:17.

S. C. HENDERSON, Pastor.

THE DUNKER CLUB

A new campus organization, known as the Dunker Club, has been created at the Ohio State University, Columbus, Ohio. The purpose of the club is to promote spiritual and social development of the members of the Brethren church, and of the Church of the Brethren on the campus. Officers elected are:

Huber E. Denlinger, president; Emmert Studebaker, vice-president, and Mary Catherine Riley, secretary-treasurer, all of Dayton, Ohio. (Miss) MIRIAM INBODEN, Assistant Secretary.

79 E. Blake Avenue, Columbus, Ohio.

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The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



—H. Hofmann

WORSHIP OF THE MAGI



The Desire of all nations shall
come, and I will fill this house with
glory, saith the Lord of hosts.—
Haggai 2:7.

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EDITORIAL

Bethlehem's Babe the World's Desire

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.—Phillips Brooks.

It is not expressing a mere sentiment but a historical fact to say that the Babe born in Bethlehem was and is the desire of all nations. The world was astir with expectation and hope when Jesus was born. Everywhere there was a looking for the coming of a great prince, a deliverer, a savior and teacher of the people. In sacred and profane history this hope is revealed. Among God's chosen people and also among the other peoples of the world there was a yearning for and an expectation of a more exalted ruler and a nobler personage than had ever appeared among men. They were looking for some one who was more than man, some one who would come to them with a message from heaven, teach them the will and way of God, and bring to their aid the power of God. In him were the hopes of the ages centered. He was the desire of all nations.

That desire was manifest among the Israelites from the beginning of their history, indeed they associated it with the very beginning of human life upon the earth. In the opening prophecy of Genesis (3:15) which declares that the seed of the woman shall bruise the serpent's head, we have the foregleam of a steadily growing hope for the coming of some one who could redeem men from the power of evil. As God's people grew in numbers and in national consciousness and power, their hope became more and more restricted and nationalistic, and, though at first vague and indefinite—a mere aspiration for better things, it was gradually centered in a great and beneficent person, whose mission and glory were looked forward to and cherished under various idealizations. Isaiah saw him as the "branch of Jehovah" who would protect, purify and give prosperity to his people (Isa. 4:2-6); as Immanuel, a child born of a virgin, and a sign of deliverance (Isa. 7:10-17); as a great light, a mighty deliverer and king who rules with the authority, wisdom and glory of God (Isa. 9:2-7). Micah saw this Messianic hope as a ruler coming from Bethlehem, who was "from of old, from everlasting"; and who should be "great unto the ends of the earth" (5:2-5). Again by Isaiah he is pictured as the "rod" or "branch" out of the destroyed kingdom of David, possessing the spirit, wisdom and power of Jehovah, a righteous king ruling in universal peace (11:1-9). So the voice of prophecy continues on through Isaiah, Jeremiah, Ezekiel, Daniel and to the very close of the Old Testament, pointing out the characteristics of, and expressing the hopes of the people with regard to, the Messiah. For in all these prophecies we have not only the voice of revelation, but of human yearning. Not merely the promises of God but the aspirations of the people are expressed. Jesus was indeed the desire of the Israelitish nation, and of vast numbers of its noblest individuals, the center of all their thought and literature, the source of their strength and endurance, and the hope of brighter and better days.

Jesus was also the desire and expectation of the Gentile world. They did not see with the clearness of the Hebrew prophet's vision

the majesty and humility of his person, nor understand so fully the nobility and characteristics of his mission, but vaguely and indefinitely they sensed the coming of some one, and their yearning hearts were looking for him. And as the years passed the intensity of the longing increased. Dr. I. C. Jackson tells us: "Four hundred years before Christ, Socrates in Greece entertained an expectation of the near advent of some supernatural being to be a teacher of men. He said: 'We must wait till some one comes from God to instruct us how to behave toward the divinity and toward man.' A few years later Plato, following his great teacher, spoke his similar expectation, declaring: 'It is necessary that a lawgiver be sent from heaven to instruct us. O, how greatly do I desire to see that man, and who he is.' And in his 'Republic' Plato has recorded one of the clearest of the unconscious pagan delineations of Christ in his famous ideal description of the just man. 'Without doing any wrong,' says the philosopher, 'he will assume the appearance of being unjust; yea he shall be scourged, tortured, fettered, . . . and after having endured all possible suffering, will be fastened to a post, and will restore again the beginning and prototype to righteousness.' About the same time in China, Confucius was predicting to his disciples, 'A new religion will some time come from the West. It will pierce to the uttermost parts of China, where ships have never gone.' 'In the West the true saint must be looked for and found.' This seems a wonderful pre-vision of the approach of the Christian religion from the West, and of the coming of Christ to China from that quarter. In the oldest sacred writings of the Hindus, dating back to a period long anterior to the advent of Christ, we find this prophecy: 'Some day a religion will come from the West that shall be under the protection of the sword, but which shall spread by persuasion.' It is a fact that the Hindus interpret these words as referring to Christianity, advancing as it does under the armed protection of Great Britain, but making its conquests by the persuasion of missionaries." Wherever we go we find this expectation cropping out in prophetic utterances by the men of spiritual vision and understanding, utterances that portray not merely their own vision but also betray the needs and longings of their people for the visitation of God to the earth.

A remarkable thing about this expectation of the pagan world, is the definiteness with which some of the seers point to the place of Jesus' birth and to the purpose of his coming. Virgil, who died about 19 B. C., speaks of the mission of the Coming One almost as if he had read the Gospel records when he writes (fourth Eclogue) that "a child from heaven was looked for, who should restore the golden age and take away sin." Tacitus, Suetonius and Josephus inform us that there prevailed throughout the entire East at about the time of the Advent an intense conviction derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world. From the "Memoirs of Mrs. Judith S. Grant, Missionary to Persia" we have the following testimony: "But the clearest of all these prophecies was one by Zoroaster. The Nestorians say that Zoroaster was a disciple of Jeremiah, from whom he learned about the Messiah, and who in turn taught it to his disciples. As their tradition is remarkably corroborated by Abulpharagius, I will quote his language: 'Zoroaster taught the Persians concerning Christ. He declared that during the latter days a pure virgin should conceive, and that, as soon as the child was born, a star would appear, blazing, even at noonday with undiminished lustre.' 'You, my sons,' exclaimed the venerable seer, 'will perceive its rising before any other nation. As soon as you see the star follow it wheresoever it leads you, and adore the mysterious child, offering your gifts to him with profoundest humility. He is the Almighty Word which created the heavens.'"

It may be explained that this widespread expectation arose through the influence of the Jews of the dispersion and those who had voluntarily made their way into various parts of the world. This may explain the conformity of the hopes of many in the heathen world with those of the Jewish people, but it does not explain the fact that they had such hopes. Jewish tradition and expectation did not create the desire; if it had not been there, if there had been no ready field, Jewish theology would have taken no hold on the pagan mind. The real explanation is to be found at once in the universal god-like qualities of the human heart, and in its universal need. Every soul, however ignorant or enlightened, craves and seeks God. Augustine's prayer is the experience of the

race, "O God, thou hast made us for thyself, and our hearts find no rest until they find rest in thee." It is this conscious, aspiring, rising character of man which constitutes his godlikeness and separates him from the beasts. Moreover, man is ever fettered and bound by his earthy nature, from which he cannot extricate himself alone, and he seeks the help of one greater than himself. This universal temper of the mind and heart is born of human need and helplessness, and it grows and gains strength and intensity through contact with sin and suffering, adversity and distress. Men are ever dissatisfied with their unhappy lot and yearn for relief and deliverance, and the more aggravated their conditions the more intensely burns the desire and the more brightly gleams the hope. And that suggests the condition that obtained when Jesus came—society had sunk to a low level, sin abounded, vice was rampant, wretchedness and cruelty, poverty and slavery were as universal as snow in the arctic, faith in the pagan gods had waned and depression had settled on the human heart. In the midst of such a world the Jews went with their hopes and anticipations of the future, and men who had been longing and groping in darkness began to realize the presence of a better light. Their despairing hopes of better things were revived and given direction; their inborn desires for God were intensified and enlightened and their longing souls seemed to sense that in this promised Messiah was to be found their satisfaction.

Thus it was that God was preparing the world for his visitation in the person of his Son, and at the completion of that preparation, "in the fullness of time," Jesus was born in Bethlehem of Judea, and was welcomed by representatives of the expectant, godly souls of both Jews and Gentiles. In the manger-cradle was found heaven's answer to man's unquenchable desire for a manifestation of God in the flesh.

EDITORIAL REVIEW

Brother and Sister Foster are rejoicing in the prospect of soon being on the mission field in Africa and bear witness to God's goodness in removing difficulties and bringing them on their way.

Brother E. M. Riddle, pastor of the church at Bryan, Ohio, reports a successful evangelistic campaign under the leadership of Brother C. C. Grisso of Warsaw, Indiana. Twenty souls accepted Christ, nineteen of whom united with the Brethren church. Besides this result, the community was greatly stirred and the church inspired by the forceful preaching.

The First Brethren of Philadelphia is rejoicing in the completion of church improvements and redecorations amounting to nearly five thousand dollars. They have gone forward from victory to victory under the capable leadership of Brother R. Paul Miller, last year making their property debt-free and this year making it beautiful. Three confessions are reported.

Brother H. E. Eppley writes of his experiences as song leader in the campaign at Third church of Johnstown, where Brother J. L. Gingrich, the pastor, did the preaching. It was a successful meeting and we shall hope to hear more definitely from the pastor as to the results. This being Brother Eppley's home church, his was a most enjoyable experience. He is now engaged in a meeting at Listie, Pennsylvania. He says he still has some open dates for the spring.

Brother G. E. Drushal, superintendent of the school and mission at Lost Creek, Kentucky, writes of the visits Brethren Ankrum and Sickles, both of whose addresses were greatly appreciated. He also points out the upward trend of public education in Kentucky and of the effect it is likely to have on private schools, an effect which will doubtless soon be registered in the policy of missions engaging in public school work.

From the thriving mission church at Winchester, Virginia, comes a report of a successful evangelistic campaign conducted by Elder E. B. Shaver, who is possibly the oldest preacher in the active service of the church, and yet one who does not seem old, judged by his activity. Eighteen souls were added to the church as a result of this effort. Brother Emerson J. Rohart, who was recently ordained in the presence of his congregation is the earnest and industrious pastor of this flock. Brother E. L. Miller, pastor at Maurertown, delivered a highly appreciated address on the occasion of the

ordination. Brother Rohart's services are making for himself a place of confidence and high regard in the hearts of his people and his work is bearing fruit in the growth of the church.

A good letter comes from our correspondent at Louisville, Ohio, where Brother R. F. Porte is the capable pastor. The Sunday school is growing and is in need of larger quarters, which they are working to secure. Brother L. P. Clapper is himself the resourceful superintendent. The pastor conducted an evangelistic campaign which resulted in five being added to the church by baptism. The Christian Endeavorers have divided into two groups so as to give the really young people better opportunity, a good move, it would seem.

Prof. J. A. Garber, in his Sunday school news requests the schools of the brotherhood to measure themselves as they enter upon the work of the new year, using the Standard of Excellence as the measuring stick. It is a good thing to do, so that it may be determined whether a school is really making progress or merely marking time. We gladly commend "The Educator," our own Sunday school workers' magazine and teacher's monthly, to which Secretary Garber refers, as well as the "International Journal." This is a good time to get acquainted with them, if you are not already. Send White Gifts to Prof. M. P. Puterbaugh, Ashland, Ohio.

President E. E. Jacobs gives us another installment of news from the college, in which it will be noted with pleasure the service the Gospel Teams are rendering to nearby churches. At Ankenytown one team was instrumental in leading ten souls to Christ. Through the representations of Prof. E. G. Mason, the college finds itself able to meet the new exacting requirements of the State Department of Education and with this assurance doubtless the attendance of prospective teachers at Ashland College will continue in large numbers.

The faithful and efficient pastor of the Fort Wayne, Indiana, mission tells that the work is going forward. The church is to be organized this week. It has at present about forty members, but it is hoped that other Brethren people in the city will yet identify themselves with this work. Rally Day saw seventy-five present in the Sunday school. The members recently showed their regard for their pastor and his wife by a "donation." The attached verses express a splendid sentiment on the part of the members toward both the pastor and their new church.

White Gift offerings are to be sent to Prof. M. P. Puterbaugh, Ashland, Ohio. Also we attach the following because of inquiry as to whom to send various monies. For General Home Missions to Wm. A. Gearhart, 1106 American Building, Dayton, Ohio; for Layman's work, to U. J. Shively, Nappanee, Indiana; for Foreign Missions to L. S. Bauman, 1330 East Third Street, Long Beach, California; for Education Day offerings to Martin Shively, Ashland, Ohio; for Publication Day offerings to R. R. Teeter, Ashland, Ohio; for Brethren Home to Henry Rinehart, Flora, Indiana; for Superannuated Ministers to J. J. Wolfe, North Manchester, Indiana.

Dr. C. F. Yoder, founder of the Brethren mission work in the Argentine, writes of progress and also of challenges to greater things on the part of the church. Three were recently baptized at Rio Cuarto. A remarkable case of answered prayer for healing is reported at Hernando, a town of 8,000 inhabitants, where the door is opened to a most needy field. In the two missions in Laboulaye there are over one hundred children in the Sunday schools. At Alejandro the attendance at the services crowds the hall. Let us thank God for the progress, and pray that he may somehow make possible the entering of the doors of opportunity that are continually opening to us.

Brother H. F. Stuckman favors us with a report of the work at the splendid church at Goshen, Indiana, where he is the wide-awake pastor. The Homecoming and debt raising campaign was put across in good style, with the assistance of Brother A. T. Ronk. A personal evangelism campaign resulted in ten confessions, five being received later, a total of fifteen souls were added to the church. It is interesting to have this witness to the value of personal evangelism, a type which is coming into large use today. Dr. J. Allen Miller was greatly appreciated in a week of Bible lectures. Brother Stuckman recently gave evangelistic assistance to Brother W. I. Duker and his good people of Elkhart, where a successful campaign was conducted.

GENERAL ARTICLES

The Day Star

By Robert F. Porte

"We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." 2 Peter 1:19.

Christmas marks the beginning of a new day. The worry and care of the world is forgotten for the moment as we rejoice in the new born Babe of Bethlehem. What a time it was when Jesus was born! The world was lost in uncertainty and perplexed by a multitude of unanswered questions. There appeared a Star,—a Star of wondrous beauty; it was seen by the ever watchful astrologers of the east. These magi came in oriental splendor seeking the meaning of the Star they saw. In a lowly place they beheld a mother pondering as mothers do, over the great event of the birth of a Son. There were strange and wonderful revelations attending this child. For many years Jewish maidens had lived in purity hoping they might become the mother of the Messiah. At last Mary, beautiful, pure, and good, knew her Child was the chosen of God. He received the devotions of eastern kings and their costly gifts. His birth without any earthly herald, was told abroad by the heavenly heralds. His birth inspired a song, a smile, of beatific wonder and a hope unclouded,—yes, a new day was come to the sorrowing, sin-cursed world.

The coming of Christ in Bethlehem was marked by a new light. Revelations were made to the Shepherds, to the Wise-men, to the old prophet Simeon, and out from the little town of Bethlehem and Jerusalem, the capitol of a small country, to the wide world the light of God spread because God became incarnate in the form of human flesh. All the Hebrew prophets had said seemed impossible and had to be believed by those of superior faith. The apostle Peter says, "But we have a more SURE word of prophecy." The coming of Christ shed light upon all which God's servants had spoken in the days of the Kings, by the wonderful works and the heavenly testimonies which were characteristic of the earthly career of Jesus. For the first time mankind became acquainted with the truth that he was akin to God and that God was not unwilling to acknowledge this kinship. A new view of other nations was born with this new light in Christ. Instead of the provincial, tribal idea so prevalent in ancient Israel, there was begotten the spirit of world brotherhood. Jesus cultivated this teaching in his parable of the Good Samaritan and the healing of the daughter of the Cananitish woman. The light of the Star of Bethlehem is increasing and will rise to its full zenith in a perpetual day of righteousness and peace to all people and among all nations.

Thousands are interested in having a real "Merry Christmas." The day to many becomes only a day of passing pleasure. The day following is a day of regret for the indulgences of the day before. The secret of Christmas is Christ. Two-thirds of Christmas is Christ



ELDER R. F. PORTE
Pastor The Brethren Church, Louisville, Ohio

and he is the center of it all. The day of the birth of Christ did not mean much to Herod and many others. The day passed as had many others without bringing to the consciousness of the people the angels' phrase, "Unto you is born this day a Savior, which is Christ the Lord." Christmas is not a day of meaning to anyone who does not know that a Savior was born and the meaning of his birth. It is entirely out of the spirit of the day to be selfish. Each of us should ask himself, what have I given the world for this Christmas-tide? Have I given kind words and acts and helped to smooth life's rough road for some weary traveler? This is worth-while. In the doing of good we reap good for ourselves.

The Day Star Appeared to Great Souled People

Not to the high and haughty, or the rich and proud, but to the meek and lowly of heart. It was a wonderful night when it seemed that God had stopped the clash of armor and sword to usher in the Prince of Peace. Prophets had foretold his coming but the leaders of political and social life were not looking for him. Out on the hills near Bethlehem where David the hero king of Israel as a boy tended his father's sheep and where later as the poet he spoke in poetic verse, "The heavens declare the glory of God and the firmament showeth his handiwork," there other shepherds heard the strains of music sung by the heavenly choir announcing the birth of the Deliverer of Israel and of the world.

The one great fact in the earth's tragic experience is Sin, and in the trail of sin, guilt, condemnation, death, and "after death the judgment." Like the ceaseless refrain of the troubled sea the burdened heart of humanity through the long ages of the past has voiced the despairing cry, "Who shall deliver us?" The announcement to the humble shepherds was, "A Savior which is Christ the Lord." God could not have made a more appropriate gift to the world than to give the world a Savior. The Christmas season marks the birth of our salvation, for there is no salvation in any other.

The world has been amazed because the followers of Christ have been lowly men and women. In saying this we do not mean these noble souls were mediocre, they were rather men and women of great spiritual possibility. I am amazed at the deep, searching insight of Simeon as he beholds the Child Jesus and says, "A light to lighten the Gentiles, and the glory of thy people Israel." The humble fishermen who became the first earthly evangelists of the doctrines of Christ proved their greatness of soul by the work which the Holy Spirit did through them. In the Christ himself there was no beauty or comeliness that would attract the notice of the world but underneath the rugged humanity of our Lord was the Deity, Creator, God. The Day Star cannot arise in hearts where low hanging clouds of conceit and selfishness obscure the glory and brightness of God; all this must be dispelled

by the will of man so that the light of Christ may shine in. The Bethlehem Inn is not the only place where Jesus was omitted. Many hearts are dark because they refuse the light of Christ, the Day Star.

The Day Star Comes With Power to Change

The blackness and darkness of spiritual night has covered the world. Spiritual night settled upon the nations and sorrow filled hearts. The coming of Jesus has made a wonderful change. He has transfigured the world and many lives by his coming. Mr. J. J. Brown, a survivor of the ill-fated Titanic tells of the dawning of the new day after the awful night of sorrow, separation, and death. She says, "As the morning began to dawn in the gray light we saw a wide expanse of water and great mountains of ice all around us. Then as the sun began to drive back the mists and shed a canopy of glory against the darkness and sorrow of the passing night we saw the Carpathia and our deliverance." What a moment that must have been to those lost people upon the open sea! We may get a little idea of the great beneficent work which the coming of Christ did for those who were seeking deliverance—it changed things for the believing heart. Deliverance which had to be accepted by faith now became a visible reality.

God's Christmas gift has not been received unless the life be transformed. Christ is light. He is the Day Star of the coming age of peace and good will to all men. You have probably looked out of the window at night, it was dark and nothing to be discerned. You looked again as the dawn was coming, there are objects but still masked in mystery, then the sun arose and cast a halo of glory upon the earth. The world became new, common things were transfigured in the golden light of the rising sun. May we not imagine what a change is wrought when Jesus comes into a life darkened by sin? Perhaps you have seen lives transfigured by the glory of the Son of God, the Savior. The presence of light makes a wonderful change.

The Rising Day Star Marks the Re-Birth of Humanity

Dr. Cowan says, "Christmas is the peri-helion of love's orbit." It marked the place in the orbit when the love of God came nearer to mankind than at any other time. In giving his Son because of his love, God gave himself to the world. We cannot have God by rejecting Christ or crowding him out of our life. Humanity was born of Adam but was reborn in Jesus Christ. God comes to us in the Person of the Babe of Bethlehem. This is man's second chance to become like the Creator. Traherne, a mystic, says, "Want in God is treasure to us. For had there been no need, God would not have created the world, but he wanted angels and men." There is indeed something to cause thought in the above quotation. But leaving the suggestion included in the above quotation we need to marvel that God so loved the world that when mankind sinned and transgressed his divine law he sent his Son in the Person of the Babe of Bethlehem to be the Savior of "Whosoever would believe on him." Who can imagine the depths of God's love rising as a Day Star above man's sin and iniquity to usher in a new day for penitent mankind? Christmas portrays to us incarnate Love, rich beyond our comprehension. We all feel the impulse to give something to some one else. It is a divine impulse born out of the spirit of the day when God gave his Son.

On this natal day of hope and good will we should recall that it is also a day of new things. The day witnesses the birth of the father of a new race. Adam's sin pitched the race into the depths of sin, the Son of God opened

the way of everlasting life and happiness. "Behold I make all things new." In the book of the Revelation we read of a "New Heaven and a New Earth wherein dwell eth righteousness." God is re-creating mankind and after that he will re-create the earth. Sinful people cannot make a heaven, for heaven is the abode of righteous people. "Except ye be born of the water and of the Spirit ye cannot enter the Kingdom of heaven." "Ye must be born again." Christ was born in the form of flesh that we might be born divine through the Spirit. The meaning of this season and the proper understanding of the Christ and his work will come to those who experience a new birth within their own hearts.

What error and darkness there is where Christ has never been born! How much of suspicion, ill-will, hatred there is where the Day Star has not yet risen. A Mohammedan man visiting New York looked with eyes of criticism upon our great city. He criticized the newspapers for printing news that should not be printed, but finally he was shown a large hospital where many sick were cared for. "But this is for your own people," he said. He was then shown a bed occupied by a Turk. "How much does he have to pay?" "Nothing," was the reply. Then said this Mohammedan, "I have found the Christ at last and I pay homage to him." The little glass tube on the side of the great boiler tells the amount of water in the great boiler. The manifestation of love toward our fellow men tells the amount of the love of God within us. It was near Christmas, and the mistress of a mansion was tired, nervous, and almost prostrated with her Christmas planning. Her laundress entered and bid her the time of day and said, "I have nothing to give you, so I thought I would give two hours to do your ironing." The tired lady accepted this as the richest gift for the poor woman gave herself. This is the spirit which should be manifest at Christmas. This is the spirit of the Christ and the spirit which will please him and make a Heaven on this earth.

During the world war after a night of fire and death the morning began to dawn as the armies moved into new positions. Between the hostile forces the dark outline of a French farm house became manifest. As the dawn increased and the sun came up something was seen moving over the grassy lawn. It was a small child, a mere babe. The soldiers of both armies saw the child. All firing ceased and peace came upon the field of blood and carnage. They watched the innocent little thing creeping over the ground, grasping a dandelion in its tiny hand. A soldier leaves a trench and goes toward the child, a cheer arises from both armies. It was a moment of peace all because two hostile armies saw a babe which called holier sentiments from their hearts and quieted all thoughts of hate. May the vision of the Babe of Bethlehem rise as the Day Star upon this sorrowful, sin-cursed world. In him is peace and good will to men.

"Crown the Savior, angels, crown him!
Rich the trophies Jesus brings:

(Continued on page 6)

WHERE
Is he that is born
KING of the JEWS?
For We
Have Seen His Star



Jesus the Son of God

By Samuel Kiehl

To a certain man who was blind from his birth to whom Jesus had given sight he said, Dost thou believe on the Son of God? He answered, Who is he Lord, that I might believe on him? Jesus said, Thou hast both seen him, and it is he (the Son of God) that talketh with thee. He said, Lord I believe. Believe what? That Jesus is the Son of God? That belief (coming from the heart (Rom. 10:10) is the faith that overcomes the world, and saves repentant sinners (1 John 5:5). There is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

Hebrews 1:8 reads thus, Unto the Son he saith, Thy throne, O God, is for ever and ever. The Father addressing the Son as God. Since the Son cannot be God (the Father) he is God (the Son). Two distinct personalities; the Father, and the Son. To illustrate, Mr. Smith has a son. Two separate persons; Smith the father, and Smith the son. Neither one is, or can be the other. The words the Son of God, and God the Son are synonymous terms. Jesus the only begotten Son of God is God the Son, not God the Father, according to Psalms 45:6, 7, and Hebrews 1:8. Supplying the words understood, John 1:1, 2 will read, In the beginning was the Word (the Son of God), and the Word was with God (the Father), and the Word was God (the Son). The same was in the beginning with God (the Father). The preceding exposition, as the writer sees it, is so plain that wayfaring men . . . shall not err therein (Isa. 35:8).

The following are some of the sayings of Jesus concerning God (the Father), and himself (except words in parentheses). God so loved the world, that he gave his only begotten Son (John 3:16. I am the Son of God (John 10:36). My Father is greater than I (John 14:28). My Father worketh hitherto, and I work (John 5:17). This is the work of God, that ye believe on him, whom he hath sent (John 6:29). Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life (John 5:24 R. V.) This is life eternal, that they might know thee the only true God (as their heavenly Father), and Jesus Christ whom thou hast sent (as their Savior and Lord) (John 17:3). All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him (John 5:23).

The following scriptures teach that Jesus who was born of the Virgin Mary is **the Son of God**. The angel to Mary said, That holy thing which shall be born of thee shall be called the Son of God (Luke 1:35). At Christ's baptism a voice from heaven said, This is my beloved Son, in whom I am well pleased (Matt. 3:17). At his transfiguration a voice out of the cloud was heard, saying, This is my beloved Son, . . . hear ye him (Matt. 17:1-5). Jesus, I said, I am the Son of God (John 10:36). John the Baptist who baptized Jesus said, I saw, and bare record that this is the Son of God (John 1:34). John the evangelist says, These (signs) are written that ye might believe that Jesus is the Christ. The Son of God (John 20:31). Peter to Jesus says, Thou art the Christ the Son of the living God (Matt. 16:16). Paul after his conversion straightway preached Christ in the synagogues, that he is **the Son of God** (Acts 9:20). What do you preach?

God was in Christ reconciling the world unto himself (2 Cor. 5:19). He is also in faithful believers who confess that Jesus is **the Son of God** according to 1 John 4:

15, Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. First John 5:5 tells who overcome the world by asking a question, and giving the answer, thus, Who is he that overcometh the world, but he that believeth that Jesus is **the Son of God**? What do you believe?

To say that Jesus is God contradicts the Father whose voice from heaven, at Jesus' baptism, said, This is my beloved Son (Matt. 3:7). As his transfiguration a voice out of the cloud was heard, saying, This is my beloved Son (Matt. 17:5). Jesus, who said, I am the Son of God (John 10:36). John the Baptist, who said, I saw . . . that this (Jesus) is the Son of God (John 1:34). John the Evangelist, who says, These (signs) are written, that ye might believe that Jesus is the Christ, the Son of God (John 20:31). Peter to Jesus, Thou art the Christ, the Son of the living God (Matt. 16:16). Paul, who straightway preached that Christ is the Son of God (Acts 9:20). Since these holy persons affirm that Jesus is **the Son of God**, dare we, who are sinful by nature, say, The Father, The Son, John the Baptist, John the Evangelist, Peter, and Paul did not speak the truth when they testified that Jesus is **the Son of God**? No, **NEVER!**

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son who saith, I am the way, and the truth, and the life; no man cometh unto the Father but by me (Heb. 1:1, 2; John 14:6). It is written, He that hath the Son hath life, and he that hath not the Son of God hath not life (1 John 5:12). That is final. Do you have the Son? If not, receive him as your Savior and Lord today. Now is the accepted time. Tomorrow may be too late. Delay is dangerous.

Addenda—The angel Gabriel said to the Virgin Mary, . . . Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the **Son of the Highest**; . . . and of his kingdom there shall be no end (Luke 1:30-33). The kingdom continues, but in due time Christ shall deliver the kingdom to God the Father according to 1 Corinthians 15:24-28) reading thus, Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. . . . And when all things shall be subdued unto him (Christ the Son) then shall the Son also himself be subject unto him (God the Father) that put all things under him, that God may be all in all. Then heaven and earth, yea, all the vast expanse of the universe will be filled with his glory; and every son and daughter of the Lord Almighty shall shout for joy (2 Cor. 6:18). Be it so. In Jesus' Name.

1141 Creighton Ave., Dayton, Ohio.

The Day Star

(Continued from page 5)

In the seat of power enthrone him,
While the heavenly concert rings;
Crown him, crown him:
Crown the Savior King of kings."

—Thos. Kelley.

Louisville, Ohio.

What Christmas Means

Bring on the Christmas toys. Loud chant the carols. Sweet under the crisp midnight stars let the chimes ring out their songs of the epiphany. Not possible is too much joy at the happy Christmas day.

But more than holly and mistletoe, more than brilliant glow worm lights in Christmas trees, more than wreaths and festoons and the shouts of children as the much pilloved figure of Santa Claus rushes up the aisle blowing his white mustache out full in front of his face and reaching his hands into his bag of toys is the meaning of Christmas. Of course Christmas means also the dead dimpled fingers, our dear dead mother's hands that never did know a manicure; and of course it means gratitude to the Great Giver. But more and greater things, even than these Christmas means. It means, peace; peace on earth—devotion to peace and that a devotion which will fight for peace. Christmas means "Good Will." It means a world of good will, men of good will, civilizations founded on good will, good will scattered like seed in the field wherever men are and are related one to the other.

Christmas celebrates the birth of the Babe of Bethlehem—yes, but not alone a birth twenty centuries ago, but a new birth in the year of our Lord 1925. Christmas bespeaks the birth of Christ today; the birth of the Christ Spirit, the Christlike life, the Christ abroad—Christ where the toilers are, and where their masters are, and where the tenements and sweat shops and furnaces, midnight corridors of the mines are, and where sit the men who direct them. The fingers of that Christ Child are smiting the walls of ancient wrong, the walls of privilege, the pedestal of the aristocrat, the hereditary parasite, the old ideas of justice and contracts and profits. These little hands, those tiny hands of the Christ Child—that later had spikes driven through them—are smiting as never

before everything that is not fair, everything that wrongs anybody, everything that crushes.

And good people, we ought to help those little hands. We ought to be ashamed to stand by and let those little hands bear it all alone. What kind of a Christmas is that which satisfies itself with toys and the shouts of favored children, our children dancing about the Christmas tree, and the songs of the choir and the speech of the preacher, lovely as all these things are..

We want a Universal Christ, an interracial Christ, a Christ of all mankind—a Christmas that is a proclaiming of the Fatherhood of God and the Brotherhood of man; whose text is the Sermon on the Mount, and whose life is the fresh epiphany incarnation.—N. Y. Christian Advocate.

THE CHRISTMAS STORY

God's love freely giving
His Best to the earth;
God's Son gladly taking
A peasant child's birth;
God's hosts singing "Glory"
And "Peace" from on high;
God's star a bright beacon
In Bethlehem's sky.
Earth's King in a manger
Is cradled to rest;
Earth's wise men come seeking
A heavenly Guest;
Earth's shepherds, with haste, bring
The angels' glad word;
Earth's sin has a Savior—
'Tis Jesus, the Lord.

—Lina Cornelia Hall, in The Christian Advocate.



THE BRETHREN PULPIT

When God Came to Earth

By C. C. Grisso



TEXT: "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16.

This is Paul's way of presenting the great doctrine of the incarnation. In John 1:14 he gives us his word picture of the same doctrine. "And the Word became flesh and dwelt, (lit, pitched his tent—tabernacled) among us." But it remains for St. Matthew to tell just how it was that God came to earth in human flesh in Matthew 1:23. "Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel which being interpreted is, God with us."

I shall raise no controversy with those who do not believe in the doctrine of the virgin birth. Their quarrel is with the Word. For if any person desirous to know the truth will turn and read the whole story of the angel's announcement to Mary and Joseph, they shall find that this child "was to be great, and be called the son of the highest and the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." "And they shall call his name Emmanuel". God with us.

Hebrew El-lo-heim, or the same name given Jehovah in Genesis 1:1. Thus this child is given the name of the creator of the universe. Now, if I did not believe in the doctrine of the virgin birth, and the divine incarnation, I would be entirely unable to explain the above scriptures.

This doctrine of God coming to the world in human flesh necessitates the doctrine of a virgin birth. For if he was born in the natural way we would have only a human being. But Jesus the son of God came to earth in human flesh. Let us yet note another scripture, John 17:5, "And now, O Father, glorify thou me . . . with the glory which I had with thee before the world was." I have been asked, "How could God become Man?" And we shall not attempt to explain it. It is not necessary. Just believe it. It is not difficult to answer. "Why it was so." When man sinned a wide gulf was fixed, such as could not be crossed by man. But God could come over, and he did. And God's one great purpose in the gift of his Son to the world is to reveal himself. He wants his people to know

him. But men cannot know him. They have never seen him. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." Thus men can not see God, and know him and appreciate all his wondrous love to us "in the face of Jesus Christ." The story is told of Mrs. Alexander that during a great meeting when Dr. Torrey was pleading for poor, lost, outcast sinners to come and accept the love of God, that one of these poor fallen sisters of the street was heard to say, "I don't believe it. Nobody loves me." This woman overheard the statement and said to her, "Yes, God loves, Christ loves," but she said "no, I cannot believe it." Finally Mrs. Alexander said to her. "I love you," and she planted a kiss on her cheek to prove the sincerity of her love, and the poor woman accepted Christ because she saw him in the face of the soul-winner. So St. Paul tells us that "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." See him as a babe in the manger. See him standing before the doctors at the age of twelve. Listen in again to that prayer in Gethsemane. Go a step farther unto Pilate's hall—move out toward Calvary's hill, up which he treads with the sin of the world bound in a mighty bundle. Hear the voice from yonder cross, as it comes down across the centuries, "Father forgive them," and ask, "Who is this?" And the answer comes back, "He is God come down out of the eternities, down to the realm of time and space, so that men might see him and know him." We could never have stood before God, no more than we can look into the face and glare of the noonday sun but we can look in the face of God, in the face of Jesus Christ. Again, God knew that one of the greatest needs of the human race was to have an example; a perfect example. Who could he of all the sons of men send to earth to become a perfect pattern, and a sure guide in all life's affairs. Moses, David, Joshua, the apostles? No, it must be one more perfect than these. It must be one upon whom the searchlights of twenty centuries will find no fault. A perfect example of holiness, of love, of sacrifice. God knew that the thing that would break and melt men's hearts, would be the story of the unselfish love of Jesus. How many of us have been won to him by that love? He might have come to this world as a king. He might have been born in a palace. He might have taken the nature of angels. But he didn't. Blessed be God! "it behooved him to be made like unto his brethren." How close that comes to our hearts. "Like unto his brethren." Think of us, and then of God wanting to be like us. Some folks find so much in the Bible difficult to understand. Here is the most marvelous thing in all the world—Jesus the eternal Son of God, infinite in riches and glory, for our sakes became poor: was born in a stable, of poor parentage, in order to become a part of humanity, a tender friend and brother to all alike. That's the sweetest message ever told to listening ear. Can it be that men yet live whose ears are deaf to that song of the angels when they sang: "Fear not for unto you is born this day in the city of David a Savior, which is Christ the Lord?" Oh that men might still know that the way to the Father is by the way of Bethlehem's manger, and by the way of the cross, and by the way of the empty tomb. For, "I am the way . . . No man cometh unto the Father but by me." He wants men to see in God a great, wise, compassionate Creator, and loving Father, interested personally in each living soul, anxious to guide and bless and save, anxious for love, and fellowship and communion. Anxious to have

all men attain unto their highest powers and possibilities. That is the kind of a God, Jesus the Son, came to make known to men. God has revealed himself, and made known his ways from the day he called to Adam until now. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son." "This is my beloved Son hear him." The times through which we are now passing demand of us a vigorous re-assertion of this truth. Christ is God: come down to earth in human flesh, even in our own natures. This is the Christ of Bethlehem: the Christ of Nazareth; the Christ of the early church; the Christ of the New Testament; this is the Christ that has revolutionized the world, and under whose guidance the great host of the redeemed shall go forth conquering and to conquer, "until the kingdoms of this world shall become the kingdom of God's dear Son." This Christ is none other than Immanuel, God with us,

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

FOLLOWING JESUS—Mark 2:13-17.

Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name, nor form, nor ritual word,
But simply following thee.—Whittier.

—Whittier.

TUESDAY

THE JOURNEY'S END—1 John 3:1-3.

"Lead me, Man Divine,
Wher-e'er thou wilt, only that I may find,
At the long journey's end, thy image there,
And grow more like to it."

WEDNESDAY

DIVINE HOLINESS—Isaiah 6:1-7.

Holy, holy, holy! all the saints adore thee,
Casting down their golden crowns around the glassy
sea;

Cherubim and seraphim falling down before thee,
Which wert, and art, and evermore shall be.

—Reginald Heber.

THURSDAY

THE REQUIREMENT OF HOLINESS—Psalm 24:1-5.

Called unto holiness, children of light,
Walking with Jesus in garments of white;
Raiment unsullied, nor tarnished with sin,
God's Holy Spirit abiding within.

—Mrs. C. H. Morris.

FRIDAY

PRACTICAL RIGHTEOUSNESS—Micah 6:6-9.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

—Frank Mason North.

SATURDAY

GOD OUR WISDOM—1 Kings 3:4-9.

"Give what thou wilt, without thee I am poor,
And with thee rich, take what thou wilt away."

SUNDAY

IN HIS SANCTUARY—Psalm 122:1-9.

"Whosoever thou art that enterest
This church,
Remember it is the house of God:
Be reverent, be silent, be thoughtful;
And leave it not without a prayer
To God,
For thyself, for those who minister,
And those who worship here."

(Prepared by G. S. B.)

his blood "cleansing us from all sin." Brethren, this is the most glorious gospel ever heard, or it is the greatest delusion, to which man has ever listened. But we that are his know, that it is not a delusion. By his life and his miracles, by his death and resurrection he has proven beyond the shadow of a doubt that he was the son of God. But the most convincing argument to me is that Christ has been born in my heart; that one day I was a poor, trembling sinner, and with simple child-like faith I opened my heart to him and he came in to dwell. And it is this that we need, the incarnate Christ, in our hearts, living his life of faith, and grace, and truth, lifting us out of our own selves, even out of lives of anger and hate and sin of every kind, and making us like unto himself.

"Dear dying Lamb, thy precious blood shall never lose its power,
Till all the ransomed church of God, are saved to sin no more."

Would you desire to accept a Savior like that, if so, it is your privilege, and rejoice in his saving, keeping power throughout all eternity. Though his blood has redeemed and washed the blackness from millions of sin-stained hearts it is just as powerful today as when it was shed on Calvary's cross. 'Tis true. Believe it, accept it, for one of these days this same Christ, who "manifests God in the flesh," is coming back to earth. Not to be shamefully treated, not to suffer and die and shed his blood, but to see how many since his going away have prepared for his coming. To see how many have "washed their garments and made them white in his blood." For, "He shall appear a second time, apart from sin . . . unto salvation," to those who have heard the message of the first advent and believed it, and trusted in his finished work, and anxiously await his coming. Even so, Come, Lord Jesus! Amen.

Growth in Church Loyalty

By Hazel Keiser

Because thou art lukewarm and neither cold or hot, I will spue thee out of my mouth. Revelation 3:16.

If we are Christians, not only in name but in reality, we must desire a growing willingness in the work of our Lord. God's word to his people is, "So then because thou art lukewarm and neither cold or hot, I will spue thee out of my mouth." How can people consider themselves hot if, for any reason whatever, no matter how selfish it may be, they find an excuse for being absent from the house of the Lord. Yet how often this is true. Many from every congregation find it hard to find a convenient time to get to church even for a Sunday's service. It is raining too hard, if perchance the sun has remained under a cloud and God has previously sent a little shower as a blessing to these same people. And if the sun shines too hot it is too suffocating to go to church. At times it is too cold to go, yet the same weather permits selfish pleasures. Maybe that is the only convenient day of all the week, because of not daring to sacrifice business on week days, to make a visit or entertain company. To entertain on Sunday will not be desecrating the Lord's Day as much as to put off our work until Sunday. So we must work during the week, dare not sacrifice that, and entertain on Sunday, no harm then. But why is that not equivalent to desecrating the Lord's Day by work? Sacrificing our duty to him in order not to lose a pocket full of money from a day's labor.

Another excuse works itself out likewise. Some say,

"We have worked so hard during the week, we will stay at home today and rest. We will be doing no harm to spend the Lord's Day in quietly resting, yet they could better afford to sacrifice the close communion with their God, and so be rested for the oncoming week's work."

If the Lord's followers would call these people "cold" Christians it would not please them at all. Yet they cannot declare themselves as "hot". So what betetr can be applied to us? If we so allow indifference to crop into our religious life, than that spoken by the Lord himself, that we are "lukewarm." The words of Jesus as above written, then, will have surely already caused a shudder to pass over us, "If ye are lukewarm, I will spue thee out of my mouth."

On considering these words only, we might think that God is an unjust God. Surely if we attend his services now and then, and keep our church pledges paid up, except when we **must** have the money for something else, surely the Lord will give reward for the small effort. But the word of God tells us that the kingdom of God is likened unto a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth, but when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches so that the fowls of the air may lodge under the shadow of it. Just so in our lives, it is stated that no one is so sinful but that there is a spark of good in that life, and so if rightly encouraged this spark of good may be developed as the grain of mustard seed, until the kingdom of God has been firmly built in that heart. As that kingdom grows within the heart, it is natural that the individual will give of his efforts to extend that kingdom to others hearts and in so doing will often find his way to the house of the Lord.

Growth in church loyalty, is it then possible in all cases? Certainly so, with the spark of good as inborn within us all, and God's hand allowed to control it. We have one thing to fight but that not alone. By God's help we can overcome indifference, and allow the one grain of good to grow and take seed until it has become, as stated by Jesus, "as the grain of mustard seed, shooting out great branches so that the fowls of the air may lodge under the shadows of it. We will not only be made better but all nature will feel the influence of our lives. As a great writer has stated, "God works in mysterious ways his wonders to perform," so we may not have been able to realize any remarkable changing power within our lives, but God himself will seek that development as it worked out in our inmost soul.

Bryan, Ohio.

"Knowledge becomes power only when it is made to do something worth while. With too many of us it is just knowledge."

*The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the key in two,
And let the face of God shine through.
But East and West will push the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.*

Edna St. Vincent Millay.

From "Renascence"—Copyright by Mitchell Kennedy.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for December 26)

Moses to Samuel—Review

Devotional Reading—Psalm 85:1-13.

Golden Text—Surely his salvation is nigh them that fear him, that glory may dwell in our land. Psalm 85:9.

LESSON LIGHTS

Lesson 1—Israel Journeying toward Canaan

Scripture—Numbers 10:11-36.

In this lesson we witnessed the start from Sinai, and Moses made the proposal to Hophni, "Come thou with us and we will do thee good." As they set forward the ark of the covenant went before them and rested where they were to stop.

Can our church honestly say to those without, Come thou with us and we will do thee good?

Lesson 2—The Report of the Spies

Scripture—Numbers 13:1 to 14:45.

Twelve spies are sent to Canaan; ten bring back a discouraging report; two see all the difficulties, but say that with God's help Israel is able to take the land. The people are overcome by the spirit of pessimism and rebel against Moses. Jehovah threatens them with pestilence and disinheritor, but Moses intercedes. After the people realize the door is closed they make a mad attempt to enter Canaan and meet a crushing defeat at the hands of the Amalekites and Canaanites.

Servants of an omnipotent God have no right to view themselves as grasshoppers.

Lesson 3—Moses Honored in his Death.

Scripture—Deut. 32:45-52; 34:5-8.

Moses exhorts the people to obey the law; he learns of his approaching death; he bade farewell to the people and blessed the tribes. God gives him a view of the promised land and then he dies in the land of Moab.

Is it the lot of most men to labor and not to see the end of their labors?

Lesson 4—Joshua, Israel's New Leader.

Scripture—Numbers 27:18-20; Josh 1:1-9.

Moses appoints Joshua as his successor at the direction of Jehovah, who charges him to lead the people over Jordan, points out the land of promise and urges him to be strong and courageous, since he can count on divine help even as did Moses. He is exhorted to obey the law; therein is the secret of success.

No man is indispensable. "The great Craftsman can always find another tool sharpened and ready to his hand."

Lesson 5.—The Evils of Strong Drink (World's Temperance Sunday).

Scripture—Prov. 23:29-35.

A picture of the drunkard is given; the appearance and effect of wine set forth; then further pernicious consequences of wine drinking.

If a man is at his best when he leads a non-alcoholic life, then the Eighteenth Amendment becomes a national declaration of independence, and the man who resolutely is seen at once to be the apostle of human liberty.—Senator George Wharton Pepper.

Lesson 6.—The Fall of Jericho.

Scripture—Josh. 6:12-20.

Directions were given for the capture of Jericho; it was to be encircled a certain number of times. Jehovah would give them the city for it and its people were devoted to destruction, with one exception, that of Rahab. This being the first strongly fortified city, its complete destruction would have a terrorizing effect upon whole of Canaan.

The right of the Israelites to Canaan and the rightfulness of their destruction of the people lay in the command of Jehovah which had its moral basis in the worth of Israel to the accomplishment of his righteous purpose for the world.

Lesson V.—Caleb's Faithfulness Rewarded.

Scripture—Josh. 14:6-15.

Canaan was divided among the twelve tribes, but Caleb who, with Joshua, only remained of the twelve spies who spied out the land and who was promised an inheritance, was given an individual portion—Hebron and the surrounding district. His old courage was still manifest in the selection of one of the hardest-to-conquer portions of the land.

Dr. Frederick A. Atkins says, "To attempt a difficult task is a moral tonic—to achieve it, is a radiant joy."

Lesson 8.—Joshua Reviewing the Covenant.

Scripture—Josh. 24:14-25.

Joshua reminds the people of God's help throughout their history and because of that they owed him sincere, loyal and undivided service and challenges them to choose between Jehovah and the gods of the lands. The people respond readily with a choice of Jehovah, but Joshua insists on a most solemn, reaffirmed and recorded vow.

The church is today challenged to a choice between right conduct and sincere

devotion of Christ and the worldly standard of the masses.

Lesson 9.—Gideon and the Three Hundred. Scripture—Jud. 7:1-25.

Gideon is instructed to sift his army; neither the fanthearted or the careless make good soldiers. God does not need numbers, but courage, watchfulness and strict obedience. God uses not only men of courage, but men of wisdom and strategy.

Gideon is a shining example to modern reformers. We need men of his type to go against the tobacco evil, liquor drinking, vicious movies, gambling and dancing.

Lesson 10.—Ruth and Naomi.

Scripture—Book of Ruth.

Naomi, a Jewish widow, decides to return to Bethlehem, urging her widowed, Moabite daughters-in-law to remain in their native land. Ruth insists on going with her and vows life-long allegiance to her mother-in-law and to her God. Her devotion is rewarded with a happy marriage to a godly man of Israel and with becoming the ancestress of David and David's greater Son.

Lesson 11.—The Boy Samuel.

Scripture—1 Samuel, chapters 1-3.

Samuel's call of God at a very tender age was due in large measure to the influence of a godly mother. Serving Eli as "an altar boy" he grew up in the atmosphere of the sanctuary and became one of the greatest prophets of Old Testament history, receiving his first prophetic message as early as twelve years of age, when he spoke God's judgment on the House of Eli.

Lesson 12.—Samuel the Just Judge.

Scripture—1 Samuel, chs. 7 and 12.

The Israelites still in subjection to the Philistines are admonished to repentance and confession, then instead of depending on the presence of the ark as on the occasion of their dire defeat, they turned to Samuel who directed them to prayer and sacrifice, and after such preparation they gained a decisive victory through the help of the Lord. In memory of the victory Samuel erects an altar called Ebenezer (Stone of Help).

Church School News

Evangelist readers have already become acquainted with the plans for and objects of the rapidly approaching White Gift Offering. With the loyal and generous help of the Editor we have been able to present this worthy cause through our church paper to the majority of Brethren people. Gifts from individuals have already been sent to Professor M. P. Puterbaugh, the treasurer. He probably will receive gifts from schools during next week, as some of the schools will lift their White Gift Offering on Sunday, December 19th.

A letter of explanation and instruction from Professor Puterbaugh was included with each package of White Gift envelopes sent to the several church school superintendents of the brotherhood. The package also carried a self-addressed stamped envelope, which will make easy a prompt and early return. Since the White Gift envelopes

provide for decisions for Christ and his church and various life-work decisions, we shall be glad to have the superintendent report the offering of Self and Service as well as of Substance.

January for many persons is the time of taking inventory and of making plans for the coming year. While most of our church school people are in that frame of mind, we are asking both officers and teachers to check up on their attainments thus far and to plan for further achievements during the months immediately ahead. Their attention is being directed to the Standard of Excellence. It will be found in the January number of The Educator with certain explanations relative to each point. This publication also contains valuable articles from President William H. Beachler, Professor C. L. Anspach, Rev. Melvin A. Stuckey, Dr. G. C. Carpenter, and others.

This would be an opportune time for schools not now taking this worker's magazine of our own to become acquainted with it and to subscribe for it. An arrangement has been made with The International Council of Religious Education whereby The

Educator and The International Journal of Religious Education can be secured through our National Sunday School Association for the usual price of the Journal alone, namely, two dollars per year. We regard both publications as being needed by and useful

to Brethren church school workers. We hope that all of our schools will take advantage of this very good opportunity to secure the two magazines for the price of one. Subscriptions should be sent to the undersigned.
J. A. GARBER.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

(Young People's Topics in The Angelus by Thoburn C. Lyon.)

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio



The little Jesus dropped the glistening things
(The place smelled sweet of frankincense and myrrh),
And Mary pressed her darling close to her.
It seemed so very strange!
Like any other baby's were the rings
Of soft damp hair upon his tiny head,
And yet—those Three, the stately camel-tread,
The Star that did not change!

She hid the Magi-gifts half tenderly,
Half jealously, for Joseph in distress
Groaned of their splendor and their uselessness
And would have proffered them
Back to their givers, could such rudeness be.
But they were gone; the rested camels sped
Busily eastward now, and rumor said
Not by Jerusalem.

The warning came, "To Egypt!" and within
Her simple bundle Mary stored the gifts
(They scented it like apple-blossom drifts
In May), but Joseph frowned.
"I fear it is a menace, half a sin,

The Gifts

By Jeannie Pendleton Hall



To laud the beast," saith he, "with things so rare.

When shall our Souling need that incense there?"

Saith she, "When he is crowned."

Where were the gifts those three sharp, crowded years

'Twixt wilderness and Calvary? Mayhap
His mother kept them; sometimes would unwrap

The covering and behold
The well-saved treasures through her lone-some tears:

The little censer, deftly wrought and filled,
Worthy a prince, delightful to a child,
The myrrh, the yellow gold.

Where now? Were they caught heavenward,
glowing, hung

As was the Holy Grail that none might see

Except the knight of stainless purity?
No matter! Far away

The winds of centuries the shards have flung

Of larger trophies, but these centuries keep
The Magi-thought, and while the Caesars sleep

Our hearts give gifts today

—The Youth's Companion.

things dad and mother tell you to if you are made to do them."

That was a little too much, so Mary had to make some reply. "Well, I guess you are just the same. You are no better than I am."

"There you go. Now you are mad, I suppose, just because I told you the truth. I know a good resolution. Why don't you resolve never to say unkind words to your dear brother Tom? Ha, Ha, Ha."

About that time their mother appeared at the door, and called to them. "What are you children arguing about now? If you aren't going to slide, come on in the house. It is too cold to stand around outside when you aren't doing anything."

When they reached the house, Mary said, "Mother, do you think that it pays to make New Year's resolutions?"

"Well," said mother, "this is the way I feel about it. If we are going to make New Year's resolutions, we ought to be very careful to make good ones. Then after making them, we ought to try very hard to keep them. I don't think it is a very good thing to make a resolution one day and then forget all about it the next day. We should be sincere about our promises whether they are made to ourselves or to others."

"Yes siree, isn't that just what I told you? Mother, I told Mary that the trouble about her resolutions was that she never kept them." Tom held his head high and looked very superior after saying this.

"Well, I just won't make any if everybody is going to fuss at me about them. What difference does it make anyhow?" Mary felt unhappy and she was trying to hide it by being gruff.

Mother wanted to guide her children aright and one of the things that worried her most was their being unkind to each other. When she saw both of them were out of humor she told them, "I think one of the best promises I ever made on New Year's Day, I made when I was about your age, Tom. My sister and I were always finding fault with each other and whenever we disagreed on any subject we would fuss until neither of us were happy. So, we decided together that we would both make the same resolution to be kind to each other and see if we could keep it. We took a piece of paper and we worked quite a while until we had it worded just to suit us. I think that really helped both of us. Of course we missed sometimes, one time one of us would break it and another time the other one would. But, we really tried to keep our promise, so we were much better than we had been the year before."

Tom was smiling when his mother finished. "Mother," he said, "I had just told Mary that she ought to promise not to say unkind words to me during next year. Of course, I was kidding, but since you have

(Continued on page 15)

Why Holly is Used as Christmas Decoration

Holly has its place in the legends, and at one time many carols were composed in its honor.

European peasants think that a sprig of berried holly which has been used in church decorations will bring luck to the house; so when the evergreens are removed, they beg for a spray. Holly used for decorating houses must, on the other hand, be burned after January 1, or ill luck will follow.

In some parts of England, as in Ireland, girls seek omens from burning the Christmas decorations; and say the more noise they make and the brighter they blaze up, the warmer is the affection of their lovers. In some places it is considered unlucky to burn the Christmas decorations, and they are thrown away instead.

The holly tree was dedicated to Saturn and was said to have many healing virtues. A pretty legend is handed down about the first Christmas tree. When Ansgarius preached the "White Christ" to the Vikings of the North, the Lord sent his three mes-

sengers, Faith, Hope, and Love, to help to find the first tree. They were to seek one that should be as high as hope, as wide as
(Continued on page 15)

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for December 26)

Some "I Wills" for 1927. Josh. 24:15

"I wish I could think of a good New Year's resolution for this year." Mary was sitting on the porch steps looking far away and thinking very hard as she said this.

"Ha, Ha, Ha! That's a good joke," said Brother Tom with whom Mary had been sliding. "Don't you remember the resolutions you made last year and that you didn't even keep them a week. What is the use of making resolutions anyhow. After you have made them, you just live like you always have. You do the things you want to regardless of others and you do the

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

En Route to the Field

On the Congo, October 4, 1926.

Dear Evangelist Readers:

God has so wonderfully blessed us, in leading us out into his service, that we desire to testify to his faithfulness, render praise for his grace, and thanks for the many answers to prayers that have ascended to the Throne of Grace on our behalf.

"But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

These words have been very precious to us; because when the Lord first laid the Foreign Mission Field on our hearts, naturally speaking it seemed impossible that we would ever get there. First there was the question of my health, then our ages; and many, many other things too numerous to mention. But as time went by, the spark of love that had been kindled in our hearts for Africa burned into a flame, until at last our whole beings burned with a desire to go to that land, to which we felt the Lord calling us. But how were the many obstacles to be overcome? How could we persuade the Foreign Missionary Board, that we felt called of the Lord when they were receiving more applications from volunteers than the money on hand permitted sending forth? The answer came to us through the verse quoted above.

First, we must believe "that he (God) is," and that "without faith it is impossible to please him," third, "that he is a rewarder of them that diligently seek him." "God is," he has all power, all wisdom, he leads his children according to his will; (if they will to follow). Therefore this burning that he had put into our hearts must be worked out by him according to his will; in his own time and his own way. All that we needed to do was to believe, "that he is," and realize that "without faith it is impossible to please him."

When the Lord was on earth on different occasions he rebuked his disciples for their lack of faith. He was unable to do many mighty works, because of their unbelief, and over and over the children of God are admonished, "to have faith" and "to believe." Therefore we decided best just to trust the Lord, and to let him work for us, because he is able to do "exceedingly, abundantly above all that we ask or think." And that "he is a rewarder of them that diligently seek him." The reward came, but not until we had waited and prayed two years. My physical condition was such that the Foreign Mission Board would not accept us the first year, but God has worked in such a wonderful way that my health is perfect. Then the question of the language arose and was overcome by putting us on probation, but we continued in prayer, believing that God would undertake for us all along the way. And he has, for as I write this testimony we are slowly wending our way up the Congo River.

It has not been a path strewn with roses, but it has been a path of blessing. God overcame so many obstacles for us before we left home, that when things go wrong we never have a feeling that perhaps we have made a mistake; but we know that God

has brought us thus far, and believe he will keep us all the way until the work he has for us is finished. He does reward the faith of his children, he showers blessings all along the way. Our testimony and plea is for those who feel called of the Lord, and who have obstacles in their way. It may be ill health, lack of funds, lack of encouragement from their pastor, board or loved ones in the church, or in the home. But just rest in the Lord, believe "that he is," "that without faith it is impossible to please him," and that "he is a rewarder of them that diligently seek him." And he will bring to pass HIS WILL for you, as he has done for us, "Faithful is he that calleth you, who also will do it."

MR. AND MRS. J. H. FOSTER.

Argentina

It is a pity that our six native pastors are not able to write in English so that Evangelist readers might have their reports directly. They write interesting and encouraging letters. Their work is being blessed, and while no work is free from difficulties, yet on the whole there is a steady growth toward self-supporting missions.

This week Brother Sotola writes that one day he felt called of the Lord to visit Hernando again. This is a flourishing town of about 8,000 inhabitants, eighteen miles from Cabrera. He went in the auto purchased by the Cabrera believers, and on arriving found one of the group of believers there very ill. The doctor had said that he could not live through the day, and the relatives were gathered from other places, having been summoned by telegraph. But the sick man had not given up hope. He had prayed and had said that Brother Sotola would come to pray with him. When Sotola arrived he said, "I told you he would come." Brother Sotola first read the Scriptures to the crowd and explained them, his words meeting with approval, and then prayed. I think he also anointed the sick man, but am not sure. The result was that the man at once began to get better and is now well again. The incident has made a great impression on the relatives and the town and there is an increased demand for meetings there. Brother Sotola is eager to go, and the only question is that of the expense. The faithful group of members at Cabrera are having a struggle to raise the \$500 for the auto needed so badly in their work, and have also begun to pay for their own literature and cannot do more at present. Hernando is an atheistic, wicked town with no mission and only this little group that is beginning to be interested. Perhaps we can get a little help from them without frightening them away. If not we will have to leave this door standing open without entering, as our resources are strained to the utmost for work already established.

Carlota is a promising field, but we have had to care for the work there without further burdening the Board. I have gotten some help for the rent from Carlota, and the believers at Alejandro help by sending

Brother Reina to preach on Monday evenings.

Brother Istueta writes that he has again visited Levalle in order to distribute tracts in the cemetery on All Saints day, which is Decoration Day down here. This is a good town of about five thousand, some twenty miles from Laboulaye. He writes that he now has over one hundred children in the two Sunday schools in Laboulaye and that they are attempting to pay for all their literature even though they have this year spent a lot for books in the Sunday school library.

Reports from Alejandro indicate that the mission hall is too small for the crowds that attend.

Brother Yett reports visiting towns with the Bible Coach, of six thousand or more inhabitants, which are without even a priest or Catholic church. The pampa district is developing with amazing rapidity and offers a tremendous opportunity for the Gospel.

Here in Rio Cuarto I have baptized three more converts—a father and two sons. The father has been a victim of the vile tobacco slavery for forty years, but is now free. Our work is steadily growing in numbers and in financial and spiritual strength.

Sister Nielsen is visiting other missions this month and will doubtless write her impressions. She has been a valuable worker.

C. F. YODER.

Rio Cuarto, November 16, 1926.



The
 Christmas
 Tree
 That
 Satisfies



No human being, of himself is satisfied. For this reason, Christ came into the world. Last Christmas, Paul Rader sent to his personal friends a strikingly beautiful Christmas message. He said in part: "How beautiful a type of our loving Lord is the Christmas tree. It is cut down, as he was, for the use of others; cut down and taken from his home to our home for joy. His cutting down on that cruel cross, becoming a curse for us, satisfied—yes, praise God! fully satisfied—every claim against us. The Christmas tree sparkles with iridescent light, cheerily, merrily, brightening the room and the happy faces; but he is light with all its glow and glory of color, cheering, lighting, warming, comforting, delighting. His light alone satisfies; for it alone can put away all darkness, letting us walk in the light as he is the light. This light alone brings fellowship. Loneliness cannot reach us—he satisfies. The Christmas tree is loaded with presents. He came to give gifts to men—the more abundant life for spirit, soul, and body. In him and through him for us today are gifts, gifts, gifts for every need. Our names are written on them, but we have never opened them. Will you with me this Christmas draw up close to him, 'thankful, oh so thankful, dear Lord,' and take! take! take! 'For he satisfieth the longing soul, and filleth the hungry soul with goodness.'"

We have been enjoying the satisfaction

that the Christmas tree brings for so many years, we are wondering if that enjoyment may not be tinged a little with selfishness, in view of the hosts of God's children living in darkness and sin, to whom we have never sent the "Good News!" May this Christmas find our hearts more thoughtful of others and more concerned about those who have never known the satisfying joy of Christmas.

GERMAN WOMEN TEACH MISSIONS

The women of Germany are making their influence felt in all phases of life. The improved conditions in politics, in communal welfare, in all matters of public interest, are to a very large extent due to the activity of the women. One of the most interesting of the developments of recent months is the activity of the women teachers in the public schools along missionary lines. The evangelical teachers of religion are united

in an organization which publishes its own periodical, a paper of high merit in the articles it contains. The president of the association is Oberin Magdalene von Tiling, who is prominent in all forms of women's work and is a member of the Prussian Parliament. The January number of the periodical referred to contains four articles on missionary questions. One teacher writes: "Missions belong to the schools, for their own sake and for the sake of the children."

NEWS FROM THE FIELD

FIRST BRETHREN CHURCH, PHILADELPHIA

Another song of Thanksgiving is ringing in our midst. In fact we are so thankful that it required one whole day to properly give vent to our feelings. On November 28 an all-day praise service was held in our newly renovated church.

For the past year we have blushed at the sad state into which our church building had fallen. In our efforts to clear off the mortgage we were forced to neglect necessary repairs. But with the Mortgage out of the way we have set to work to make our "debt-free" church a "beautiful" church. We feel that we have succeeded. Our new carpet rejoices our hearts as we enter our newly varnished pews which gleams forth a shining welcome as we take our seats. Our brightly gilded radiators and our new electric fixtures shed warmth and brightness and best of all, a soft-toned coat of paint has covered all the ugly streaks that previously screamed at us from the walls and ceiling. In order to attract the outsider into our spic and span church we have placed a new illuminated sign over the door.

The entire cost of these renovations (\$4,800) has been met by either cash payments or pledges, in the following apportionment:

From church members,	\$3,000
From church budget,	1,000
From Sunday school,	500
From Adult Classes of Sunday school,	300

Total, \$4,800

An exceptionally fine program was arranged for the day. Our pastor, Brother Miller, preached in the morning upon the Book of Philippians. At the close of this service six people rededicated their lives to the Master. Brother M. A. Witter, pastor of the Third Brethren church, Philadelphia, brought us a helpful message in the afternoon. A union meeting of Endeavorers was held at 6:30 P. M., followed by Brother Miller's evening message upon the topic, "Is Mussolini the Anti-Christ?" A baptismal service followed the sermon. At the close of the evening service 3 souls accepted Christ.

Since many of our people live at great distance from the church, dinner and evening luncheon were served. Much credit must be given the trustees and their wives for their ability to provide and serve two excellent meals. About 200 people were served. Sisterhood girls proved very helpful as waitresses.

However, it is the spiritual feast of the day that we remember and prize most. God had indeed been good to the Philadelphia First church. Once more we sing meaningfully "Praise God from Whom All Blessings Flow."

RUTH A. BLUE,
Church Correspondent.

THE BRYAN REVIVAL

Our Editor made announcement of the Bryan Revival some time ago, hence we imagine that our readers will be pleased to hear a word concerning it.

Our special campaign was all we anticipated in every respect. We knew that our field has been closely gleaned for the past several years, yet in spite of this the Gospel message found receptive soil and when Evangelist C. C. Grisso, of Warsaw, Indiana, left the field, there were just even twenty folks who had been reached. All are now identified with the church except one, who will count the step which he made a re-consecration, and remain in his own church, where he had been a member for years. It is right to say that a few of this number came by statement from the old Bethesda church near Pioneer, which has not been functioning for several years.

Brother Grisso was a powerful preacher. He heaved close to the line. The word was presented without fear or favor. The entire church and community were pleased and mightily moved with interest because of the forceful preaching. Yet one thing was noticeable, when the pressure was heavy, Satan won victories with some folks by inducing them to remain at home. However there are dozens in this community who have again heard the word in all its power, with a great appeal from the evangelist and the church, therefore no charge can be laid at our door.

We believe that the church was much benefitted by this meeting over and above the additions to the membership. We make this statement, because the church was ready for the meeting and also was interested in it, from start to finish. Time will not permit emphasizing the place of prayer, personal work, special music and the financial side of this meeting. They all had their place and were carried out in an acceptable way.

Two impressive services have been held since the evangelist left us; one the baptismal service which was witnessed by a considerable audience, the other was the Communion service last Sunday evening. Some said it was the most wonderful service they had ever experienced. One brother who had driven twelve miles said it was worth going twice that distance to attend such a service. We are glad indeed that folks so love Jesus and his word that they are willing to obey that which he has commanded.

E. M. RIDDLE, Pastor.

JOHNSTOWN, PENNSYLVANIA, THIRD CHURCH

To the writer this is home. It is the place of residence of mother and many relatives and friends. And while the location has been changed it is the "Home Church."

Therefore, coming to the Third church to be in charge of the music during a revival campaign was looked forward to with pleasant anticipations. Now that the meeting is closed the backward look is not disappointing. Every minute was a pleasant one. It was my first opportunity to work with Brother Gingrich, the pastor, and our fellowship was most congenial. He does not shun to preach the whole gospel with a positiveness that is convincing. The people are also congenial and friendly. The entertainment? Did you ever try to eat two Christmas dinners per day for a period of two weeks? And then on top of these try to eat breakfast every morning of something you are especially fond of? Such was their entertainment. Thank you Third church, I shall not forget your hospitality.

Parsonage

A new and modern parsonage has just been completed here. It is complete in every detail. It is beautiful, substantial, commodious, and comfortable. Fortunate is the preacher who is privileged to live in it and serve the people who made it possible.

Communion

The closing service on Sunday evening was the observance of the holy communion. This service was most impressive. It was conducted in a very quiet manner giving each communicant time for reflection and meditation. At the close the writer was asked to sing again the solo of the morning. The invitation was extended and while the third verse was being sung a father accompanied his daughter to the front where she made the good confession. What a beautiful picture!

Next

On Monday evening, November 24th, I will begin a meeting at Listie, Pennsylvania, to be in charge of the music and do the preaching also. An interest in the prayers of the Christian people is desired. A few dates in the spring are yet open. I would be glad to correspond with any church desiring the services of a preacher and song director combined. Address L. B. 266, Winona Lake, Indiana.

H. E. EPPLEY,
Preaching and Singing Evangelist.

GOSHEN, INDIANA

There is never a lack of something to report, but there is a lack of time with which to report the things which we have been doing. Goshen always has a very full program. Immediately following Conference we began to plan and work toward our Rally day in the Sunday school. We arranged to have Homecoming on the same day and endeavored to raise the balance of indebtedness on our lately acquired property. All these things were prayed up and with the fine assistance of Brother Albert Ronk of

Winona Lake, we went over the top in every way. Counting the folks in the kitchen and those who straggled in too late for the report, we had five hundred in Sunday school. The offering was twenty-five hundred dollars, and more than three hundred took dinner with us at the noon hour. Brother Ronk had charge of the Sunday school hour, and brought the message of the afternoon. The pastor preached in the morning service.

Immediately on the heels of this great day, we began a week of personal evangelism, something entirely new with us. We had twenty volunteer workers who went out to make calls on the unsaved each evening during the week. On Friday evening we had baptismal services and administered the rite to ten adults. These with others who came to us the Sunday following made the total for our efforts, fifteen. We centered on folks that we had worked with for a long time; all who came were adults, six of them husbands. It was highly gratifying to us. Dr. Miller came to us from the College, for a week of Bible lectures. Speaking both afternoon and evening. His Sunday audiences were large and appreciative. The week days were very stormy, and we found the folks a little timid about venturing out. Although some nights were almost impossible, we had a creditable attendance each evening. Dr. Miller rendered us unusually good service, and one of the things we had been wanting for a long time, was realized in his visit to us. He has a host of friends here who remember him for his sacrificing service to this people, when the church was passing through a severe crisis. He helped me beautifully in our reception of members the first Sunday he was with us. I am convinced that where we have such a group of consecrated personal workers as we are able to gather together here in Goshen, the personal evangelism program is very worth while. We do not get the unsaved into our revival services these days, and they are scarcely reached unless we go prayerfully to their homes. Just now I am closing a revival meeting with the Elkhart brethren. The services have been largely attended. The people have a mind to work, and I have never seen a more glorious revival spirit manifest than here. They are standing by loyally, and souls are being saved. It is a pleasure to work with the Elkhart laity and pastor. They know how to help, and are willing to work.

Our own work here in Goshen is surely moving forward. We are badly in need of more room, and will be supplying that need shortly. In fact plans are to be worked out very soon to meet this need. Our people are harmonious and are offering the heartiest support to their pastor these days.

H. F. STUCKMAN.

NEWS OF THE COLLEGE

School closes December 17th and classes are resumed Tuesday morning, January 4, 1927. Most of the students will either go home or go to visit friends. At least one Gospel team will be in service over the holidays. Several Gospel teams were out over the Thanksgiving vacation and all report good services and rich spiritual blessings. The one at the Ankneytown church report some ten conversions. There are also several girls' teams.

We were blessed recently by the visit of our Brother Sickel from South America. He spoke to the students and also twice at our church. He also advised with our stu-

dents relative to mission work and altogether his visit was a benediction.

Professor Anspach, who is now in the University of Michigan working on his Doctorate, was here over Thanksgiving advising with us relative to our Normal work. He reported a good and busy year. He will either stay there over the summer or enter Columbia University in New York City.

Professor Mason, acting registrar, recently returned from Columbus where he went to secure approval and recommendations from the state office relative to our educational courses. The State has imposed new and rather hard conditions on us here but we will be able to meet these conditions, according to the conference between Professor Mason and the State office. Inasmuch as much of our summer and Saturday work is in the field of education, we have to follow very closely instructions from the State office if these courses are to continue and if they were dropped, our finances would be considerably crippled.

The girls of the College are planning the usual Christmas party for the orphans of the County home, located near Ashland.

The Holidays will offer some of us a time for needed rest. Also to make some slight repairs on the plant. During this vacation, the Summer School announcement will be gotten out and mailed in the latter part of February. It was impossible to plan its publication until after Professor Mason consulted with the State office.

EDWIN E. JACOBS.

FORT WAYNE, INDIANA

Perhaps a few items from this city may be in order at this time. Things are going I suppose about as fast as we could expect them to go, under the circumstances.

It must be remembered that we have never yet had an organized church here. We are now in a position to do so, and on December 16th we intend to organize the First Brethren church of Fort Wayne.

We have at this time about forty members, but we still have a goodly number of Brethren who have not yet identified themselves with the work here, but we hope they will do so in the near future.

Our Sunday school is growing and on Rally Day we had seventy-five present and \$14.00 collection.

These good people also gave the parson and his wife a real old-fashioned donation which was of course very much appreciated and when the time arrived, after spending a pleasant evening together, we simply said, Call again.

We also had a banquet in the basement of the church, but on account of the heavy rain we did not have as large a number to attend as we had expected. Still we had forty-eight at the table and had a fine address by one of the prominent attorneys of the city. The following is a poem written by Miss Mamie Leonard and sent by request.

J. L. KIMMEL.

"GOD'S PLAN"

Dear friends we are glad to see you today
In our little new church, on our first Rally day,

And while you listen, a tale I'll tell
About this church we all love so well.

Rev. J. L. Kimmel is our pastor here
And to each of us is very dear,
He came to us when we were discouraged
and blue
And all our hopes he did renew.

We had worked for many a year
In the Master's cause so very dear,
In a rented hall, we sang and prayed
On the week day nights and each Sunday.

We prayed for a leader to come some day
And help us on our upward way,
Our members were few, but we wanted to grow

And have a church, where we could go.

Many were the plans that we did make
But they all seemed so big to undertake,
So we grew discouraged and very blue
But—our Father in Heaven all about us knew.

He had a plan, we now do know
For to Muncie, his thoughts did go—
And called Rev. Kimmel to come this way
To preach for us on one Sunday.

Rev. Kimmel came, he preached, he prayed,
And the need in Ft. Wayne on his heart was laid,

He asked God to guide him and lead the way
Then he came to Ft. Wayne to stay.

God did direct, and he followed the way
And that's the reason we have today
Our little new church we all love so well
Where Rev. Kimmel the Gospel Story tells.

And we are so glad you are with us today
In our little new church, on our first Rally Day.

We hope you will enjoy this service today
And we invite you to come again next Sunday.

And may we all give God praise each day
As he leads and guides us on the upward way,

And never forget in the hour of need
He will always help us, if his voice we heed.
—Miss Mamie Leonard, Ft. Wayne, Indiana.

LOUISVILLE CHURCH NEWS

If I remember correctly, the Evangelist readers last heard from Louisville about six months ago, so we thought it might be of interest to tell what has transpired since that time.

The attendance at Sunday school and public worship kept up during the summer months very commendably and was indeed encouraging to both pastor and superintendent.

On October 10th we observed Rally Day with an appropriate program, the main address being delivered by Brother A. L. DeLozier, of Ashland. The promotion exercises, in charge of our elementary superintendent, Mrs. Floyd Miller, were held in conjunction with the Sunday school rally. Mrs. Miller and her corps of teachers had a very fine program prepared and every number was well rendered. The elementary section of the Sunday school is doing fine work and are very much hampered for room and modern equipment. This is one of the greatest needs of our church at the present time and we are working and praying that the time will not be far distant when our dreams will be realized. The children are not only asking for this improvement, but are really working and saving their nickels and dimes and putting them into the remodeling fund. The ladies of the W. M. S. are another loyal lot of boosters for this fund. If the men of all of the Brethren churches would have half the "pep" the women have—forward steps would not be such a hard task.

Our pastor, R. F. Porte, held a two weeks' evangelistic meeting, beginning October 31.

No Louisville pastor ever presented the truths found in the Word of God more forcibly than did Brother Porte during this series. Through his effort and the prayers and personal work of a few of the members, five members were added to the flock and were received by Holy baptism last Thursday evening. Two others would have been baptized at this time but could not on account of sickness. Brethren, pray for the work at this place that others who are still outside the Kingdom might accept Christ and spend their energy in the noblest work on earth—bringing others to Christ.

We think our Christian Endeavor Society recently took a forward step. For a number of years we have noticed that it was a difficult task to get into our society the younger folks of the Sunday school and church. Finally we came to the conclusion that perhaps it was our own fault—the older group. Feeling that the younger folks would feel more free to lead meetings and take a more active part at the Sunday night prayer services, we decided to divide the society into Group A—the younger folks, and Group B—the older folks. Group A meets in the C. E. room at the same hour Group B meets in the church auditorium. It made our hearts glad last Sunday night to see so many of the really young folks in attendance in the Group A meeting. New officers were elected for each group and we are certain that this plan is going to work out satisfactorily and we suggest that other societies give it a trial if they have difficulty in getting in the young folks.

The Sunday school is preparing the Christmas pageant, "The Angels' Message to the World" which will be presented on Thursday evening, December 23. The White Gift offering will be received at this service.
LOUIS P. CLAPPER, Clerk.

REVIVAL MEETING AT WINCHESTER, VIRGINIA

The special evangelistic services which were closed December 5th were specially blessed of God. Thanks to God for the prayers of the saints for the lost. May God help every saint of the brotherhood to realize what a great blessing comes to those who definitely and with faith and works intercede for others. Should we not be urged to continue in love and prayer when we dwell upon the thought of Christ's never-failing intercession for us?

During these meetings there were eighteen additions to the church, seventeen of these were confessions for the first time. Ten were adults, several past middle age, one a mother of six children, who is thankful that even now, long after her thirteenth birthday when she wanted to accept Christ but was hindered by her mother, God in his love and mercy has saved her.

The success of these meetings is largely due to the faithfulness and earnestness of the preaching and visitation of Elder E. B. Shaver of Maurertown, accompanied by the pastor. Brother Shaver is one of the pioneer clergymen and organizers of churches in the Shenandoah Valley. He is one of the oldest preachers of the brotherhood, a man approaching the hundredth mark, and yet preaching with remarkable vigor and power. He stands out as a scholar as well as an earnest exponent of the old-fashioned, fundamental religion. The dear brethren in the Shenandoah Valley hope and pray that this man, whom some call the century old preacher, may not only reach that happy age, but may upon that bright and happy birthday have power to proclaim this same

Gospel fearlessly and in the same love and power of the Spirit. Brother Shaver, we all throughout the brotherhood, wish you many more happy years of service and blessing. The church at Winchester wishes you great peace and strength and many more years, if Jesus tarries long. They thank God for you and for Brother Miller and his help. May God prosper you and every one who helped to make these meetings a success. Thanks to everybody who made a contribution and a special vote of gratitude to you who remembered us daily at the throne of grace. Continue in love and prayer with special remembrance of our pastor.

The service of baptism was held Saturday afternoon when the pastor baptized thirteen. Through the kindness and love of Brother E. L. Miller who led in the initiatory service of the pastor, it was a great success. Thanks to you, Brother Miller. There are still others with whom the spirit is working. Let us continue to pray for them and their yielding to the Lord soon. The church expresses deep gratitude for all friends and their gifts toward the work here. At present we need a piano. Maybe some one in the brotherhood would like to have a part in this new work by having this as a memorial of their love. God bless you if you choose to help. Write to

The Pastor, E. J. ROHART,
384 National Avenue, Winchester Virginia.

AN ORDINATION SERVICE

The first Brethren church of Winchester, Virginia, which just opened last May rejoices in having been able to attend and to participate in a very special and impressive ordination service held in this new edifice on Tuesday evening, November 30th. The occasion was a rare spiritual treat and blessing to us because we witnessed the ordination of our own pastor. We consider it a rare privilege because many churches go through generations without being favored with such a token of God's grace.

The committee on ordination reported a very satisfactory examination of the candidate, Emerson J. Rohart, and stated that he not only passed a thorough questioning, but also has the necessary requisites which make for the full proof of a spiritual servant of the Lord.

Rev. E. L. Miller, who delivered a very able and scriptural ordination address, also commented very highly on this brother as a worthy and devoted servant of the Lord.

Rev. G. C. Carpenter of Hagerstown, Maryland, was glad to hear the testimony of Dr. M. E. Miller, prominent eye specialist, and Irving B. Linton, a prominent lawyer, both of Washington, D. C. These men helped Brother Rohart in a three days' meeting, which proved a blessing to all who heard these men. They are not only learned men in their own professions, but are real witnesses for Christ and the Gospel. Their lives show what Christ can do and will do for a man in business or in the professions. Thanks to God for business men who have zeal for lost souls. Many of us preachers are put to shame when we meet such men. Both of these men spoke very highly of the spiritual character of Brother Rohart.

A very large congregation attended this service, in fact, many were turned away, unable to get seats. The meeting was opened with the singing of several old and yet new spiritual Gospel hymns. Prayer was offered by Rev. George Copp of Strasburg. Rev. Rohart sang very effectively a solo, which he

was called on to repeat. It was entitled: "There's no disappointment in Heaven." After the address by Brother Miller on the theme, "The Minister," which was thoroughly enjoyed by all and of particular blessing to preachers and laymen, Elder E. B. Shaver led in prayer, while other ministerial assistants surrounded and laid hands on the candidate. This was followed by the Moderator's charge to the newly ordained pastor, and then a closing hymn, "I love to tell the story," closing with the benediction by the pastor.
MRS. A. C. FRYE,
304 National Avenue, Winchester, Virginia.

Make Way for the King

*Way for the King—make way!
This is the King's day;
Haste to the crowning.*

*Weave him a garland of olive and bay.
And they wove him a crown—of the thorn,
Was such garland as this by a King ever worn?*

*Still he was King!
Way for the King—make way!*

*Way for the King—make way!
This is the King's day;
Lift him on high, where a King should be.
Yea,
And they lifted him high;—'twas a tree
That they gave him for throne on the hill
Calvary—*

*Still he is king!
Way for the King—make way!
—Hamilton B. Williams, in New
York Independent.*

Junior Notes

(Continued from page 11)

told us about your resolution, it really sounds like a good one to make."

"Do you mean that you want me to make that kind of a resolution and you not make one yourself?" Mary questioned.

"No, of course not," said Tom. "Let's get a pencil and paper and work out our resolutions like mother and her sister did."

Both of the children felt happier and were soon busy. Their mother smiled as she watched them and down in her heart filled with love for her children, she too make a resolution. "I am going to help those two dear children to keep their promise for it will help all of us so much."

Bible References

M., Dec. 20. A good resolution. Luke 15:18.
T., Dec. 21. "I will" in prayer. Matt. 26:39.
W., Dec. 22. I will praise. Ps. 89:1.
T., Dec. 23. I will follow Jesus. John 12:26.
F., Dec. 24. I will serve. Gal. 5:13.
S., Dec. 25. I will obey. Matt. 7:24, 25.
Woodstock, Virginia.

WHY HOLLY IS USED AS CHRISTMAS DECORATION

(Continued from page 11)

love, and that bore the sign of the cross on every bough; so they chose the balsam fir, as it met their requirements better than any other tree in the forests.

It was usual at Roman weddings to present the bride with a wreath of holly, significant of the warmest congratulations.

In India and Persia the followers of Zoroaster, the founder of fire worship, soak pieces of holly bark in water and throw the infusion in the faces of newly born babies, believing this will insure them prosperity in this world.—St. Louis Republic.

LOST CREEK, KENTUCKY

News items have not appeared for some time now. Reason, too busy, and when it could have been done, too tired to do it.

Since last report, we have had some notable visits. The first of these was the visit of Freeman Ankrum, pastor of the Oak Hill Brethren church, Oak Hill, West Virginia. He came in an official capacity, being the newly elected member of the Kentucky Committee of the Home Mission Board. He gave his address on Evolution while with us. This was well given, and he well held the attention of the audience while giving his address. Brother Ankrum's visit was enjoyable and helpful, and we should be glad to have him come again. We also addressed the students at the morning chapel service, these talks being very helpful.

The next visitor was that of Clarence Sickie, our South American returned missionary. He gave his illustrated lectures on two nights and gave us a talk on the South American field the other night. His visit was very helpful and enjoyable, and his presentation of the Brethren field in South America, was well done. At the close of this last lecture, five of our young folks volunteered for life service.

The communion services were observed by the church here, Sunday, November 14th. This was peculiarly a blessed service, there being a goodly number out, and our Lord's presence in the Holy Spirit seeming very real.

The attendance at Sunday services still holds up fine. Sunday, the 5th there were 105, this being somewhat more than one year ago the same day.

On Friday the 3rd instant, the writer united in the sacred bonds of matrimony, at the Presbyterian church at Beattyville, Kentucky, Orie C. Landrum and Genevieve McDonald, in an open church service. The groom is one of our local boys, the bride's former home being California. This is a very promising couple, and we bespeak for them a good future in their service for humanity. These young people became acquainted at Los Angeles, California. They are a splendid example of the yielded Christian life.

On the 19th and 20th of November, the writer attended an educational conference at Lexington, Kentucky. This was a State meeting, and was addressed by notable educators, Dr. Tygert, the United States Commissioner of Education being one of them. The writer clearly saw again some things which we believe the brotherhood ought to know. Some of these are:

1. The conception of education is rapidly changing in Kentucky, as in all Southern States.
2. This changing conception is placing more and more emphasis on the importance and work of the public school.
3. And that more and more this public school is destined to do in the mountains of the South, what it is doing outside the mountains, and that means that there will be less and less use for the private school, especially elementary and secondary school work, only as such.
4. That there is no disposition yet visible to do away with the private school, and that it has its place and work.
5. That place and work must be a special work along certain lines, doing regular elementary and secondary school work only as incidental, i. e., to draw the young.
6. For our own work it means:
 - A. That we now have one special work, that of the teaching of the Bible.

B. That we are now facing a situation, when we need to take on some more special work, and that this cannot be delayed very long, if we do not seriously suffer for the same.

C. That there needs to be better equipment provided. This last also is a very pressing need, the coming of the graded road being one of the things which is emphasizing this need.

Somehow, we believe that these needs will be met, without hindering or affecting any

of the other vital needs of the brotherhood. Shall we pray that our God, our heavenly Father, who planted this work, will water it in due season that it does not suffer too much from drought? i. e., from the lack of proper support?

G. E. DRUSHAL.

No distance of place or lapse of time can lessen the friendship of those who are thoroughly persuaded of each other's worth.—Robert Southey.

FOR OUR BOYS AND GIRLS

The Christmas Rose

[*Heleborus niger*]

By M. E. S. Charles

Merry Christmas
to all



It may seem strange to class the Christmas rose with the evergreens, but a little plant that has the hardihood to grow and bloom under the snow, as does this one, certainly deserves the name. With its beautifully cut leaves and waxy-white flowers, this plant is not a rose, but is a member of the buttercup family, and, coming into bloom during the winter season (and it is often in the height of its beauty at Christmas time), it was reverently called Christmas rose by the ancients.

At one time in Greece the Christmas rose, or *Heleborus niger*, was highly prized as a remedy for mental disorders, and in some of the countries in central Europe the belief still prevails among the peasants that "A sure panacea for human woes Is the beautiful, thornless Christmas rose."

The Christmas rose has become so thoroughly naturalized in this country that it grows as far north as Michigan, and blooms as exquisitely at Christmas time as it does on its native mountain slopes in the Alps or Appenines.

The beauty and purity of the Christmas rose, which greets us at the time which we celebrate as the birth-time of the Christ-child has long associated it with the nativity. There are several legends concerning this flower, the most beautiful of which comes down to us by way of both England and Japan.

It is a beautiful tradition that every little child has a guardian angel. It is told in some of these legends that "Jesus said that the children's angels, or messengers, are always heard in the courts of heaven before the requests of any one else. A request from a little child in trouble is considered before the request from a statesman who is directing the destinies of his country, or the request of a general on the eve of battle, or the request of a philosopher who is struggling with the problems of life."

The following is the legend according to the English tradition. "Madelon, a daugh-

ter of a shepherd, heard the shepherds talking of the new-born Child who was to be their King and Savior. She listened to the shepherds as they tended their flocks on the hillsides, and she, too, was filled with a desire to see this wonderful Child. When these men started to find the young baby, Madelon silently crept along behind them, keeping in the shadows, and trying always to remain out of sight, fearing lest the men would compel her to go back. When she reached the streets of Bethlehem, she was very tired and footsore; but when she reached the stable where lay the Baby with his mother, she forgot her tired body and all her troubles in her joy of seeing the Child.

Madelon stood entranced. "She saw the rich gifts the Wise-men brought, the humble gifts of the shepherds, the loaf of barley bread, the home-made cheese, the fleece of a lamb so white, and soft enough to wrap around a new-born baby's limbs on a cold winter night." Madelon was a generous little soul, and longed to make a gift that would be appropriate. But all she ever had to give was flowers. But when the ground was covered with snow there were no flowers, and she had no money to buy anything else. She was heart-broken, and burst into tears. "At once her guardian angel, Gabriel, appeared at her side and took her by the hand, and touched the ground with his stick, and instantly beautiful flowers sprang up all about her." Thus, the legend affirms, came the Christmas rose to the world, the white flower of the nativity.

Alfred Hitchens, the artist, has painted a picture representing this legend, depicting the moment when Madelon is making her offering—a handful of Christmas roses—to the Christ-child in the stable. This beautiful picture shows Gabriel standing in a reverent attitude while little baby angels smile approval at the humble gift of homage from the child. Madelon, of course, occupies the center of the picture. So timid is she in the presence of the Christ-child that she scarcely raises her eyes from the flowers in her hand, to look at him.

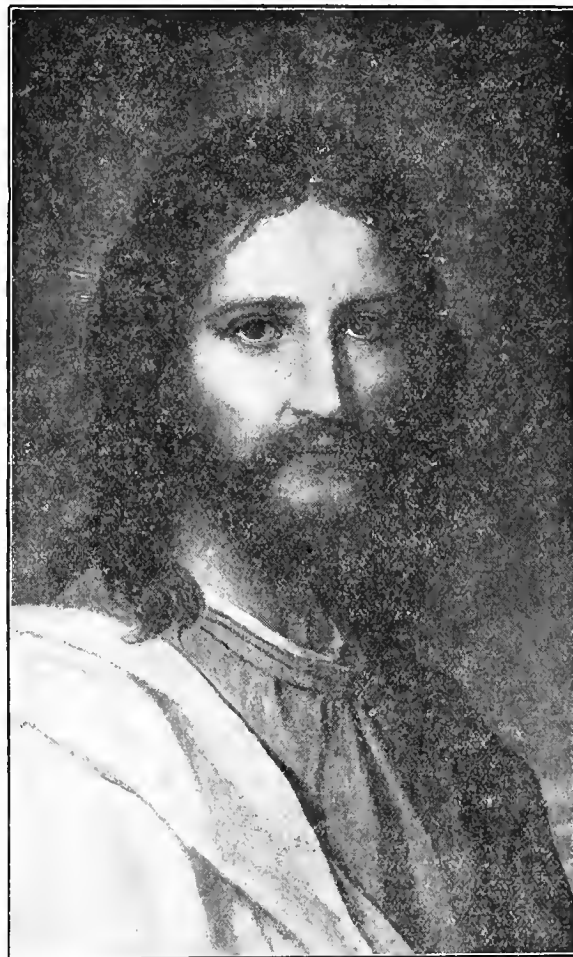
In the original picture, it is said, the roses that the artist represented on his canvas in Madelon's hand are readily recognized as belonging to this species. The fact that the Christmas rose blooms in northern climates from November until March, and even blooms under the snow, seems to be one of nature's miracles.

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The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE CHRIST

—H. Hofmann

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EDITORIAL

The Land of Beginning Again

Some one has said poetically, "I wish there was a land of beginning again", but he concluded that his wish was all in vain, that there is no such place, no chance of beginning again unhampered and unembarrassed by the failures and mistakes of the past. He was true to the experience of the race in his wish, but was wrong in his conclusion. It would seem strange in the face of the universal desire for a new chance if it were not possible. All men come to the point some time in their lives, and most of them many times, when they feel terribly disappointed with what they have accomplished and with what they have become.

The approach of the new year in a special way induces that sort of feeling in a multitude of serious souls. It is a time when we are inclined to become introspective, when we are led to take stock of what we have accomplished and what we have become. We stand upon the threshold of the new year and, like the Roman god, Janus, with its two faces, we look backward with the old face over the path whence we have come, and with the young face gaze into the future. And the backward glance fills us with sadness and disappointment, when we think of what it might have been. An old painter of S'enna, after standing for a long time in silent meditation before his canvas, turned away, saying, "May God forgive me that I do not do it better"! This is the attitude of every honest, sincere soul as he reviews the past year. And the more nearly he sees eye to eye with the Master the more keenly aware is he of his failures.

Is it possible to begin again, to cast aside the old, marred record and to start on a new, clean sheet? Is there some power that will open the door to new opportunities and make possible greater attainments? The Romans believed so. A new beginning was opened up to them every year by their god, Janus, after whom they named the first month in the year. True to his name, which meant a "door," he was the great janitor who opened the door of every year and the door of every human life. The priest and the people prayed to Janus at the beginning of every day, and at the beginning of any work, for he was the one who opened the door to that opportunity. They also held a great festival in his honor on the first day of January every year, and in time they began to reckon the beginning of the year from that festival.

These Romans were not deceived in thinking that some one opened the door of the new year for them and gave them the chance of beginning again. Nor were they wrong in seeking the favor of that one when about to enter upon a new day, or a new year, or new duties. That yearning for a new chance, and that seeking of

the blessing of him who has the power to open and to shut the doors of opportunity is the universal prayer of the human heart, and he who planted it there will not mock us with a lie. The heart is not taunted with an empty longing, a vain hope, nor will he, who has the power to open and shut, hide himself that he cannot be found. He who inspired the wish will answer it with the power of his own might. The Romans were right in believing that there was one who had the power to open the door of a new chance to them, but they did not find the one who was able to do that in a god who was the creation of their own imagination. It was Jesus who gave them that power and opportunity, and it was he whom they ignorantly worshipped.

It is "he that openeth and no man shutteth, and he that shutteth and no man openeth." It is Jesus "who stands guarding the doors and gates of life." In truth he is the door by which men enter into life, and the gate by which they may enter into the "Land of Beginning Again." "I am the door", said Jesus, "by me, if any man enter in he shall be saved" (John 10:9). He is the source of all newness of life or power or relations. Paul says, "Therefore, if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new" (2 Cor. 5:17). And when this life shall have lived its little day, it is Jesus who shall prepare and open the gates into the City of our God. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, . . . Behold, the tabernacle of God is with men, and he will dwell with them. . . . And he that sat upon the throne said, Behold I make all things new." (Rev. 21:2, 3, 5) He it is who is the author of life and has the keys of death and the grave. He it is in whom we live and move and have our being, and he comes that we may have life, new life, and have it more abundantly. He brings us in touch with the "Land of Beginning Again." When life has become wearied and burdened, he gives us a new chance. "Come unto me," says Jesus, "all ye that are weary and heavy laden, and I will give you rest."

And to this possibility of beginning again Paul testifies when he admonishes that "the old man" and "former conversation" or "manner of life" be "put off" and "be renewed in the spirit of your mind." In other words, those inner and higher principles of life that control conduct shall be sanctified and dedicated anew to conformity to the will of God. "Put on the new man," he says; begin life anew. For this, man's deepest desire, is made possible through Jesus Christ. It matters not what may be the nature or the depth of sin. He is able to make all grace to abound, and to save to the uttermost them that come unto God by him (Heb. 7:25). Whether the sins be as scarlet, or merely those of self-righteousness and lack of self-surrender, Jesus stands ready to open the door of the new birth by which we may enter that larger, richer, nobler life of Godlikeness. To whatever extent that divine image, the heritage of the human race, has been defaced, it can be wholly renewed, and in the strength of that new creaturship, the soul can go forth, unashamed and without fear, daily being perfected in holiness. Thanks be unto God for his unspeakable gift—Jesus Christ our Lord, who opens unto us the door to the "Land of Beginning Again."

Religion Expels Crime

We spend a great deal of money each year on the detection and punishment of crime and in efforts to correct criminal tendencies and habits, but very little in comparison on the prevention of crime, in ways that are really effective. The prevention of crime is a most urgent sociological problem, and many very able and high-minded men are beginning to turn their attention to it with utmost seriousness. But they do not seem to get very far until they discover that the element of religion bulks large in the solution of the problem. The survey recently made by Dean Walter S. Athearn of Boston University, and previously commented on in these columns, shows how vital is the relation between crime prevention and religious education and religious exercises. Men of leadership in every line that touches crime and criminal causes are speaking out loud on this point. It is not that the theory that religion has a very direct bearing on crime prevention is new; it is not; we have known it all along. But we are beginning to get awake to the fact about which we have been almost criminally indifferent.

When courts of justice are testifying to the vital influence of

religion on the problem and are urging the church on to more aggressive endeavors in the fortification of childhood and youth with religious instruction and religious experience, it is time we were setting ourselves to the task in dead earnestness. And if we really understood how mighty and practical an instrument the religion of Jesus Christ is, we would surely exercise ourselves more zealously in behalf of its spread and application to the lives of both old and young. But we have thought too exclusively of religion as being a passport to heaven and not as a power that animates and directs life here and now. The ultimate goal of the Christian life will most certainly be often in the mind of the Christian, but he must know too that the way to that blessed end leads through the broad fields of duty, righteous living and service. And those who limit their religious concern to feeding their own souls on the Bread of Life and fail to do what they can to distribute the heavenly manna to the multitudes who have not received it and who have not experienced the strength and joy and wholesomeness of life that is derived from it, will surely be denied the joy of receiving the "well done" of God's faithful servants at the end of the journey, if indeed they are not reprov'd and denied entrance to the heavenly realm. And those of whom we have been most careless in the days of the immediate past and to whom we are not yet giving adequate attention, are the boys and girls of our land, and especially those of our careless, irreligious and unwholesome homes. It is from such homes that our criminals come, and our neglect of them has cost and is still costing us a fearful price. It is a price that could have been avoided if these lawless citizens had been motivated and inspired by Christian ideals and principles. And by that means we can stop this drain of precious life, and by that means only. Religion is the only effective agency for crime prevention, and the only sure cure of criminal tendencies.

The testimony of Supreme Court Justice Lewis L. Fawcett, of Brooklyn, is both inspiring and challenging. It inspires us with confidence in the remedy and challenges us to undertake the task with righteous zeal. After eighteen years' experience in the county and supreme courts, he believes in universal religious training of men and boys. "In these eighteen years," he said recently, "more than 4,000 boys less than twenty-one years old have been arraigned before me charged with various degrees of crime. Of this 4,000 only three were members of a Sunday school at the time of the commission of their crimes.

"If we could keep the youth of America in Sunday school during the period of character formation, or at regular attendance upon religious worship, we could close the criminal courts and the jails. There would be no raw material to work on. And what is good for the youth would be equally salutary with adults. The sustained, wholesome, moral atmosphere imparted through habitual attendance upon Sunday school and church will expel criminal impulses."

EDITORIAL REVIEW

We note by a copy of a pastoral letter from the Pittsburgh church bearing Christmas greetings to the membership, that December is being made a month of "specials", as is the case with many churches. The year is scheduled to close with a "Watch Night" service on December 31.

The secretary of the Ohio conference, Brother M. L. Sands of Smithville gives us in this issue the minutes of the late conference held at Fremont. It is to be noted that the next conference is to be held in the new Canton church which is in process of erection, and of which Brother Fred C. Vanator is the pastor. The date of the conference is changed to the first full week in October.

From Sidney, Indiana, we have a report of a good revival conducted by Brother George Swihart, who was instrumental in leading five souls to the Lord Jesus. The interest seems to be extended beyond the borders of the church constituency, members of other churches showing an interest in the campaign, and the school principal cooperating by giving encouragement to the children.

Brother Homer Anderson, pastor at Mulvane, Kansas, tells us of a greatly enjoyed evangelistic meeting held in his church by Brother A. B. Cover. Three are reported baptized as a result. The meetings were of two weeks duration, but Brother Cover was on the field but twelve days. The pastor is greatly encouraged and reports the church as having been greatly benefited.

Dr. Florence N. Gribble sends us a copy of Marguerite's diary, which shows that this little eleven-years-old girl is keeping her eyes open and making use of her opportunities. This record is sent primarily for the younger readers of the Evangelist family, and it is hoped they will find it interesting, and also gain a more intimate acquaintance with Marguerite Gribble.

It is "Munday's Corner" Brethren church now instead of the "Pike" congregation in Pennsylvania, according to a report sent by Brother J. L. Bowman, the pastor, and they are rejoicing over a very successful evangelistic meeting recently held by Brother I. D. Bowman, resulting in twenty-six taking their stand for Christ. At the Vinco church, which is served by the same pastor, Brother I. D. Bowman held a ten days' meeting with nine confessions.

Brother G. E. Drushal gives us another installment of news items from the Riverside Institute and church at Lost Creek, Kentucky. Steady progress in attendance and in giving is being registered. Work has begun on the new graded road past Riverside Institute, and when completed will have a far-reaching influence on the school work. Attendance has now practically reached capacity and it is expected many will have to be turned away after the holidays.

It is a pleasure to hear again from Brother I. D. Bowman, who tells us of his itinerating with the Gospel. In homes and in church houses, in established congregations and among little groups of worshipping people he has preached the Word, in New Jersey, Delaware, Virginia and in Pennsylvania, and he reports a total of fifty-two confessions, fifty-one of which were added to the church.

A report of the work at Columbus, Ohio, is received from Sister E. J. Horne, mother of the church in that city. She informs us of a revival under the pastor, Brother R. E. Gotschall, resulting in the addition of fifteen souls to the church, a number of whom had formerly been members and whose return will mean much to the work. In a personal communication from Brother Gotschall he reports that interest in the church is good and that the attendance is increasing. He says (quoting him), "Two weeks ago Sunday (That was November 28) morning was our largest attendance at Sunday school, there being 75 present. Last Sunday was disagreeable weather, but there were 56 present, most of whom stayed for church." The many friends of the Columbus mission will be pleased to learn of this revival of interest.

Brother E. A. Duker, pastor of the Ardmore church of South Bend, Indiana, writes an interesting letter, and he records some gratifying progress in the brief time he has had charge of the work. He speaks well of the work done by Brother B. H. Flora, who recently resigned the pastorate. The Sunday school is going forward in a splendid way, having reached recently the highest mark, 148, and it is to be noted that they have visions of very much bigger things to be done. A new parsonage is about completed and the pastor is expecting to occupy it by New Year's day. The Ardmore Brethren are to be congratulated in this attainment and we shall be pleased to have the privilege of presenting a picture of it to the Evangelist family. We are glad to note that Brother Duker is urging the Evangelist to be put in every home, where, he says, it rightfully belongs. And Ardmore will do it,



GENERAL ARTICLES

How to Face the New Year

By L. G. Wood

"This month shall be unto you the beginning of months; It shall be the first month of the year to you." Exodus 12:2.

As Israel faced a new life with new problems and new opportunities, so we today face the same conditions, as far as right principles are concerned. We are living in an age of advancing life, therefore our problems are many and serious. If we were in a state of decadence, our problems would be few and simple. A dying cause need not concern itself about anything but a decent burial.

There never was a time when real spiritual living was needed more, or would count for more than it does NOW.

I. Anticipation is a great factor in realization. We may not have realized all that we have anticipated, and yet some of us may have realized some things that we had not anticipated. In achievement, anticipation must precede and promote realization. I hope we are anticipating great things for Christ and the church for 1927.

A new beginning freshens life by giving a place to hope and putting away all past failures, thus we have a new vision for the New Year. We need a vision, not of 700 B. C., but of 1927. For certainly the "fields are white unto the Harvest."

The great apostle certainly was inspired by a wholesome anticipation when he said: "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ" (Phil. 3:12). "I press toward the mark for the prize of the high calling of God in Christ Jesus."

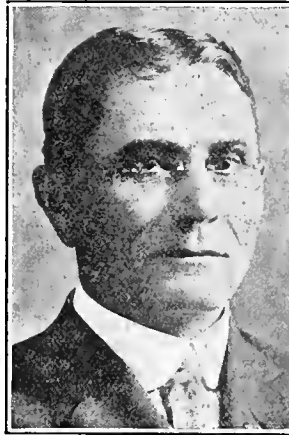
II. Unity of Purpose. Brethren! If we would make this New Year what it should be made in Kingdom building, we must be UNITED IN THE GREAT PURPOSE. "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). As we go sweeping out into 1927 everything pertaining to our spiritual natures should have a new birth from above. Except we receive the NEW impulses of the Holy Spirit, we shall not be able to survive this new and great day.

III. We should begin the year with self-inspection. Looking within, do we see sins unrepented of; resolutions made, but also broken; opportunities unimproved; talents unused? Our God is so good to us that he is now willing to give us a new start. The best use we can make of the past is to get a great future out of it.

When we remember God's guiding hand, and tender care, through the past year, does it not inspire us to think on all of his works and his precious promises?

IV. Let us begin the new year with a new type of consecration. May our daily prayer be: "Lord what wilt thou have me to do?" and may our vows find expression in the lines of Frances Ridley Havergal's, "Take my life, and let it be; consecrated, Lord to thee."

May it not be that God's message to the church at Ephesus, has application to some parts of his vineyard today? "I have somewhat against thee, because thou hast left thy first love. . . . Remember therefore from whence



ELDER L. G. WOOD
Pastor Ft. Scott, Kansas

thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent."

If there be a spiritual declension on the part of many who profess to love the Lord, what a wonderful opportunity we have of doing our part to correct it by a daily Godly walk, with the Master in service. If it was good to be living in the golden days of Greece and Rome, it is a thousand times better to be living NOW, when our very day is calling for REAL men and women, girls and boys, with pure lives and high ideals. May the words of the Poet ring clear in our hearts:

"I take my pilgrim staff anew
Life's path, untrodden, to pursue,
Thy guiding eyes, my Lord, I view
My times are in thy hands."

As the old year is about to pass into "yesterday," we have a mingling of emotions. First of all is gratitude to HIM who is the author of all good, for every good thing that has touched our lives during the year. We appreciate every word, thought, action and prayer in cooperation, in the work of the Kingdom. The last year has been one of some success and some failures, but the only reason for remembering our failures is to make them stepping stones to a better future, and to turn our faces toward that future, with a firmer hope and a finer resolve.

As we approach the New Year, I feel that we face a four-fold challenge and it applies to our entire brotherhood. First, the challenge of Spiritual growth. We need to develop the prayer life, for that will "release power." Second: an increasing membership, we will grow if we will faithfully apply the means of growth. Third: cultivate a spirit of cooperation and good fellowship. Fourth: a personal consecration to the supreme cause of evangelism.

May we make a brief survey of our needs, and try to discover the inexhaustible resources for meeting them.

Our church needs a great faith, which will enable her members to live separated lives, separated from the world, but blended with the Christ life. It requires a great faith to justly claim that "inheritance of the saints in light." A great faith which will enable her to maintain harmony among her members. A great faith which will enable her to be "spirit-filled" and "pure in heart."

A great faith which will give her a clear conception of the meaning of that word, LOST. A great faith which will lead her down to the ocean of God's redeeming love.

"Our generation lacks faith, and therefore it is poor in hope. The masses are held in the grip of hampering tradition, and many leaders are bound hand and foot to ideals which belong to the scrap-heap. We persist in thinking like men, when we ought to be thinking more and more like God. We turn our backs on new duties, we shrink from sacrifices, we refuse the cross. We have hung before us the calendar of a new year, but no year can be new, unless it is made new by new men. Newness is a

quality created by the Spirit of God in the soul of man, and unless men are born from above the new year is but a continuation of the old.

It is the Lord of life who is able to say, "Behold I make all things new" (Charles E. Jefferson.)

Is it not wonderful that a merciful and all-wise Father has made it possible for us to turn our backs on all of the blurred pages of past life, and receive from him a new page, upon which to begin a new record. In beginning this new record may we make a very near approach to him, and feel the assurance that he is the great Musician, who is able and anxious to stand by your side, and weave heaven's harmony into your discordant efforts.

How Face the New Year

Face the New Year with the Old Book;
Face the new needs with the old Promise;
Face the new problems with the old devotions;
Face the new life with the old remedies;
Face the whole world with the Christ who saves.

Another year is dawning!

Dear Master, let it be
In working or in waiting,
Another year with thee.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face.

Another year of service,
Of witness for thy love;
Another year of training
For holier work above.

Another year is dawning,
Dear Master, let it be
On earth, or else in heaven,
Another year for thee.

—Frances Ridley Havergal.

Fort Scott, Kansas

Our Children for Christ

By Mrs. A. B. Cover

(Paper read before the W. M. S. Session of the Mid-west District Conference in October)

Our W. M. S. slogan for this year is a most fitting one. No one doubts the fact that the youth of our homes are being lured in the ways of the world, rather than into the folds of the church. Where lies this trouble? Is it the age in which we are living? This is oftentimes quoted as the cause, but it does not offer us any solution to the vexing problem. Let us look facts fairly in the face and deal with them accordingly.

Since the home is the great training school for both church and state; the basis of all society and civilization, it behooves us to begin our introspection there. As Christian women we will take it for granted, that the life in its origin is divine: that God has instituted laws for its regulation and perpetuity and that these laws must be obeyed. A Christian home implies marriage, mutual affection, piety, gentleness and refinement. In short it is supposed to represent a beautiful and impressive type of heaven. It is therefore more than a mere place of abode, however richly adorned with art and beauty. Home is where the heart is where the loved ones surround the family table in united sympathy of fellowship and love.

Are our homes of today measuring up to this standard? or are they becoming mere places to eat and sleep? Are the members of the family as interested in one another as they should be, or are they mere acquaintances who meet formally at meal and bed time? Are the parents in our modern homes striving to make their children a home that is pleasant, comfortable and God-fearing? or is the family altar, and the evening social hour thrown aside in a wild rush for pleasure and gold? Are the parents of our modern youth making companions and confidants of them or are they allowing them to receive all their instruction from the public school teacher? And above all are we parents wielding our influence as Christian leaders, or are we allowing our children to lead us? This remark has recently come to me, "There is just as much authority in the home as there ever was only it has changed hands," the children giving rather than receiving the direction of the family affairs. This is not true of all homes but it is true of too many of them, many of them so called Christian homes. "Train up a child in the way he should go and even when he grows old he will not depart from it." This injunction is ours to fulfill just as

much today as in the day it was spoken. This training cannot be given too early. If parents neglect their little ones in their earliest years, their greatest opportunity for training is lost and the child's opportunity for greatness is thwarted. A child begins at birth to become acquainted with the world in which its little soul so fresh from God has been sent to us as a holy gift. If we desire our children to be God fearing we must begin by precept and example in the early stage of the babe's life. Habits, conceptions of good and evil, ideas, are forming day by day in the busy mind of the child and those which he first imbues will be the most lasting. As a mother peers into the face of her new-born babe she asks herself the age long question, "What manner of child shall this be?" Ah, we do not know the answer to this question. The babe is a package of pent up powers ready to be developed for good or evil. Those tender lips may some day be the gateway through which God will speak his message to humanity, or it may be that those small plump hands may sway an empire as did cruel Nero. This little soul may usher in the era of a new day for better or for worse; all will depend on the training and rearing of the innocent babe. What manner of child has my child become under my guidance? is a question every mother should ask herself today. What is wrong with our youth is the oft repeated question. Had we not better reverse it and say, "what is wrong with the parents who reared it?"

Since the home is the fountain head of society so is the mother the fountain head of the home. A nation never rises above its motherhood. "The hand that rocks the cradle rules the world"—these are two of the greatest tributes that can be bestowed on womanhood. A mother consciously or unconsciously organizes and puts into operation a set of influences that do more to mold the world's destiny than any other individual can possibly effect. There can be no substitute for this. The fact remains unchangeable. And, Oh, mothers of Christian homes, may we on bended knee implore our heavenly Father's guidance in undertaking this great privilege of making or unmaking lives and nations.

How then shall we proceed with this development? Are we giving the thought, the time, the prayer and patient endeavor to this cause, the noblest cause of motherhood?

Let us look about us. How many of us are weighed in the balance and found wanting? Are all the mothers in my immediate community rearing their children in the fear and admonition of the Lord? Are they vitally concerned about their children's soul life? Are they giving them the rich heritage of a Christian mother's influence? What do we find? I presume with few exceptions we all agree that there are many mothers who have no time for such training. The so-called society class, of which we find everywhere today are farming out their children to hired servants or left wandering on the streets. Another class of negligents are our financiers who place the almighty dollar before their offsprings for worship by precept and example. A more deplorable class is our laboring class in the poverty stricken districts of our cities where mothers with motherly instincts must labor outside the home, for daily necessities. Neither mother or child is to blame but our own field of economics needs a revision, or rather a conversion to the actual value of the human life.

In the Holy Scriptures, Deuteronomy 13th chapter, we read of the ideal woman. Her children shall rise up and call her blessed. Why? Not because she wore rough and the latest designed Parisian gowns. Not because she won all the first prizes at auction bridge. Not because she was the most graceful dancer, or the most popular club woman. They call her blessed because of her loving ministry in their behalf. Caring for their tired bodies and nourishing their minds and souls on wholesome God-fearing ideals, and above all leading them to find Christ as their personal Savior and Friend.

The woman thus portrayed was not an ideal because she was a mother. It was because of her devotion to her Lord and Master. There are altogether too many mothers who are unworthy to bear that name. Such find more delight in self-adornment, questionable pleasures and social refinement. Parties, clubs and entertainments are the food upon which these mothers feed and consequently the rearing of their children is the least of their concern. To change the lives of such can only be done by a change of heart. God help us to remember them at the throne of grace, that they may be brought to the realization of the value of child nurture and training. Sad indeed is the fact that motherhood can be so void of love and feeling for the welfare of her own flesh and blood.

Can children in their early years be taught the reality of God and things divine? Children learn largely by seeing and touching, but mark you, each new born babe has within it a spark of the divine, which awaits early kindling. Little tots have more faith than adults. Their minds are open to the truth; not as yet biased by sin and the opinions of other people. They are open minded and are ready to accept the fact that God is their Father, their Helper and Friend. Speak cheerfully but reverently to them about things divine. Teach them that God, their Father, loves good and abhors all that is evil; teach them that he hates lying, lust and unkindness; teach them to talk to their heavenly Father and they will love him all the more. Too frequently this work is left solely for the Sunday school to develop, but unless the home leads the child to the knowledge of things divine the Sunday school has a small chance in the development of the child's spiritual life. One hour each week will not suffice to offset the tendencies developed in the ninety-five hours of that week where no religious training is given. The home must lay the foundation upon which the Sunday school must build. We pray for this co-operation as it is one of the greatest needs of our homes today. Not enough is done in this direction. If all mothers would cooperate with the church school in this training, there would be a bet-

ter class of children growing up today. Religion begins in the home, if it is not there it is nowhere. Today we are paying the penalty in both church and state for our neglect of childhood.

O Mothers of America, these children of ours are the makers of the world of tomorrow! At this moment, they are invading and taking possession of everything we absolutely own. They are going to take possession of every state in the union, every city, every town and every hamlet. They will take possession of our religious institutions, our political offices, our business interests, our schools and colleges, and our homes.

How are we training this vast army of invaders for its conquering? O Mothers, remember the Holy Scripture, "Take heed that ye despise not one of these little ones," and again we pray that the motherhood of all Christendom will take heed and not set a cheap valuation upon childhood, for he holds in his hands the great tomorrow.

Falls City, Nebraska.

The Well-digger

By E. C. Baird, In Christian Standard

Walking musingly in an old field, I chanced upon a grave. It was all sunken and overgrown with wild weeds. There was something strangely sad and pathetic about this lonely and neglected grave in the old field, and a great sadness came into my heart as I stood, for a moment there.

At the head of this grave was a stone, cracked and stained. Stooping low, I found a name and a date. Beneath, in letters crudely fashioned, were these words: "He was a well-digger." Removing some clinging earth, I found below this line—evidently the work of another hand—this further bit of history: "He trusted God and did his part."

And, as I read, a gladness came into my soul. For here, among the weeds and waste, was the story of a life triumphant!

"He was a well-digger."

No slacker, he, in life's great game! While the sun shone, he sent his good spade deep into the unbroken earth, and when his day was ended there was a heritage of wells, with waters pure and cold for a thirsty world. He, the digger was gone. But his work still lived, though seventy-five years had been measured over his grave.

"He trusted God."

Digging deep into the earth, he did not forget nor neglect the things above. He looked up into the blue sky and saw the Father's face. He kept his soul above the mire. Working in darkness, he thought of the One who, standing beside a well at a place "called Sychar," spoke of a priceless thing, which should become "a well of water springing up unto eternal life."

"He did his part."

Great words, these, when truly written. What matters it if his grave is forgotten and unkept? The great Master saw it all. Let the world drink and forget. The eye of the Infinite saw every patient stroke—and he does not forget. The faith that was in the soul of the humble toiler made him a friend of God! With his faith, his spade and his good, strong arms, "he did his part."

I thank thee, old grave, for thou hast been to me a good teacher! Thou hast treated me not unkindly. Once again, thou hast reminded me of duty, than which there is no bigger word! I, too, must be alert and do my part. Happy and well for me if the pen of truth can write above my dust, neglected though it be:

"He trusted God and did his part."

THE BRETHREN PULPIT

The Mystic Step—A Sermon for the New Year

By L. A. Myers

TEXT: As truly as the Lord liveth and as my soul liveth, there is but a step between men and death. 1 Samuel 20:5.

These words are David's to Jonathan when David felt convinced that Saul was going to attempt to kill him. The intent of Saul's heart seemed to be unknown to Jonathan, his son. But Saul's conduct toward David had been such that David was convinced that the full intent of Saul was to destroy him. This he expressed to Jonathan in terms of certainty. They immediately agreed upon a plan by which it would be revealed to Jonathan as to the intent of his father's mind regarding David. When the plan had been executed neither of them were in doubt as to the validity of David's former statement. They immediately planned means of safety whereby David would escape the hand of the King.

There is that in this narrative which concerns us all. David might have been mistaken instead of Jonathan and yet the fact of his statement yet remained in another form. Since the truth remained as David conceived it, he lived to be an old man and did some of his best service after Saul was dead. His plans and work with Jonathan thwarted the king's purpose and rescued David from his sword. After we have done all we can to preserve life and succeed in living out the allotted time, David's statement still remains true; that is, "there is but a step between me and death."

1. The uncertainty of life is an established certainty. "As truly as the Lord liveth and my soul liveth there is but a step between me and death." No one can deny that death is in the future. "It hath been appointed unto men once to die." This is a statement made by the Book of Life.

The Mystic Step is a certain step. As truly as the Lord liveth all shall take this step, some time and somewhere. Men's history has proved this statement to be true, from the least to the greatest, from the poorest to the richest, from the faintest to the strongest. Methuselah lived a thousand years and yet there is not a hint but that he expected to meet death.

There is nothing that we look forward to with a more definite certainty than the one thing, death. Later, David speaks of going the way of all the earth. Death is the way of everybody. The race as a whole has gone that way, and yet everyone has gone his or her own individual way. No indications anywhere give any evidence that the means of departure from this world will ever be changed. Medical science and better sanitary conditions have succeeded in extending the period of life. Ponce De Leon sought the Fountain of Youth, but he never found the place where old age could be exchanged for young manhood. Man would have done away with death long ago if he could, but through history and observation all men know that such is impossible. Old ladies bob their hair, paint their cheeks, powder their noses, and shorten their skirts so as to look young, but it's all in vain. The time of life slowly comes to a close and the time to take the Mystic Step arrives.

Yet of all the steps we take there are none which are more uncertain than this one. It is attended with all kinds of uncertainty. Friends sit beside the bedside of friends, thinking every moment will be the last, only to

be changed in mind and later enjoy the wholesome companionship of one whom they once expected to be in eternity before daybreak. Great excitement was recently displayed in Roumania at the time of the king's illness, as to who would be the royal successor to the throne and still the latest is that King Ferdinand is slowly recovering, and may outlive some of those who were anticipating his early death. As earnest as David was in the statement he made, still he outlived Saul, became King of Israel and expanded the Kingdom to its greatest glory. The time is not set, the hour is not known, when the saint shall go home and the sinner shall meet his God as Judge. In spite of the fact that men live as though they had a lease on life which will not expire for two thousand years yet the accident comes and they are cut off without a moment's warning. Yesterday a middle aged man died at the breakfast table, while taking nourishment from which to have strength to go about the duties and tasks of the day. Only a few weeks ago a young mother, with two small children, over whom she exercised faithfully her duty, was taken to the hospital for what was thought to be an ordinary appendix operation. To the surprise even of the surgeon, when in the act of removing the cause of an apparent illness, he found her body literally filled with cancer. The body was immediately repaired and she sent home with the instructions to her friends to take the best care of her, for it would only be a short time until she would take the Mystic Step. She had had no pain, no warning of any kind, but today she sleeps with the dead. No one knows the day, nor the hour. It may be very near and it may be very far. Of all steps we take there are none as uncertain as the Mystic Step.

The continuity of life hangs upon a very slender thread. It takes but a few grains of poison to deaden the whole human body. The prick of a pin in certain vital spots will produce immediate death. The effect of a narcotic on a single nerve will cause that particular organ to cease functioning and immediately produce an inactive condition to the organ, or lifelessness to the entire human physique. The thread of life is very delicate and can be easily severed, and yet most of us treat our good health as though we were bound to life by some unbreakable metal cable.

This step is final. It makes no difference whether one has made preparation for this step, it is the last one. When one fails at the grave, there is no backing up for tomorrow, a new trial. It is finished. The life is lived. No degree of wasted time can be redeemed. All can be marked up as loss and failure. As the tree faileth so it lieth. The last act of life is immediately followed by death. The act may be a tragic, heroic fete executed by a hero, or it may be a low debased deed of shamefulness but if it is, death has come and made it stationary, in the history of that one's life. A few years back, our own dear Brother Knepper, then President of the National Ministerial Association, completed his life work on his knees in prayer. Death came and took him in the last act of life. Here is an illuminating place at the very close of his life, firmly fixed in his life's history. How immeasurably

great is it for one to make the final step with a prayer for Grace on his or her lips! The world today says, shame on the traitor of all traitors, Judas, who gave his Lord a kiss of deception and sold him for thirty pieces of silver, then went out and hanged himself. His death has fixed the act in history where it will never be removed, and he will always be known as the most unkind, deceptive traitor of all men. Stephen prayed, "Lord Jesus, lay not this sin to their charge for they know not what they do." These were his last words, and we stand in awe and ask ourselves, what a heart of non-resistance! Some of us Brethren folks would do well to stop at the grave of Stephen and pause there for a long, long time, meditating upon the Great Spirit of Non-resistance in Stephen. This event may come at night, noon or early in the morning, but no matter when, it is final and as it finds you, there you will stand for all time.

II. In view of these facts when man looks into the future he should always reckon with the inevitable. When the New Year comes we are in a frame of mind to view the future, or the coming year, with its characteristic aspects. What a good time to take a serious look on things for the coming year, as well as on the flippant, uncertain, unestablished attitude so commonly manifested toward life and God. The past year has gone. It now affords a good season for reflection, not on the year, nor on our neighbor, but on ourselves. How about the mistakes, failures, and the good fortune of being well and alive? Then as we look into the coming year with all its promises of good cheer, success and happiness, don't forget to take at least a glimpse at the uncertainty of life, and the certainty of the Mystic Step. Death marks the end of life's journey. How will it find us furnished, if we unexpectedly meet it in the New Year? This solemn fact should mingle sacredness and soberness in our happiness and optimism of life as we look ahead.

Another year is before us, the time measure of which we have just had in the old year. Look back to 1926 and you can know just how long 1927 will be. In fact if there is any difference in the measure of time between the two years the old year will prove to be longer than the new. We are too much inclined to forget the inevitable and lend our time and energy to great business plans and good resolutions, conforming to new year's customs, and many times leave out the most needful considerations of life. How many hundred resolutions are formally made every year without a single sober thought and then they are forgotten with a lesser degree of soberness than they were made. The rich man's plans were with both earnestness and soberness but he was on a non-essential basis. His plans were purely business. He would tear down his old buildings and build larger and greater, planning for more volume in riches and finally much pleasure, but when plans were completed then another interfered and said, Whose shall these things be? "Thou fool, this night thy soul is required of thee." What an unexpected scene is introduced when another voice interrupts with entirely different plans, with not a note of merriment sounded! This will likely be true with scores before another new year comes to us. How often we make great business plans all to be broken up because they were not right in the beginning! How often we make good resolutions, which, if kept, would be lofty, but we break them because they are not made right. Our first attitude was wrong. We need more seriousness, and sobriety on things like these.

When we reckon with the future we reckon with God. The future is as a sealed book to us and God only holds the key to the volume. The best we can do if we are not

taking God into consideration is to match our physical and mental powers against fate and enter into the duties and responsibilities of the coming year as one blindfolded, not knowing what the outcome will be. Fate may bring us through, but if it doesn't, then we fail, not only for a year but for a life. How sad a failure to fall from the whole realm of the promise of life. But if we remember that our friend is even greater than David's and that our God is a friend that sticketh closer than a brother, then life presents itself differently and we enter the new year with some hope and promise. It may not be that our lives will be spared but whatever the consequences all will be well. To place our lives in his for safety, keeping, security and guidance, we can look into the future as one who has all hope and optimism. No matter about the Mystic Step, whether it comes soon or late.

Have we considered what God has to do with us? Some-time we act as though the subject of God had received but very little of our attention. Yet it is true that the power which enables us to take our place in the realm of life is a God-given gift. Its withdrawal is possible any time. If God gave, he can likewise take away. The last

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

NECESSITY OF GENEROSITY—2 Cor. 9:6-8.

"Giving is living," the angel said,
"To feed to the hungry sweet charity's bread."
"And must I keep giving, and giving again?"
My selfish and querulous answer ran.
"Ah! No," said the angel, his look pierced me through,
Just give 'till the Master stops giving to you."
—Edwin Markham.

TUESDAY

MUTUAL FAMILY CONSIDERATIONS—Eph. 5: 33-6:4.

Self-reverent, each and reverencing each
Distinct in individualities,
But like each other ev'n as those who love.
—Tennyson.

WEDNESDAY

MAKING A HOME—1 Cor. 13:1-7.

A house is built of bricks and stones, of sills and posts
and piers;
But a home is built of loving deeds that stand a thou-
sand years.
—Nixon Waterman.

THURSDAY

THE CHRISTIAN'S INFLUENCE—Matt. 5:13-16.

Heaven doth with us as we with torches do,—
Nor light them for themselves. For if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.—Shakespeare.

FRIDAY

SERVE WHERE YOU ARE—1 Cor. 12:4-11.

Don't spurn to be a rushlight
Because you are not a star,
But brighten some bits of darkness
By shining just where you are.
—John Hay.

SATURDAY

PURITY OF LIFE—Eph. 5:1-5; 1 Cor. 3:16, 17.

Cherish your body, for God made it great;
It has a guest of might and high estate;
Keep the shrine noble, handsome, high and whole
For in it lives God's work, a kingly soul.
—James Bartlett Wiggin.

SUNDAY

FLESH VERSUS SPIRIT—Gal. 5:16-25.

These are the sins I fain would have thee take away,—
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.
—Van Dyke.

(Prepared by G. S. B.)

year was fraught with many complex problems and difficulties. The coming year promises just as many. Without some light and some guide, the coming year may bring many failures and leases. We need a light to illuminate the way. We need a guide to point out the road. When we have these there will be many detrimental habits eliminated, much idle speech left out, and more fruitful results produced from the right kind of thinking and living. This will do much to make the coming year most profitable to us.

III. We may also consider the usefulness of time in relation to the brevity of life. "It is but a step between me and death." Life is like the pathway which follows the brink of the river bank. "Just a step and we are off. It takes but little effort and less time to step out.

Another year is before us, the measure of time which we used in the preceding year. Our experience here is that there has been a lack of time, if we measure it by the volume of things to be done. If we had had time we would have done more, and yet many necessary things are undone. Many valuable moments have been wasted and much useful energy thrown to the wind. The time of the coming year will be just as serious. We are likely to come out at the end with a great shortage on time. Many things will be undone because we did not have time. And some things will be undone because we failed to use the time we had for their doing. Let us understand here at the beginning that there is no time to idle away. If we spend it wastefully, we are the losers. Next to life, time is our most valuable asset. No man can afford to waste it or throw it away. Then here we are on the threshold. How about a real earnest effort to start right and proceed carefully, following our guide and making use of time's most valuable element in this new year? we try to make money and when made, it represents hard service, earnestly done, but some waste it. Wasted time is a more fearful waste and extravagance than wasted money. Money may be redeemed, but lost time can never be replaced.

As we come to the end of the old year with a most promising outlook for the coming year, it is very necessary that we consider it earnestly, and sincerely, rather than watch the old year out and the new one in with flip-pant rejoicing and frivolity, as though time meant nothing and life even less.

May God help us to look at it this way—our lives daily devoted to the King, in harmony with all the laws of the Kingdom. The uncertainty in life will lose itself in the certainty of eternity. Time will not be at a premium, but eternal endurance will be for ever and ever, in the clime of perpetual sunshine.

Morrill, Kansas.

OUR DEVOTIONAL

The Mind of Christ

By Dr. Mary A. Laughlin

OUR SCRIPTURE

Philippians 2:1-11. If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye may be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself;

not looking each of you to his own things, but each of you also to the things of others.

Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

OUR MEDITATION

The apostle exhorts the Philippian brethren to have in them the mind of Christ, and then tells them the things that were in his mind—consolation of love, fellowship of the Spirit, tender mercies and compassions. It seems that the thing he is trying to make plain is the love of Christ and his humility and obedience; if we have the mind of Christ there will be no room in our hearts for envy or jealousy or bitterness of any kind, even if people treat us badly; when his enemies nailed him to the cross he still loved them—he said, "Father, forgive them, for they know not what they do."

If we have the mind of Christ we cannot be self-centered—"not looking each of you to his own things, but each of you also to the things of others"; those persons who are thinking always of themselves or their own affairs are never happy; they are not living according to the mind of Christ, whose wish was that our joy might be made full. When one feels blue or discouraged a very good remedy is to do something for somebody else—"looking to the things of others."

With his love, he was also humble, being not ashamed to take the form of a servant, to give service to others, even to all the sons and daughters of men; he was interested in their physical welfare; he healed the sick and fed the hungry and promised a blessing to those who should give even a cup of cold water in his name; so if we have in us the mind of Christ we will have compassion on all who are suffering or sorrowful.

With his humility he was obedient, not refusing the hard things, enduring even the death of the cross. And if there is in us the mind of Christ we cannot always choose the easy way; there are hard things to do and we must do them; even in this present world the prizes do not go to those who are always choosing the easy way; they may seem for a while to be successful but in the end they are miserable.

He that doth not take his cross and follow after me, is not worthy of me (Matt. 10:38).

If any man would come after me, let him deny himself, and take up his cross, and follow me (Matt. 16:24).

Following his obedience, he was rewarded, "Wherefore also God highly exalted him"; and if we have in us the mind which was in Christ, we shall have joy in this life and in the life to come we have the promise of joy eternal.

OUR PRAYER

Heavenly Father, forgive our shortcomings—it is so easy to think about our daily trials; help us that we may often fix our minds on the perfect model, the life of Christ. So shall we walk in the path of the righteous, which is as a dawning light that shineth more and more unto the perfect day. In Jesus' name. Amen.

Hagerstown, Maryland.

SEND
WHITE GIFT
OFFERING TO

THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 2)

The Christian a Follower of Jesus

Introductory Note

We have some interesting courses outlined for us in the International Sunday school lessons for the year. The first quarter we have "Studies in the Christian Life." The second quarter we study "The Life and Letters of Peter." And during the third and fourth quarters we study "The Early Kings and Prophets of Israel." The first quarter into which we enter this week, dealing as it does with some of the very practical problems and responsibilities of the Christian life, should prove very helpful and enjoyable. The one thing necessary is to give time to the study of these lessons.

Scripture Lesson—Mark 1:16-20; 2:13-17; 1 John 2:6.

Devotional Reading—Philippians 2:5-11.

Golden Text—He saith unto him, Follow me. And he arose and followed him. Mark 2:14.

Four Fishermen Called

One day when walking along the shore of the Sea of Galilee Jesus saw two brothers, Simon (who is called Peter, Mt. 4:18), and Andrew, casting a net in the sea. They were letting it down and then drawing it up, first on one side of the boat and then on the other. Or, as was often done, they had gone out in a boat to let a sweep-net down and then would draw it in from the land. Jesus called to them across the blue water, saying, "Come ye after me, and I will make you to become fishers of men." They were not to give up their nets in following him, but to change them—as his figure of speech means.

This was not the first time the two brothers had seen Jesus. They at once left the nets and followed him. "Mark both their faith and their obedience," comments Chrysostom, the great fourth century preacher of Constantinople: "For though they were in the midst of their work—and ye know how greedy a thing fishing is—yet when they heard his command they delayed not, they procrastinated not, they said not, 'Let us return home and converse with our kinsfolk,' but they forsook all and followed."

To you and me Jesus says: Stay by your nets, your school, your home, your business, and follow me; do everything in my Spirit, and do whatever comes to your hand to do for others for my sake.

"Lead me, Man Divine,
Where'er thou wilt, only that I may find,
At the long journey's end, thy image there,
And grow more like to it."

Farther on Jesus found two other brothers, James and John, the sons of Zebedee, mending their nets in a boat, and they were equally prompt in obeying his call to follow him. "Straightway," says Mark, "they left their father Zebedee in the boat with the hired servants, and went after him."

"The cost fell on Zebedee," Bishop McConnell thinks. "We see and hear James and John. We are charmed by their eloquence and zeal. Let us not forget Zebedee, who gave them their chance. He never writes any Gospels or Epistles, but his signature

is eloquent at the bottom of a check. The bright, ardent young apostle starts out from the college amid the plaudits of those who expect him to turn the world upside down. If ever he does thus revolutionize the world, it will be because Zebedee, back among the boats and the nets and the fish, supplied him the leverage."—Dr. Tarbell.

They Forsook All

The Men who were Called to help Jesus in his great task of winning the world to the kingdom of God not alone forsook the evil and hurtful things, but many of the good things of life—home, friends, business all.

THAT OTHER BOY

*When Jesus was a little boy,
A little boy like me,
I wonder if he saw the things
That every day I see.*

*I wonder if he loved the sun,
So high up in the sky,
And wished, like me, that he had wings,
And, like the birds, could fly.*

*I wonder what he did all day,
And what he had for toys,
And if, when racing down the street,
He beat the other boys.*

*I'm sure he must have had a ball,
And tops that he could spin,—
I'll be he had to do the chores
And bring the kindling in!*

*Perhaps he had a little dog
That followed him all day,
Or maybe kept a speckled hen,
And sold the eggs she'd lay.*

*I wonder if he went to school,
And found subtraction hard:
And did the boys know it was God
Who played there in the ward?*

*And when he grew to be a man
He loved all children so,
Remembering how he was a boy
Himself, not long ago.*

*And then he died upon the cross,
He died for boys like me,—
And so for him I have to be
The best that I can be!
—Mrs. Howard Nicholson, in Long Beach,
(Calif.) Church Bulletin.*

Had Peter not answered the call of Jesus he would have been only a fisherman all his life. But by giving up all he gained power over men, eloquence, an undying influence for good. He became a great preacher, an author, a martyr.—Alice B. Adams.

He Calls Today

We are called to give up everything to Christ—our property, our time—to use as he would have us. We are to give away as much as he directs; to leave all, and be missionaries, if he demands; to suffer the loss

of all that is needful, in order that we may do right; to spend upon our families, our business, our pleasure, just as Christ would have us, and in all things seek to build up the kingdom of our Lord, and save men from sin. By forsaking all we doubly gain. Nothing is so truly ours as that which we commit to God.—Ibid.

The Kind of Men Jesus Calls

Not the perfect, the high and noble, the talented, or the cultured, especially. He may call any of these, he wants them all, but his call is not confined to them, nor is it among these that he receives the most ready response. He goes among the common man, the individual of ordinary talents and attainments, the men of ordinary goodness and average badness for the quickest response, the keenest sense of need and the noblest aspiration and feeling of responsibility. And even among the most lowly he finds some of his most loyal followers and greatest workers. He goes among all classes, finds them where they are and what they are, and points out what they may become. Note that "the men whom Jesus first invited to follow him undoubtedly had as glaring sins and as obvious defects as most of us have today. Those imperfections must have been quite as much of a trial to Jesus as our fellows' shortcomings are to us. But he did not commence by telling them of this, nor did he seek to help them at the outset by showing them what was wrong with them. His first recorded word to faulty Simon was, "Thou art Simon the son of John: thou shalt be called rock," as though to say, 'for you deserve a stalwart name.' When he set out to win a person to himself it seemed to be his set purpose to find something in that one which he could commend, and then to commend in all heartedness."

"If only we strive to be pure and true,
To each of us there will come an hour
When the tree of life shall burst into flower,
And rain at our feet the golden dower
Of something grander than ever we knew."

The Art of Soul-Winning

"No human occupation has ever so perfectly illustrated the art of 'soul-winning' as that of the fisherman. Patience, knowledge of the interests of his fish, knowledge of the bait that will attract fish, faith in things unseen, skill, delicacy of touch, refusal to be discouraged, unlimited perseverance, conviction that he has not yet exhausted the possibilities of his art—all these and more make the true fisherman. They reveal the moral qualities that we must have to lead our fellowmen to God. And the very maxims of this art disclose the true method for the Sunday school teacher."

SACRAMENTAL WINE IS CURTAILED

Major Chester P. Mills, prohibition administrator for the New York area, announced this afternoon a new system for distributing sacramental wine to Jews, made necessary, he said, because so many gallons have been diverted to bootleg uses.

Under the new system, each rabbi in the city will report to prohibition headquarters the amount needed for his congregation. Permits then will be issued to vintners, enabling them to ship direct to the rabbis. Major Mills said the new plan will do away with 250 distributing points in New York.—New York Evening Post.

J. A. GARBER, President
Ashland, Ohio
E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Our Stewardship Program

By Orville D. Ullom, Stewardship Supt.

We hope you remembered our goal for December 19th, the 3rd Sunday of this month, as being the appointed time for our Christian Endeavor Stewardship program. Of course each society will want to urgently stress continually by the method which they deem best the two following principles of Christian Stewardship:

1. Recognizing that all we possess and all that we are were given to us by God for our own use and happiness.

2. The fact that we are illuminated and fired with a dominant purpose to use all these gifts as a trust and devote a wholesome portion of them to the specific purpose of extending God's kingdom here on earth.

Books with illuminating suggestions on all phases of Christian stewardship; compare these with those mentioned in a previous issue:

1. "Life Complete through Stewardship," Rev. S. S. Hough, D. D.

2. "Stewardship for All of Life," Luther E. Lovejoy.

3. "The Larger Stewardship," Charles A. Cook.

4. "Christian Stewardship," Rev. B. T. Kemmerer.

"The Why of Christian Stewardship"

A Steward is a superior Christian, because he is evidencing outward that dominant and masterful and yet gentle and loving attitude which he is most earnestly experiencing in his own heart of hearts. Such individuals are helping Jesus Christ to lift humanity to the very heart of God, endeavoring to assist souls to be perfect even as their heavenly Father is perfect.

In all Christian Stewardship there must first be the idea, the thought, the truth presented. Ideas are the most powerful forces in the world. These small but masterful factors can in an almost insignificant period of time build up or tear down nations. With such vast resources at the very tip of our tongue shall we not redeem our time by using to the very best of our advantage these Stewardship truths for liberating individuals and transforming society? We will indeed, make use of the idea when we in our Christian Endeavor meetings challenge ourselves, our friends, and strangers to the greatest task the world has ever known, that of saturating mankind and society with an enthusiastic and God-given purpose which rides above and overshadows all influences tending to destroy the supreme good which dominates in our thought.

Russia is an outstanding example of a nation that fears the result of the inroads of Christian truth. She today refuses to permit the teaching of the Christian ideals in her schools and public assemblies. She realizes the vast power of an idea, of the truth. Wherever the Christian truth has gone absolute freedom from bondage in time comes to reign supreme. Russian rulers well know the result of such, so they refuse to listen to the truth. Nevertheless our first and foremost duty then as Christian Stewards is to present this truth in its purity and fulness and varied aspects thus helping people to realize that God is King of kings and Lord of lords and thus the owner of

every life, that he has for every personage a plan which is really materializing. Like the rosebud gradually unfolds under the tutelage and care of the heavenly Father, so life as such is indeed sweet when we can really react to friends, to beautiful sunsets, and such with an enthusiastic and meaningful appreciation.

The natural result of a frequent presentation of the truth is the establishment of an attitude of belief in the minds of many. This will be one of the first evidential fruits of our labor. Such will have a double reaction, blessing both the giver and the recipient. The most far reaching and basic belief is that confidence in human values. We are faced with the living reality of those eternal values in both young and older life. Then are we willing to give of that which we are holding as stewards of God to those in need. He who gives a cup of cold water to those parched lips gives Christ to them and contributes to Christ's cause.

(To be continued)

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for January 2)

Partners with God.

Ma t. 7:7-10; I Cor. 3:9

"And who is this young man that you have with you?" said a kindly gentleman as he shook hands with the "young man's" father.

"Meet my son, Mr. Smith, Jack, Mr. Smith is an old friend of mine."

"I am dad's partner," said the boy proudly.

Jack and his dad really were great chums. They had many good times together. Sometimes they played together, and sometimes they worked together. Jack really tried very hard to help his dad. He did help him, too, though he helped more by being obedient and thoughtful than by the things that he could do.

One day when Jack was at Sunday school, he heard the story of the boy, Jesus, on his trip to Jerusalem. After telling the story Jack's teacher explained that even though Jesus was just a boy, he was working for his Father, and was his Father's Partner.

Jack held up his hand as soon as he heard that and he said, "I am my Daddy's partner."

"That is very nice," said the teacher. Then the teacher continued to explain the lesson, saying, "Jesus meant that he was serving God, because you see, God was his Father. Just think, Jesus was only twelve years old but he was a partner for his Father, God. God is our Father, too, isn't he? You remember the prayer we say after Sunday school. We always begin, 'Our Father, who art in heaven.' That means that God is truly our Father and that he loves us and wants us to be good children, just like our Daddies

do. Wouldn't it be nice to be partners with God like Jesus was when he was a little boy?"

"I don't see how we could do that," said Mary. "We can not talk to God like we can to our daddies. Our daddies can tell just what they want us to do, and they can tell us about their business if we are their partners; but I do not see how God can tell us what he wants done."

"Did your father ever go away, Mary?" asked the teacher.

"Yes, he goes away on long business trips sometimes," Mary replied.

"When he is away and thinks of something that he wants you to do, how does he tell you? If he is not at home, he can not call to you and say, 'Mary, go feed the chickens.' Instead, what does he do?"

"He writes letters, of course," Mary thought that that was a very easy question to answer.

Then her teacher continued, "Did you ever think of the Bible as a long letter from God and from Jesus? I think that it is nice to feel that the Bible is a nice long letter from our Father who is up in heaven and that it tells all of us who are his children just what we ought to do. The Bible tells us all about the business which God wants carried on here on earth and if we want to be his partners, we will help to carry on that business."

"I am going to tell daddy all about this," thought Jack as he listened to the teacher's words.

"When someone wants you to do something and you do not have time to ask your parents' permission, what do you do? Do you ever try to think things over and decide what they would want you to do? I think that that is another good way that we can have our heavenly Father's help. When we do not know what he would want us to do, we can talk to him in prayer and then try very hard to think and decide just what he would want us to do, as his partners. 'Children, how many of you want to be God's partners?'"

Every pupil in the class said that he would like to be a partner with God. The teacher said, "You may go now and I hope that you will remember our lesson and will be faithful partners."

Jack hurried to join his dad and said to him, "Daddy, I am your partner. Let's both be partners with God."

"All right, son. I think that that is a fine thing to do," said his dad.

Bible References

M., Dec. 27. Partners in work. John 9:4.

T., Dec. 28. Partner friends. Jas. 2:23.

W., Dec. 29. Partners in nature. 2 Pet. 1:4.

T., Dec. 30. Enoch, God's partner. Heb. 11:5.

F., Dec. 31. Jesus doing God's will.

John 5:19, 20.

Woodstock, Virginia.

It is my custom to have a book sermon once each month. These book Sundays have been very profitable in every way . . . I find that my entire congregation welcomes this monthly consideration of some current book. I do not give a book review. Instead, I analyze the philosophy underlying the books. I also have plans for a book counter in the church lobby.—Dr. Charles Frances Potter.

Send Foreign Mission Funds to
LOUIS S. BAUMAN
 Financial Secretary Foreign Board,
 1330 E. Third St., Long Beach, California

MISSIONS

Send Home Missionary Funds to
WILLIAM A. GEARHART,
 Home Missionary Secretary,
 1101 American Savings Bldg., Dayton, Ohio

My Trip to Europe

By Marguerite Gribble

Being a Copy of My Travel Journal

DR. GRIBBLE'S INTRODUCTORY NOTE

18 Rue Nationale 18 Montpelier France.
 Dear Evangelist Readers, especially the Children:

I thought you might enjoy this copy of Marguerite's journal. If so, we will try to forward future portions also.

This will be a brief resumption of Marguerite's letters with this exception, that now you will receive them in her own words as she is 11 years old. We ask your prayers during this year in France.

Lovingly yours,
 Florence N. Gribble.

London, England., Nov, 10-11, 1926.

I went to the Bible House, and saw the oldest Bible in print, the Bible which Martin Luther wrote, Bibles in all prints and sizes and a scroll like you would have seen in olden times.

We also went to see St. Paul's Cathedral. In it we saw statues, pictures, and on the outside people feeding pigeons.

Then we went to Westminster Abbey and saw statues of the distinguished people that are buried there. Then on the floor it would tell where the people were buried.

November 11, 1926.

I went to the British Museum and went into the reading room and saw lots of people reading. They have thousands of books in there. The room will seat 458 people. Then I went to the other part of the museum where the other things were. I saw costumes of some old Indians, idols, carved stones and stones with writing on them. There were a few stones from Nebuchednezzar's house. We saw things from East Africa such as things the natives wear to decorate themselves. I saw an alligator, a great big one. We saw statues and other things. We also saw the mummies. They didn't have any kings and queens because they were all kept in Egypt. One mummy was 6500 years old and it still had hair on its head. We saw another that was partly unwrapped. His skin was all black and shrivelled up. We saw some that were wrapped and some that were in their caskets. The caskets are just an image of themselves that they are put into. I saw some mummies of cats, dogs and monkeys also. If 6500 years ago men looked as they do today we know that in that time no evolution has taken place!

November 12-13, 1926.

Brussels' Belgium

Mother and I looked after the baggage. Then we went to the American Mission and saw some friends of mother's. We talked with them for a while and then went out to lunch. Then we went to see a lady who lived a long way from the center. When we got there we found out she wasn't home, so we had to come all that long way back. We hunted up a shop where we could get some fruit and other things to eat. Then we hunted up a hotel and got a nice room where we could see things. We ate supper and went to bed. Mother told me three his-

tory stories about kings and other great people and that ended one day.

November 13-15, 1926.

Paris, France

We got up early in the morning, had breakfast and left. Our train left Brussels at 9:00 A. M. and got into Paris at 1:03 P. M. We got through customs with no more trouble than to have my trunk and one of mother's opened and examined. Then we found a hotel and went to see some of mother's American friends. We ended that day by telling stories.

November 14, 1926.

Sunday in Paris

We got up and went to an American church that mother's friend told her about. Then after church we went to lunch with Mrs. Lewis, who is mother's friend.

She has two boys, Frank and Bob. Frank is 15 and Bob is 8. They had fixed up a trolley that ran by electricity. They made it all by themselves. We played with that for a while, and then ate dinner. After lunch we went to the Bible Institute at Nogent sur-Marne for our mail. And there wasn't a single thing for me! I was disappointed. When we went back to the train, mother discovered she had lost her umbrella. So we went back to get it. It was there, so we were given some chocolate and came back to the hotel.

Oh, yes, I forgot that on our way home from church we crossed one of the most beautiful bridges in the world. Also we saw the burial place of Napoleon Bonaparte.

November 15, 1926.

Montpelier, France

We took a train at 8 in the morning from Paris to Montpelier. We got here at 11 o'clock at night. We went right to bed. There were no stories that night. We were too sleepy.

November 16, 1926.

We got up and the servant put us in another room. Somebody was in the room we were to get, so we had to take another last night. The room we are in now is very nice. We have two rooms on the third story for 50 francs a day, including board, and we intend to stay a month. Then we have a little balcony outside right by our room. We just open up the French window and step out. It's very nice. One room is like a parlor.

November 17, 1926.

This morning I started to school. The school hours are from 8 to 11 in the morning and from 2-4 in the afternoon. So I got up at six o'clock in order to get to school in time. School is called Lycee. I have a nice teacher. Her name is Madame Andre. I play with the girls, although I can't talk to them. We wear aprons like uniforms. We go to school on Saturday but not on Thursday.

November 18, 1926.

There is no school today for me. But mother had to go to the dispensary, so I stayed with Mme. Armand, a friend of Mother's. I was over there for about two

hours, then mother came home and we had lunch at the hotel. Then she had to go out again so I went over to Mme. Armands again. We had tea at her place at four o'clock.

November 19, 1926.

This morning I went to school all alone on the street car for the first time. I got back and forth all right in the morning. In the afternoon mother wanted me to take a little nap before school. School is at two and I got up at 1:25. I went outside to wait for the street car. I didn't have to wait long, for one was coming right then. But it didn't stop! So I had to wait ten minutes for another car. I got on the next one and got to the Lycee, but they had very nearly all gone to their classes. There were only a few that hadn't. When I got inside the gate one of my friends said, "Go quick, go quick." I did and got there just on time! Oh I was glad. (Those are just some of the few English words that she can say).

November 20, 1926.

I got to school all right, but when I came back I rode a block or two too far before I noticed it. I rode clear up to the park. When I saw where I was I got off quickly. I had only been to the park once before, so I didn't know exactly which way to go. So I asked a lady whom I saw. She took me right to the door. I certainly was glad. She only knew a few words of English, but when I told her, "Thank you," which in French is "Merci beaucoup," she said, "With great pleasure." I had lunch and rode to school. Then I walked home with a friend and had tea at Mme. Armand's. Then we shopped a little bit and came home where mother had five surprises for me. But I had already guessed them! And I was right!

November 21, 1926.

We went to church this morning with Mme. Armand. The preacher is called the "pasteur." He wears a long black robe with big sleeves, and white collar and cuffs. From his collar there hang two white pendants. They have church thus—They sing a song, then the "pasteur" talks. Then they sing another song and the "pasteur" talks again. After repeating this several times the "pasteur" preaches. I don't know what (he preached) about, because I can't understand.

November 22, 1926.

After dinner yesterday we went to the park. We didn't know the band was going to play, but it did. We listened to it a while then took a little walk and came home.

Thanksgiving Day, November 25, 1926.

We didn't have to get up so early this morning because there wasn't any school. So mother said we would go to the Mediterranean Sea. I was glad. We went at two in the afternoon and came back on the four o'clock train. Mother's friend, Mademoiselle Puyamme went with us. I took a sack along for shells. I got 76. When it was about time to go for the train we watched the men catch and pack live eels. They put the small eels in boxes alive for the market in Paris. They put the great big ones alive in boxes for South America. They put ice right in on top of them. The poor things would freeze to death then.

18 Rue Nationale, 18
 Montpelier, France.

NEWS FROM THE FIELD

MUNDAY'S CORNER REVIVAL

The Munday's Corner Brethren church was formerly known as the Pike congregation. On account of the heavy auto traffic since the completion of the improved William Penn Highway, it is everywhere now known as the Munday's Corner, and the church naturally takes the new name by which the place is now nationally known.

This congregation secured the services of Elder I. D. Bowman from Leesburg, New Jersey to hold them a three weeks' meeting which began the last Sunday evening in October. We had more than the usual amount of hindrances with which to contend—"flu," grippie and bad colds, and some of the most rainy weather possible. Then too some of our men had to work and only got to church occasionally. Notwithstanding all these hindrances and others Brother Bowman labored most earnestly and night after night he gave the call and we were all made to rejoice to see twenty-six yield themselves to the Lord. A few of these were reclaimed. All the rest were baptized and confirmed except one who was baptized by trine immersion but will unite with another church. The splendid character of the new members is worthy of note as many of them were heads of families and this adds character and stability to the church. A splendid love feast ended this good meeting. Our communion was very well attended, and a fine spirit throughout this service was very apparent.

Vinco

It was formerly Vinco and the Pike, now it is Munday's Corner and Vinco. Brother I. D. Bowman allowed himself to be used in a short meeting at Vinco. He could only stay here ten days on account of previous arrangements. In the ten days he was here there were nine confessions, most of which have been baptized and confirmed. The remaining will be baptized shortly. The best work our brother "I. D." did while here was to effect a pastoral union of these two churches, and now they are laboring together as they formerly did with the same pastor for both. Brother "I. D." will be long remembered here for his good work, his deeply spiritual sermons and for his genial presence. Vinco will hold a communion service shortly if weather conditions permit. Brother Bell will be with us tomorrow.

J. L. BOWMAN.

ARDMORE BRETHREN CHURCH, SOUTH BEND, INDIANA

We began our active work with these Brethren on October 1st, although we formally took over the gavel from our good Brother B. H. Flora on Sunday afternoon, September 19th. This Sunday's special program having been arranged by Brother Flora when he learned that it was possible for us to be present. It was indeed a fitting service for the culmination of a successful pastorate. The day's service was the better for the presence of our good Brother N. V. Leatherman, the ardent pastor of the First church of South Bend.

We feel ourselves fortunate to be the pastor to follow Brother Flora, for his work is such as to make the work of his successor easier, and this is as it should be. It is our feeling that no minister should allow his pastorate to extend over such a period of time as to allow dissention to arise which

will necessitate a year or more work on the new man's time rebuilding that which should not have been torn down. We are glad to begin trying to build where Brother Flora left off.

We are glad to state that the work is progressing nicely, not as rapidly as we should like, but some things have been accomplished worthy of mention. We are striving to build up the Sunday school phase of the church work. Our aim is ten percent more each month than the preceding. In this we were more than successful in October; fell a little short in November, but the first Sunday in December there were 148 present and this is the largest number ever present in this Sunday school. Our aim is 250 by April first, and we hope not to be "fooled" in this hope, for we shall strive to that end.

Another point in which we exceeded previous records was in our Thanksgiving offering. The largest offering ever lifted by this church for Home Missions was \$44.00 and that was some several years ago when the church proper was stronger than today and yet we rung the bell to \$46.25 and we are glad for this.

Morning services are not attended as we should like, but the evenings have been gratifying, especially in the presence of our young people.

One of the good works that Brother Flora started ere he left was the erecting of a fine parsonage. This will soon be completed and we hope to spend New Year's Day in it. Ardmore Brethren are a people of no little faith or else they would never have tackled such a proposition with their few numbers. The new parsonage will be a most modern house, seven rooms, and builded of the best materials, and with double garage in connection.

This is the first time, at least, for a number of years, that this people have tried to support a full time pastor, but with the every Sunday program, we feel sure that great good will result, and to that end we are thinking, praying, and laboring with a very considerate and cooperative people.

Now for the Christmas program rendered, we trust in honor of the Christ we love, and then on into the year's work.

E. A. DUKER.

LOST CREEK, KENTUCKY

Attendance at Sunday forenoon services, the 12th of December was 124. One year ago on the same day it was 122. The 12th was a very muddy, rainy day to get out too.

The offering for the Foreign Mission service when Brother Sickel was with us was \$18.81. About two weeks later the offering for Home Missions, November the 28th, was \$19.75, and some more yet to come in.

The church officers report that the regular offerings are better also than they have been for some time. The church here now has some real givers, there being of late an example of real giving.

The Sunday school and church are preparing for the usual Christmas program. The singing of Christmas carols will be a prominent feature at Riverside for a couple weeks now. It was voted the morning of the 12th to give the White Gift offering to the National Sunday School Association.

Friday night the 10th instant, Riverside entertained the girls' and boys' basketball teams from Highland Institution. The Cic-

ero Noble Gymnasium was a very lively place while the two games were on. Our girls lost to the Highland girls, 4 to 11, while our boys won from the Highland boys 12 to 4.

We have had the pleasure of entertaining the Fourth District Christian Endeavor officers this last week, a day and a night. The president of the organization gave a splendid chapel talk, and their visit was much enjoyed and helpful. Some of Rivers' de's folks are officers in this organization.

The Delco Light Plant, shipped to Riverside from the Old Folks' Home, Flora, Indiana, has been installed, and is giving excellent service now, though there were some trying experiences in getting it going properly. But now it is working fine, and it may supply enough light for the place for some time now. We wish all who had a part in making this possible, might see and know what it means to have dependable light again.

Work has now actually begun on the new graded road to be built right by Riverside. It is expected that by next summer it will be graded this far up from our county seat, Jackson. The coming of this road will mean much to the work here in different ways.

The school is about "full-up" now, and the school work moving along nicely. From present indications we will have to turn many away after the holidays for lack of room. We just recently made our report to the State on our accredited relations. We trust that if Miss Hornsby leaves us for the Foreign Field next year, that someone properly qualified, with a College course completed, can be secured to take her place.

A box or package of jelly came to our postoffice very much broken up, so much so that our postmaster put it into another box, and when we got it there was no mark or anything by which we could tell where it came from. We have also not received any letter from the donors. The jelly has been distributed among the workers, and greatly enjoyed by them, and we would like to write the givers telling them how much the gift was enjoyed.

On the 4th instant we had our first disposal of clothing for the year. Everything passed off nicely, and there was some financial income from the same, as well as helping the people very much who got the clothing. It seems that there could be more used, if it could reach the Institute in time to get it out to the people before the winter weather is over. Those having sent clothing thus far have been written a personal letter of gratitude for the same.

G. E. DRUSHAL.

BETHEL CHURCH, MULVANE, KANSAS

We are very desirous for the brotherhood to know about our successful meeting held recently in the Bethel church by our able evangelist, Rev. A. B. Cover of Falls City, Nebraska. Brother Cover is a fine co-worker. I love to work with him; he has a way of leaving the pastor and people united. He had laid the foundation last year and this year he began on the first night with evangelistic sermons and it seemed that the church had gripped the revival spirit. The weather caused a little break at the start, but the rain was light and the rest of the time the weather was ideal.

The meetings started on November the

7th, by the pastor, expecting Brother Cover on Monday. A message reached us on Sunday morning stating that he could not come till Thursday, November the 11th. It was up to the pastor to do the preaching until he came. Sunday morning we had a full house, but it rained all afternoon and part of Monday, and the roads in Kansas get bad quickly. The sun shone Monday afternoon and all day Tuesday and on Wednesday we had a fine attendance. On Thursday night Brother Cover arrived and the revival was on for twelve days. But he had to be home for a union meeting and so could not stay longer. This was the second meeting Rev. Cover had held for this church and were it not that he is leaving the Mid-west district and going to Los Angeles, he would get a call for a third. We hate to see him leave the Mid-west district at such a time as this when Modernism is making every possible effort to establish its corruptible doctrines in the minds of our youth.

As a result of this meeting the church received a spiritual uplift. Cover's sermons are like mica, they leave a smooth surface, and our church is running smoothly and in fine fellowship. So fine is this spirit that one soul was baptized last Sunday evening, and two on Monday the 22nd, and these two were adults—a mother and a young woman who has assisted the church very much in playing the piano. She is also a fine singer. The third person to be baptized was the head of a family. I know the brotherhood will be glad to learn of our success.

HOMER W. ANDERSON.

COLUMBUS, OHIO

We are pleased to give to Evangelist readers news from the First Brethren church of this city. We enjoy our new pastor, Rev. R. E. Gotschall, who is earnest in preaching the Gospel, and his messages are filled with the Spirit and delivered in a manner that they sink deep into the hearts of the listeners.

He began a revival the 14th of November and continued until the twenty-eighth inclusive. This meeting resulted in fifteen being added to the church. Eight were reclaimed. A sister was received from the Church of the Brethren by letter, and six were baptized. It was a great victory and we praise God for it and for all who remembered us in their prayers.

Brother Clarence Sickie visited us and delivered his lecture on Argentina, which was very interesting. He was entertained in the pastor's home.

We ask the prayers of God's faithful ones for a continued growth of his cause here through the efforts of the First Brethren church.

MRS. E. J. HORNE.

SIDNEY, INDIANA

As we journey over the long country roads we do not go far before we need food, machine supplies, instructions and many other essentials. So in our journey through life, endeavoring to live as followers of Christ, we have need of spiritual food and instructions from the Word of God. The Sidney Brethren have feasted on the Word for the past two weeks ending Sunday evening, December 12, and we are glad to report a very successful meeting. The Word of God was preached by Rev. George Swihart of Roann. He explained the Word so plain in his sermons that all could understand. The first week he taught from Revelation, warning of a sinful and careless life. The second week he used Paul's teachings to the early churches, showing plainly from the Bible that the teachings and ordinances

of the church today should be the same as they were then.

Our sister churches cooperated with their presence and prayers, and the school principal worked out a program for the pupils. A good crowd attended the services each evening. The pastor's daughter, Miss Edna Swihart, led the singing. Five new members were added to the church.

The W. M. S. enjoyed a fine all-day meeting with Mrs. M. A. Smith making bandages. Interest was shown by twenty-five members being present. We are also rejoicing over the recovery of Sister Myrtle Sisk, whom the Lord spared after her recent operation at the Huntington Hospital. She feels wonderfully helped by the anointing according to James 5:14-15, by the pastor, assisted by Brother Landis.

Our prayers are that we may continue in the Lord's favor. MRS. T. DEFABRITIS.

A PREACHING CAMPAIGN

Dear Evangelist Readers:

I was on a preaching campaign for nearly eight weeks.

On my way to Virginia I stopped off four days in Delaware and preached at four different places. One service in Brother George Mitchell's home, near Ocean View, and one service in Brother Harvey Evans' home near Bethany Beach. These are loyal Brethren homes and we had good services and other good Brethren attended the services. Then we preached near Millsboro and Georgetown, Delaware, about twenty miles from Ocean View. Here we had services at another George Mitchell's. There we found some good people had gathered, loyal to the Whole Gospel faith.

The last night I preached at old Father Workman's. Brother Workman is in his 80th year and happy in the Lord. His two loyal sons, well-to-do farmers with their families and a number of other good brethren were here. We had a spiritual meeting! From here I went to Bethlehem, Virginia, and held a two weeks meeting for Brother E. B. Shaver. "E. B." is a good active pastor, only 83 years old. He was away over one Sunday, lecturing against war in congregations of The Church of the Brethren. Also was called to preach the funeral of Brother John Leedy. Most of the time he helped in the service. We did considerable visiting. We struck seeding time which hindered the week night attendance. The immediate results were better than we expected.

Brother Hugh Logan entertained us royally. On Monday morning he took us to the early train and we went to Delaware and preached three sermons there. Then resting a day in Philadelphia in the home of my daughter, we entered upon an earnest campaign at the Pike church, near Johnstown.

Here we found a much larger congregation of Brethren than we expected. This field has been worked hard. After an aggressive battle for ten days we began to have results. In the next 10 days we received into the church 26, and one was baptized by Triune immersion who may join the M. E. church where his father is a member.

Among the number we took their pastor into the Brethren church. J. L. Bowman who lives at Echo, Pennsylvania, had been a member of the Church of the Brethren for a number of years. He has the universal good will of the Pike Brethren, also of the whole neighborhood. While a member of the Dunkard church, he preached here for several years. He has been a very dear friend

of mine for many years. Five years ago at Jones' Mills, though pastor of the Dunkard church, he led many souls to Christ during my meeting there. Also helped to confirm them and also helped in the communion service. It gave me pleasure to take him back into the church.

We closed this meeting with a splendid communion service on Sunday night. Rested on Monday. Visited old friends in Johnstown, saw Bell, Ashman, Gingrich and spent the night with our dear Brother Belote. Was so glad to be in his home. He did me a great kindness once. How acts of kindness affects the heart.

On Tuesday night we opened an intense short campaign at Vinco. This church has not had a regular pastor for several years. It is only a few miles from the Pike church, which attended this meeting loyally and helped to make it a grand success. This meeting was far above our expectations, in attendance, in good offerings, and confessions. Closed with a full house and one confession the last night. Others were very near the Lord. They called Brother J. L. Bowman here as their pastor until April a year. "J. L." now has full time service at the Pike and Vinco churches. Vinco has a fine prospect to build up. Closed on Thursday night. Brother Fiord of Conemaugh took me to Johnstown and near midnight I was traveling towards the dearest spot to me on earth. Arrived home safely and happily after an absence of almost eight weeks.

Had 16 additions at Bethlehem (These have been reported by Brother Shaver.) Twenty-seven at the Pike church, and nine at Vinco. I baptized one in Delaware, making a total of fifty-two confessions, fifty-one of them being added to the church.

After a few days' rest I came to Delaware again and preached four sermons, had wonderful spiritual meetings here. Preached last night in the Presbyterian church in Ocean View. Missed the train for home five minutes, so I only have 8 hours to wait here in the depot.

Great blessings sometimes comes from disappointments. The map of the world might have been different, had not Peter been disappointed fishing one night; he might have been selling fish instead of having his boat clean and ready for the greatest preacher the world ever knew. Through his disappointment, he prepared his boat for the pulpit of the Christ, to preach the sermon that converted the man that opened the door of the church to the Jew and the Gentile. That blessed disappointment helps me to be content to wait to go home, and also gives me time during my rush of work to pen a few lines for the Evangelist. Pray for us in our isolation from the church we love so dearly and especially pray for the dear brethren in southern Delaware.

I want to mention in closing thanks for the great kindness shown me by Brother John Bracken and wife who entertained me at Pike, also to Sister Singer, for the splendid entertainment at Vinco.

ISAAC D. BOWMAN,

Box 101, Leesburg, New Jersey.

MINUTES OF THE OHIO DISTRICT CONFERENCE HELD AT FREMONT, OCTOBER 19, 20, 21, 22, 1926

The Brethren churches of Ohio met in conference October 19 in the Fremont church with Moderator R. D. Barnard in charge. Elder W. E. Ronk led in devotions. This was followed by an Address of Welcome by Elder S. C. Henderson, pastor of the conference church. After announce-

ments, a Credential Committee was appointed as follows: O. C. Starn, chairman, Lester King, S. C. Henderson, Mrs. John Baringer, Mrs. M. L. Sands. The sermon of the evening was preached by Vice Moderator O. C. Starn on the theme, "Our Task."

Wednesday Morning

Devotions were conducted by Elder Lester King. A fine message on "The Brethren Plea for this Day and Age," was given by Elder R. F. Porte of Louisville. Business was then taken up and a report of the Credential Committee given which showed that 55 Ministerial and 26 Lay credentials had been presented. On motion of Dr. Miller the credentials of only those delegates present were approved by conference. Conference Treasurer's report was read and accepted. Report is as follows:

October 29, 1925, to balance carried forward,	\$14.11
Oct. 30, 1925, Credential fees Smithville)	47.77
Oct. 31, 1925, Evening Offering,	11.28
NHov. 1, Morning Offering,	11.00
Total Receipts,	\$84.16
Disbursements:	
Oct. 30, To Rev. F. L. Freet (Traveling Exp.),	11.00
Nov. 2, To M. L. Sands, (Sec'y. Fee)	10.00
Nov. 17, To Brethren Pub. Co., (Programs)	3.50
June 10, 1926, To M. L. Sands (Statistician Post)65
Oct. 10, To M. L. Sands, (Credential Post)65
Oct. 18, To G. S. Baer for Ohio Mission Board,	25.00
	\$50.80

Balance on hand to date, \$33.36
Nominations for Committee on Committees was called for and Dr. C. A. Bame, Fred Vanator, and W. E. Ronk were elected.

Greetings from the Northwest Conference were received and Secretary ordered to send greetings of this conference in return.

A report of the Ministerial Examining Board showed that during the year the ordination of one minister was tentatively approved, that of Elder R. E. Gotschal of Columbus, Ohio.

On motion Dr. J. A. Miller was reelected a member of the Ministerial Examining Board for three years.

The Ohio Mission Board reported through the President, G. S. Baer. This report showed that our mission interests were in fine condition.

The Mission Board Treasurer's report was then given and approved.

Treasurer's Report

Beginning October 20th, 1925 and ending October 15th, 1926.

General Fund

Statement of cash receipts and payments: Balance in hand and on deposit October 20th, 1925, \$248.25

Receipts:	
Ankenytown,	\$ 32.50
Ashland,	150.00
Bryan,	100.00
Buckeye City,	16.00
Camden,	5.00
Canton,	60.00
Columbus,	15.00
Dayton,	360.00
Fair Haven,	64.00
Fairview,	40.00
Fremont,	30.00
Glenford,	20.00
Gratis,	125.00
Gretna,	50.00
Homerville,	20.00
Louisville,	34.70
Mansfield,	20.00
Miamisburg,	20.00
Middlebranch,	30.00
Mount Zion,	20.00
New Lebanon,	50.00
Pleasant Hill,	50.00
Rittman,	20.00
Salem,	48.00
Smithville-Sterling,	70.00

Springfield Center,	15.00
West Alexandria,	24.00
Williamstown,	60.00
Transferred from Church Extension Fund,	51.92
	\$1601.12

Less amount overpaid by Canton on previous year and applied on this year, \$ 12.50

\$1,588.62
\$1,836.87

Payments:	
Columbus,	\$ 250.00
Fremont,	409.00
Mansfield,	455.00
Mount Zion,	100.00
Rittman,	91.67
Springfield Center,	175.00
Misc. Expense—Printing, Postage, etc.,	24.43
	\$1,505.10

Balance on hand Oct. 15th, 1926, ... \$ 331.77

Church Extension Fund

Statement of cash receipts and payments: Balance on hand Oct. 20th, 1925, .. \$ 0.00

Receipts:	
Interest on Springfield Center note, \$	9.00
To apply on Principal Springfield Center note,	5.00
Interest on Brethren Publishing Co., note,	25.50
To apply on principal Rittman note,	250.00
Interest on Rittman note,	14.85
	\$304.35

Payments:	
Transferred to General Fund (final payment on loan to Church Extension Fund),	\$ 51.92
Balance on hand Oct. 15th, 1926, ..	\$ 252.43
Cash on hand:	
General Fund,	\$ 331.77
Church Extension Fund,	252.43
	\$ 584.20

Notes Receivable:	
Brethren Publishing Co.,	\$ 425.00
Rittman Church,	245.00
Springfield Center Church,	295.00
	\$1,549.20

R. A. HAZEN, Treasurer.

Brief reports were given by the Different Mission pastors, showing their progress and needs and asking for continued support on the part of all the churches of the district.

In the absence of regular credentials, Rev. R. E. Gotschal, of Columbus by vote of Conference was made a delegate with all privileges of Conference.

On motion the time for business was extended and Elder G. S. Baer was re-elected President of the Ohio Mission Board.

Conference engaged in song as transition to regular part of program.

Elder R. D. Barnard then gave the Moderator's address. This was a fine address and a special committee composed of J. A. Miller, R. F. Porte, Lester King, was appointed to bring in a report on same at the Thursday morning session.

Dr. J. A. Miller gave his first lecture on Journeying Through Bible Lands.

Wednesday Afternoon

The afternoon session opened with service of song led by Elder R. F. Porte. Devotions were led by Dr. R. R. Teeter.

This was followed by an address on "Deepening the Spiritual Life of the Home," given by Elder Lester King of New Lebanon.

On motion it was decided that the Board of Evangelists should consist of seven members and that Committee on Committees should bring in nominations.

Same Committee was ordered to nominate a Committee of three on Resolutions.

By common consent the nomination of Church Trustee, Executive Committee for

National Conference Departmental Officers and College Trustee were referred to Committee on Committees.

Dr. J. A. Miller gave a splendid address on "The Land and the Book."

Simultaneous meetings were held by W. M. S. and Ministerium.

Wednesday Evening

Evening session opened with song service led by Elder Lester King.

Devotions were conducted by Elder Leslie Lindower, pastor at Ankenytown. The Ohio Mission Board then took charge and several members gave brief talks on different phases of the Board's work. President Baer opened the discussion and he was followed by M. L. Sands who spoke on "The Importance of Concentration in Our Mission Work." "Are We Giving as much as we Ought?" was the theme of W. E. Ronk. He was followed by R. F. Porte who spoke on, "The Mission Board and the Churches." Fred Vanator spoke on "Putting a Mission Church on a Paying Basis."

A report of the Committee on Committees was called for and the nomination of R. F. Porte, Charles Brown, Lester King were given for Resolutions Committee. They were elected.

Mrs. Holloway of Canton sang a solo.

Elder R. R. Teeter brought the Publishing Interests before the conference in his inimitable way.

Dr. W. S. Bell brought the closing message of the evening on the theme, "Putting the College on the Map." He thrilled the audience with his great address.

Thursday Morning

Devotions were led by Elder H. M. Oberholtzer of Fostoria.

Dr. Chas. A. Bame gave a splendid address on "What is Brethrenism."

The business session opened with a report of the Credential Committee. Their report of 39 lay and 24 ministerial credentials was accepted and the Committee continued.

The Committee on Committees reported the following nominations:

Church Trustee, E. F. Miller; Members of General Conference Executive Committee, Dr. C. A. Bame, S. C. Henderson.

District Evangelists, Martin Shively, M. L. Sands, Willis Ronk, A. L. DeLozier, R. F. Porte, E. M. Riddle, F. C. Vanator.

Departmental Officers—Religious Education, J. A. Garber; Sunday School, Q. M. Lyon; Christian Endeavor, E. M. Riddle; College Trustees, Wm. Balch for 1 year, E. F. Kilhefner, E. J. Worst, J. H. Young.

The Conference then proceeded to elect officers for the coming year and the following were elected:

Moderator, O. C. Starn, Gratis, Ohio; Vice Moderator, R. F. Porte, Louisville, Ohio; Secretary-Treasurer, M. L. Sands, Smithville, Ohio; Statistician, M. L. Sands.

After several meetings and consultations with pastors of Ohio points the Ohio Mission Board made the following report of Recommendations, Apportionments and Appropriations for the coming year.

Recommendation I.

The Board moved that Rittman and Springfield Center be combined into a circuit, which is in accord with rules of Conference, and that the terms of such combination and the securing of pastor for such circuit be left in the hands of the State Mission Board and the churches concerned.

Recommendation II.

That the following be the apportionments for the year 1926-1927. These payments are to be made quarterly.

Ankenytown,	\$ 10.50
Ashland,	37.50
Bryan,	25.00
Buckeye City,	4.00
Camden,	5.00
Canton, x.....	17.50
Columbus,	5.00
Dayton, x.....	100.00
Fairhaven,	16.00
Fairview, (Wash. C. H.)	10.00
Fremont,	7.50

FOR OUR BOYS AND GIRLS

The New Game that Auntie Taught Jimmie

Glenford,	10.00
Gratis,	25.00
Gretna, x	13.50
Homerville,	5.00
Louisville,	17.50
Mansfield,	5.00
Miamisburg,	5.00
Middlebranch,	10.00
Mt. Zion,	5.00
New Lebanon, x.....	20.00
Pleasant Hill,	12.50
Rittman,	5.00
Salem, x.....	12.50
Sterling-Smithville, x.....	20.00
Springfield Center,	5.00
West Alexandria, x.....	12.50
Williamstown, x.....	12.50
x—shows increase over last year. Total per quarter, \$434.00.	

Total for entire year \$1,736.00.

Recommendation III. That the Appropriations be as follows,

Columbus,	\$ 200.00
Mansfield,	800.00
Fremont,	400.00
Rittman-Springfield Center,	300.00

Total, \$1,700.00

The following resolution was offered by the Board and approved by Conference:

That if Springfield Center finds it possible to provide for themselves a full time pastoral services, that we devote to Rittman alone the \$300.00 now proposed for the Rittman-Springfield Center Circuit.

All of these recommendations, apportionments and appropriations were approved by Conference.

Elder G. S. Baer made a motion that Ohio District Conference go on record as appealing to churches having full time service that they loan their pastor for revival services in the Ohio Mission Churches without remuneration.

The motion carried.

The matter of next year's conference was taken up, and since there were so many invitations it was referred to a committee for discussion and a report ordered in a later session of conference.

A duet was sung by Elder and Mrs. M. L. Sands.

The Laymen's Movement was presented in a paper written by W. O. Nish and read by O. C. Starn. Some discussion followed which showed a general approval of those present but since Ohio District Central conference has already officially approved of this movement, no action was taken at this time.

After announcements and benediction the session closed.

Thursday Afternoon

The devotions were conducted by Rev. Mayes, pastor of the United Brethren Church of Fremont.

The program was taken up and Prof. A. J. McClain brought a wonderful lecture on Archeology and the Bible.

A solo was sung by Mrs. Diebel of Canton.

Dr. Chas. A. Bame spoke on the theme "The Brethren Church for Peace." Some discussion was had on the subject and the general trend of thought indicated that our people are thinking along this line and that as a whole we stand for Peace.

Simultaneous meetings were held by the W. M. S. and ministerium.

Thursday Evening

Devotions were conducted by Elder D. F. Eikenberry, pastor at Springfield Center.

Mrs. Naugle of Akron, Ohio, gave a reading.

A fine address was given by Elder E. M. Riddle on World Wide Christian Endeavor. Mrs. Holloway of Canton sang a solo at this time.

This was followed by a Bible lecture on Divine Healing of the Body given by Prof. Alva J. McClain of Ashland College. This was one of the finest messages of the conference.

(To be Continued)

Jimmie went to visit his Auntie for a whole week. He had never been away from home so long before. But he liked to come to Auntie's house, because she knew so many things to do. She could tell the finest stories that a little boy ever heard. She could make cookies, too. And she made them in all kinds of shapes,—like dogs, birds and stars. She could play games, too, and make a little boy have "lots" of fun.

It was almost supper time when Jimmie got to his Auntie's. His Auntie said, "Jimmie, I have a new game for you this time. I think you will like it."

Jimmie was excited. "Is it lots of fun, Auntie? Let's play it right now."

"All right," said Auntie, "but we must get some things with which to play. And we can't play it all at once, either, but we'll start right now."

She took a little box about three inches square and handed it to Jimmie. "This is the first thing we need," she said.

Jimmie opened the box, and what do you he found? He found—a bar of soap. "Now come to the bathroom, Jimmie," said Auntie, "and I'll show you how to play the first part of the game."

It did not look like a funny game to Jimmie, but he went to the bathroom. "This is the way," said Auntie. She took the soap and wet her hands in the water, then she rubbed and rubbed her hands together as she said:

"I'll wash and wash my hands so neat;
They must be clean before I eat."

"Let me have the soap, Auntie," said Jimmie. He wet his hands and together they rubbed and rubbed while they said: "I'll wash and wash my hands so neat;
They must be clean before I eat."

In just a little while their hands were real clean, and then it was supper time. Jimmie had a glass of milk beside his plate.

"I don't believe I want my milk, Auntie," he said.

"But that's part of the game," said Auntie. Then she said:

"I'll chew and chew my food just so,
And drink my milk; then strong I'll grow."

Jimmie laughed and took a sip of his milk. "Say it again, Auntie."

Auntie said it all over again. Then she said, "Jimmie, I want you to grow up to be a great big strong man." So Jimmie drank every drop of his milk.

After supper, Auntie went for another box about eight inches long. "Here is something else to help us play our game," she said.

Jimmie opened the box and what do you think he found? A pretty little toothbrush, just like Auntie used. She showed him how to use it while she said,

"Round and round my toothbrush goes,
Keeping my teeth two little white rows."

Jimmie brushed his teeth. They felt so clean.

Soon it was bedtime. Jimmie was so sleepy. Auntie tucked him in bed. He was so comfortable. Then she opened the windows, as she said:

"I'll push my windows up at night,
Fresh air keeps colds away all right."

"Is that part of the game, Auntie?" asked Jimmie.

"Yes, how do you like my new game?"

"I like it fine," said Jimmie. "Is that all of it?"

"All except this:

"A healthy child I want to be,
Then I'll be happy, don't you see?"

"Will it help keep me happy if I play the new game?" Jimmie wanted to know.

"It will keep you well and strong, Jimmie. And when you are well and strong, you feel happier," said Auntie.

Jimmie thought about this a little, then he said, "Let's play the game again tomorrow, Auntie."

Auntie said, "All right, Jimmie."

"And when I go home I'm going to teach it to sister," Jimmie added.

Then Jimmie said his thank-you-prayer to God and kissed his Auntie good night.—D. V. B. S. Beginner Book.

Slumber Song

*Hush thee! my little one, if you would hear
The stealthy old Sandman drawing near;
Coming this way on velvet-clad feet,
Softly, quietly
creep, creep, creep!*

*High over head he waves his hand,
Filling the air with golden sand;
While heavy lids droop and are weighted down
O'er eyes of blue
and gray and brown.*

*The sandman smiles through the sifting sand
And scurries away to Slumberland,
Knowing that eyes that laugh and weep,
Held fast in Dreamland will
sleep, sleep, sleep!*

"Honor him whose life is perpetual victory, him who by sympathy with the invisible and real finds support in labor instead of praise, who does not shine and would rather not."

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS

Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana. General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio. Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

VOLUME XLVIII
NUMBER 50

DECEMBER 29,
1926

The **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



THE NEW SECOND BRETHREN CHURCH

Johnstown, Pennsylvania

Rev. Dyoll Belote, Pastor

(See description in News Department)

THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, **Editor**
R. R. Teeter, **Business Manager**

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EDITORIAL

Getting Started Right

A great deal depends on getting started right in the new year. That is old, "as old as the hills," at least as old as human records. And some of you will quit reading this editorial right now and pass on to something more interesting because you have heard that statement made a thousand times. But that is our text, and wishing to do a little preaching we do not feel free to begin without a text. Moreover the truth seems of sufficient importance to justify our thrusting it out at our scattered congregation even though we may have but a Gideon's band to follow us to the end. A right start is always important. It is so with building a house or making a garment, with preaching a sermon or writing an editorial, and even with reading one. And it is especially important when it comes to making a new year count for Christ and the church.

If we are to begin this new year aright, there are certain attitudes of mind and heart which are essential to our equipment. First, we must share Christ's viewpoint of greatness. We must adopt his standard of values. Or, to put it negatively, we must cast aside and avoid unholy ambitions. That is a serious fault in church circles today, among the laity, and even among the ministry. Sometimes there is so much self-seeking, worldly ambition and jealous rivalry that there is no place for that spirituality that gives power, nor for that mutual consideration that makes for brotherliness. Our hearts are so centered on the things of this world that their values are reflected in all our conduct and relations with men, in our estimates of friendships and positions, and in the aims on which we bestow our efforts and gifts. It is not surprising to find such a condition prevailing among men and women of the world; it is perfectly natural. But we have a right to expect more of Christians. Jesus established a standard of values in sharp contrast with that of the world. When members of his chosen circle were found quarreling over who should be greatest in his kingdom, he said to them, "If any man desire to be first, the same shall be last of all, and servant of all" (Mark 9:35). The world heralds its Alexanders, its Caesars, and its Napoleons as its great ones and shouts their praises to the skies, but God says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). The world looks with awe and amazement on its Rothchilds and Goulds, its Rockefellers and Henry Foids as they amass fabulous fortunes that challenge the imagination, and receive the homage of men and are called captains of industry, but the Son of the Highest says, "A man's life consisteth not in the abundance of the things he possesseth" (Luke 12:15). The world marvels at the almost

inexhaustible wisdom of its Platos and Aristotles, its Lockes and Kants, and they are called masters of learning, but Jesus calls a little child unto him and says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4). And so it is, in whatever life-interest or activity we may inquire, we shall find the Christian standard of values differing radically from that of the world.

How poorly do vast numbers of Christian people grasp the heavenly viewpoint! How often is it true that we who are the professed followers of the Lord Jesus are found among the devotees of worldly greatness! With what double-mindedness do we too often serve him to whom we have pledged our allegiance! We confess him with our lips, but our hearts are set on worldly values. We proclaim our devotion to his cause, but our minds are filled with unworthy aims. And it is not merely among the so-called inactive members of our churches that this fault is displayed. The church's leadership today as truly as in the days of Jesus is sometimes inoculated with the spirit of place-seeking, unrighteous scheming, striving and jealousy. Here and there even among the church's prominent officials are to be found those whose lives warn us of the power of appeal of worldly values and unhallowed ambitions. And their neutralizing of the church's power and retarding of its progress bear witness to the truth of Jesus' statement that "no man can serve two masters." And it might be, if we should carefully take stock of the sincerity of our purposes and aims, that we should find that the lives of us all are failing to contribute that strength to the kingdom forces that we ought to be rendering, and that we are more or less disposed to compromise with the world. Such compromising both destroys our influence as servants of God and betrays the weakness of our devotion to the highest things. "His servants ye are whom ye obey." And the idols of greatness to which we bow down reveal the ideals that our hearts most strongly cherish.

Second, if we are to make the most of this new year, as congregations and as a denomination, we must adopt a charitable attitude toward one another and be considerate and Christ-like in our judgments. That is a hard thing to do, because it is so natural to do the very opposite. It was so with Jesus' own disciples; on more than one occasion he had to contend with their impatience and harshness. They would call down fire and consume those who were inhospitable. They would forbid others from working miracles because they were not members of their group. They, in their irritation at the trouble caused by a Gentile woman who besought Jesus's aid in behalf of her distressed daughter, would have him send her away without the healing she sought. They would rebuke the mothers who brought their babies to Jesus to receive his blessing. And that same lack of charity and consideration for others caused them to quarrel among themselves, lest one should get a higher place in the approaching kingdom than the other. And in all this they were so human that they seem like present-day men. In practically every modern church are to be found many of these shortcomings being re-enacted day by day. We are all fairly saturated with prejudices, and uncharitableness and harshness of judgment have far too large a place in our lives to make for smoothness and cooperation. When such a spirit prevails all sorts of differences and difficulties may easily arise. One misunderstands a word or deed in another; then suspicion arises; then criticism and gossip take place; and then a situation has been built up that may easily block the plans and purposes of God for the individual lives and hinder the progress of the church and kingdom. What the church needs is to get rid of that ugly spirit and have put in its place the spirit of understanding and mutual consideration. Christian people who would be of the noblest service and build the finest character must cast aside their prejudice, suspicion and harsh judgment and receive into their hearts kindness, consideration and love. Unless there is a moving onto a higher plane the year for the individual and the church will be lacking in richness of experience and vigor of life, and there will be no worthwhile contribution made to the kingdom of God.

Third, (and this statement is primarily for the leadership of our churches) there should be an unassuming and considerate attitude in authority and leadership. One absolutely essential thing to the success of our congregational and denominational plans and programs is cooperation, and this can be obtained only where there is the right sort of spirit existing between the leaders and those who

are led, between those in authority and those who are being directed. Jesus taught that first group of Christian leaders which he personally trained that they should not seek to "lord it over" their fellows, as was the custom, and is today, with those of the world. He is not to presume to be some superior person, but merely a leader among equals, having consideration for the feelings and wishes of those under him, asking nothing of others that he is not willing to do himself. He should be the servant of all whom he would direct, and have no high opinion of himself even in comparison with the humblest of those over which he has been given the care. And the Lord Jesus not only gave instructions along this line, but set the example as well. "I am among you as he that serveth," said he who was Lord of all. "He came not to be ministered unto but to minister," testified the great Apostle. And who is he who would presume to be some great one in the presence of such humiliation?

The other side of this proposition is that those who are under authority should recognize that authority as the ministry of God and should give due reverence and response. It is not an authority that may command, as an officer of the civil law may do, and insist on obedience. Nor is it an authority in the sense that the minister or leader speaks *ex cathedra* as the voice of God, as the Catholics insist. The authority is resident in the appeal of the proclamation of right principles to the conscience by one whom the church itself has set apart for that holy function. Such an one deserves the reverence and respect of the membership which is under obligation to heed the words of life which he proclaims, and to give him their hearty cooperation in the effort to build up the church of Christ. The true minister does not assume the role of an autocrat, but if he has been properly endowed, adequately trained and faithfully set apart for the holy office of the ministry, he has a right to be recognized by his parishioners as God's under-shepherd of their souls.

With these phases of our new year responsibility fresh in our minds, together with other items which each individual may care to add, let us enter the open door of our opportunity with hearts dedicated to the high purpose of rendering the largest service to Christ and the church, remembering that it does make a difference as to the ideals or aims with which we launch out upon the tasks of the new year, whether they be altruistic and spiritual or selfish and material. The two courses are before us, as a great sculptor has depicted in a statue called "The Two Ambitions." One figure sits on a throne with a jewelled crown on his head, and about him are ranged a group of servants proffering all the things that his selfish nature craves. The other figure is that of a young man of athletic build holding to a rock and reaching down into a raging sea to pull up a brother who is in mortal danger. The two ambitions are selfishness and service. The difference is vast and the choice is serious.

EDITORIAL REVIEW

A beautiful tribute is paid in this issue to the late Elder J. W. Leedy by Rev. J. A. McInturff, who credits the deceased with supplying him with the inspiration to enter the ministry. The publication of this article has been delayed for a time.

The Evangelist is in receipt of a unique announcement of the birth of a baby girl to Rev. and Mrs. H. H. Rowsey of Roanoke, Virginia. Her name is Jean Marie and she arrived on December 17, 1926, weighing eight and one-half pounds. We extend very hearty congratulations on behalf of the Evangelist family.

Sister Orville D. Jobson writes an interesting letter to the children of the Evangelist family concerning the trip on the Congo river on their return journey to Africa. We feel sure that not only the children will enjoy reading it, but the adults as well. We are glad to note that she has promised another similar letter and we shall hope for still others.

The church at Waynesboro, Pennsylvania, has gone forward in fine style under the able leadership of Brother John Perry Horlacher and will soon be ready to dedicate a greatly enlarged house of worship. Dr. R. R. Teeter is engaged to officiate on this occasion. We shall doubtless be favored with a report of the achievement, together with a picture of the new church and, we hope, of the pastor.

News has reached the Evangelist office that Brother A. B. Cover, pastor of the church at Falls City, Nebraska, has accepted a call to the pastorate of the Second Brethren church of Los Angeles, California, which has been without a pastor for a short time. Brother Cover has proven himself a very capable preacher and teacher of the Word and this new field will offer large opportunities.

Brother C. C. Grisso writes of his successful evangelistic campaign at Bryan, Ohio, where Brother E. M. Riddle is the enterprising pastor. Twenty souls were saved and the church greatly stirred. He had a very enjoyable time at Bryan and found the work in a splendid condition and believes the church has the possibility of a much larger future. Brother Grisso also reports his own work at Warsaw, Indiana, as moving forward in an encouraging way, the church taking its place with some of the larger churches of the town.

As this paper was starting out in the mails a conference of the Pacifist churches was being held at Elizabethtown, Pennsylvania, Elizabeth College, a Church of the Brethren institution, acting as host. It convened on December 29 and 30. The churches participating were the Church of the Brethren, the Mennonite and the Friends. Among the subjects discussed were: "Pacifism at Work", "The Teaching of Jesus and the Prevention of War", "The Churches for Peace", "to Bring Peace," besides Reports of Work for Peace being done by the denominations present.

The editor wishes to acknowledge with appreciation the receipt of a number of Christmas greetings from pastors and other readers of the Evangelist. We thank one and all very sincerely, and wish for them and for the entire Evangelist family the greatest true happiness and real prosperity possible in the new year—1927. May it be that we all shall, as we pass this, another milepost on the highway of time, set our faces like flint toward the realization of our highest and holiest ambitions and resolutions. Let us not fear to make resolutions, but fear to break them and to desert our purposes.

Pastors and church leaders should not forget that the fourth Sunday in January is set aside as Publication Day on which time an offering is to be lifted to apply on the debt incurred in the purchase of our new Publishing House. If the churches keep hacking away at this debt year after year for a few years more, and if all will cooperate, it will not be long until we will have a debt-free publishing house. That will be a great liberation and will make possible larger things in the field of denominational literature. January 23, 1927 is the date. Let us plan and pray for a great day of cooperative giving.

We have previously announced through these columns the Ohio Pastors' Convention to be held at Columbus, January 24-27. It promises to be a great opportunity for our pastors to meet and discuss mutual problems with clergymen of all denominations from all parts of Ohio. The management of this convention is sending out suggestions to the official boards of the various congregations urging that they provide the funds and send their pastor, in view of the returns that such an experience enjoyed by their pastor would bring to them. It is a good suggestion and we commend it to our Ohio churches. Some of our pastors have attended various of these conventions in years past and have spoken highly of the benefit derived therefrom. The estimated expense for lodging, board and registration for the full time of the convention is from \$12 to \$18. The car fare will depend the distance from Columbus.

We are privileged to present to our readers this week the likeness of another new church together with a write-up by the pastor, Brother Dyoll Belote, who in the short space of a year from the time he took charge of that work led the people in the completion of a new church building that had long been needed, several times started and at least once before started. It is a splendid accomplishment and reflects credit on the pastor and his co-workers. It offers to the church new and larger possibilities of growth and efficiency in their work. It is said to be adequate for the needs of this congregation for a number of years to come and is well furnished. It was not dedicated free of debt because the members are neither numerous nor financially strong, but the remaining debt can be easily cared for by the membership. Dr. W. H. Beachler was special speaker and money raiser of the occasion. Brother J. L. Gingrich preached the afternoon sermon and other pastors assisted.

GENERAL ARTICLES

Christian Baptism

By J. F. Garber

How?

We as a church believe in and practice trine immersion as the true Christian baptism, because: first, we believe it should be immersion from the fact that the original meaning of the word baptize (Baptizo) was to dip, to plunge, or to immerse; And from the fact that history traces trine immersion to the apostles.

Second, when the ordinance was to be observed by inspired men of God, they went where there was much water. Read with me, Matthew 3:5, 6, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

It would have been unnecessary to go to the river to sprinkle, or to pour.

Again: John 3:23, "And John was baptizing in Aenon, near Salem, because there was much water there, and they came and were baptized."

John baptized at this place because there was much water there. It does not say he preached or held his meetings there because there was much water there, but he **baptized**.

From this we infer that it was necessary to have much water to baptize; showing conclusively that he baptized by immersion.

Third, we learn from God's Word that persons went down into the water to be baptized. Jesus set the example when he came to John and was baptized of him in Jordan, and straightway **came up out of the water**.

Then, he was in the water. Why was he in the water? It would have been unnecessary except for immersion. Read now Acts 8:38, 39. "And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more."

Here we see that Philip and the Eunuch both went down into the water, and both came up out of the water. While they were in the water the ordinance of baptism was administered. Why go into the water if they did not immerse? There was no need of either of them going into the water to sprinkle; that could have been done out on the bank, or in the chariot for that matter.

Fourth, Persons who are baptized are said by Paul to have their bodies washed with pure water. Hebrews 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Please notice these two facts concerning a Christian—his heart is sprinkled from an evil conscience, by the blood of Christ, which was shed for the remission of sins, and his body is washed with pure water, which can only be done by immersion, for a few drops of water sprinkled, or poured on the head of an individual, cannot be said to be even a symbol of washing the body. Therefore we consider the evidence conclusive that the brethren addressed by Paul, had been immersed—washed. When he said in



ELDER J. F. GARBER
Weldon, Iowa

Romans 6.3, 4, 5, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The honest, sincere seeker for truth—the one that really wants to know what is the Apostolic mode of baptism, will need seek no further than this scripture to settle in his own mind the question as to whether baptism should be administered by sprinkling, or immersion.

Paul here calls it a burying, a planting; in either case a covering up. When we bury anything, we cover it; put it under. When we plant seed we put it under; so that it will grow up into new life. He said we are buried with him, and risen with him to walk in newness of life; resurrected from the body of sin, which is death, to live the new life: the life that is hid with Christ in God. We will just say further on this point: we cannot be buried in baptism with a few drops of water.

Bowing in Baptism

Because Paul in his Epistle to the Romans said, "We are buried with Christ by baptism," some people infer that baptism should be performed like laying a person in the grave, on his back. They fail to notice that there is not oneword said about being buried in the likeness of his burial; but that Paul plainly says, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." He refers here to baptism; and paraphrasing it I would say, We are buried with Christ by baptism in the likeness of his death: and when we come forth from the water, we shall come in the likeness of his resurrection—a changed, transformed being, to walk in newness of life. John 19:30, tells us how Christ died. "When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head and gave up the Ghost."

Planted,—buried—immersed—baptized in the likeness of his death. He bowed his head and gave up the Ghost. In baptism we bow our head and die to our sins: become a new creature in Christ Jesus, having buried the old man with his deeds.

Holy men of old when worshiping God either bowed, kneeled, or fell on their faces, thus giving us an example of the posture that would be acceptable to God when we worship him. Those who go backward, according to Old Testament custom, are condemned. God said of the wicked, speaking through Isaiah, "that they might go, and fall backward, and be braken, and snared, and taken." And those wicked men who would take Jesus to crucify him, "Went backward and fell to the ground," at his words.

When you consider these facts, dear reader, do you not

think that we are right when we bow in baptism? We can see it no other way.

Trine Immersion

We believe that Christ and his apostles, taught and practiced trine immersion.

Because, first: the formula for baptism as given in the great commission cannot be properly observed in any way, except by trine immersion. Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The formula used in administering the rite of baptism is taken from the above Scripture, and follows: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

This is an elliptical sentence; and for the purpose of simplifying it, and making it easier to understand, let us supply the words omitted, and use the word immerse; which is the original meaning of the word baptize. This makes it self-explanatory: "I immerse you in the name of the Father, and I immerse you in the name of the Son, and I immerse you in the name of the Holy Ghost." This makes it very plain, and no candid scholar will deny the accuracy of this explanation of the formula which is given by the Master, and used by all denominations when administering the ordinance.

Let me illustrate again: We will suppose that when Philip baptized the Eunuch, they both went down into the water, and Philip not knowing just how the rite was performed, asks Paul who, let us suppose again, was present: Shall I sprinkle, pour, or immerse him? Paul answers, (as he wrote in his Epistle to the Romans) we are buried with Christ by baptism, in the likeness of his death, and our Master said it must be performed in the name of each of the three Persons of the Trinity. Philip readily understands this, and the Eunuch is immersed into each of the three names, and they both come up out of the water, the

Eunuch having been baptized according to the instructions of Paul.

This, dear reader, symbolizes the mystery of the trinity: three in one: or one composed of three. One baptism, performed by immersion or planting into the name of each division of the Godhead: thus giving equal recognition to each Power (or Person) of the divine eternal Kingdom—the Trinity.

Second: History traces trine immersion back to the apostles, and without doubt they knew the proper mode. As my space is limited I will give but two testimonies, both from church fathers of an early date:

Chrysostom, a celebrated Greek father of the church, born at Antioch about 344 A. D., said: "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them: go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Tertullian, who is the earliest of the Latin fathers of the church, whose works are extant, wrote: "After the resurrection, promising that he would send the promise of the Father, and lastly commanding that they should immerse into the Father and the Son and the Holy Spirit, not in one name, for we are immersed for each name, into each person: not once but thrice."

Tertullian was born about 60 or 70 years after the death of the apostle John, and he surely knew what the apostolic teaching and practice was.

Conclusion

In conclusion I wish to say; At the same time that Jesus said, Go preach, he said, baptize them. It is our duty to baptize; and it is our duty to strive to follow as nearly as possible the plan of salvation given to us by our Savior, as recorded in his book.

If one prayerfully searches the Scriptures for real truth, he will find it: and the truth shall make us free.

Weldon, Iowa.

The Bible and Lying

By M. A. Stuckey

In the olden day the poet Lucretius, in order to beautify an inferior and despised sect, said with great appropriateness: "It is a pleasure to stand upon the shore and to see ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors and wanderings and tempests and mists in the vale below."

Such is the position of a Christian who feels that no lie is ever justifiable. He stands in the midst of the snowy peaks of Lebanon and gazes straight into the heart of the Almighty. Truth, he cries, is eternal. It is God. It is Jesus Christ. It is the Holy Spirit. It inheres in God's very nature; it is manifested in Jesus' earthly pilgrimage; it is sponsored, animated and strengthened in the life of man because of the witness of the Spirit. Fancy, if you will, this inhabitant of the everlasting Alps looking down into the valley of the shadows where the spectral faces of those who are lovers and makers of a lie come and go! Think of the shudder that pierces the heart of one who lives a mountain life as he gazes down into the low country.

But why the shudder, you ask? Simply because a life was uttered by the Maker of all lies in an earthly para-

dise many centuries ago. The Divine Record which narrates the fact opens like a grand symphony rendered by the angels. Ere long the celestial music ceases. Paradise is lost. The heavenly messengers depart. Man, perfect, pure, spotless and holy, sins. Like a whipped slave he leaves earth's Eden weeping bitterly. He is to conquer, subdue and inherit the earth. It all seems so strange to him—since the great disobedience. Now he is a pilgrim, a wanderer, a sojourner in a world infected with sin and disease. Then he was with God, happy and contented. But it was Eve's way. Furthermore it was Adam's way. And the children of men—countless millions of them—have lived, suffered and died under a curse which God has not seen fit to remove until this day. Why? The Devil whispered a lie and man listened.

Leaving our picture for the time being, let us turn our minds to a more detailed consideration of the announced subject. To reveal in a general way the truth relative to lying from the Biblical point of view will be the purpose of this effort. A detailed study of the topic cannot be attempted here, but a presentation of some order will be followed.

Lying Defined

The Hebrew words for "lie" are sheker and kazabh. The Greek words are psuedos meaning "to speak falsely," "to fabricate," "to make a false statement; and pseudo-

mai as it is rendered in Acts 5:3. It follows that "a lie is a story told or a part acted with the intention to deceive." Words such as these from the lips of G. Campbell Morgan depict clearly the Biblical idea of a lie. Falsehood, moreover, in many Scriptural references signifies treachery, trespasses, shams, et cetera. Usually wilful perversion of the truth is presupposed, hence falsehood always marks an evil disposition; enmity against the truth and God. Again, false-swearing connotes something different. It backs up a perverted truth by bold references to its veracity. Neighbors and God are grievously wronged in such chicanery, for an oath is an appeal to God and a witness to the truth of a statement. Linking God up with false collusions orients him wrongfully. With regard to all fabrication John Ruskin possibly has the finest words: "The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived because the deception was by gesture or silence, instead of utterance."

Various Types of Lying

As depicted by Biblical writers lying is of several types. There is its most general aspect which was just defined. This type suffered open condemnation in the ancient Levitical codes. The wisdom of Solomon, "Add thou not unto his words, lest he reprove thee, and thou be found a liar," (Pr. 30:6) is a case in point. Moreover, in the legislation, including the Decalogue, criminal lying is specifically noted. Perjury and unjust sentences are recognized. (Dt. 19:15-21; Ex. 20:16). False statements and fraudulent dealing are considered in Leviticus 6:1ff. During the time of the prophets lying is considered almost the soul of wickedness and actually appears as the symbol of moral evil. Witness the heart-broken Hosea crying: "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth his lies and desolation." (Hos. 12:1a). Or take the stately Isaiah proclaiming with deep earnestness: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people with unclean lips; for mine eyes have seen the King, the Lord of Hosts." (Isa. 6:5). Later, utterances of soothsayers (Isa. 44:25), and messages of false prophets are described rather singularly as lies. In the New Testament, where Jesus sets up an absolute standard of truth over against an overwrought and bombastic orientalisms; and a fabulous, extravagant, preposterous and highflying Pharasaism, it is suggested that there are three lies par excellence. 1. Heathen religions. (Rom. 1:25). 2. The claim of the false apostle. (Rev. 2:2). 3. The denial "that Jesus is the Christ." (1 John 2:22).

The Viciousness of Lying

Lying is a deep-dyed sin. It has two first cousins in murder and unchastity. All three are iniquitous, heinous and morally wrong. The degrading tendency of prevarication is to be observed in its utter inconsistency with the holiness of God and more particularly with the commandments of our Maker who is himself absolutely true. Says the Psalmist in referring to Jehovah, "Once have I sworn by my holiness that I will not lie unto David." (Ps. 89:35). Then, too, and still more particularly, it has anti-social effects of a ruinous and far-reaching kind. "A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin." With this the prophets heartily concur. In the New Testament Satan's example and inspiration is closely allied with this nefarious sin.

The Prince of Evil is described as "a liar and the father thereof" in John 8:44, and a worker of maliciousness in Acts 5:3. The evil effects of lying extend to the whole human race of sinful men. It is an indication that man is still the possessor of the old Adamic nature which can only be put off as the old man of sin dies out.

God's Attitude Towards Lying

That numerous passages in the Old and New Testaments abound which relate directly to God's attitude toward lying no careful reader will doubt. Notice this rich galaxy of passages. The righteous are called upon to hate lying, "A righteous man hateth lying" (Pr. 13:15), to avoid it "The remnant of Israel shall not speak lies" (Zeph. 3:13a), to not respect the company of liars "Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies" (Ps. 40:4) and "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. (Ps. 101:7). In the light of this Carlyle's dictum, Can there be a more horrible object in existence than an eloquent man not speaking the truth?" is timely. A concrete example is the Civil War President. Think of the immortal Lincoln associating his life with any kind of hollowness, mendacity or prevarication. The Great Liberator appreciated well the truth revealed in the Ephesian letter: "Wherefore putting away lying, speak every man truth with his neighbors for we are members one of another (Eph. 4:25), and the wise counsel of Ralph Waldo Emerson when he penned the following: "But speak the truth, and all nature and all spirits help you with unexpected furtherance. Speak the truth, and all things alive or brute are vouchers, and the very roots of the grass underground there do seem to stir and to move to bear you witness." Further, the righteous man is admonished to pray "Remove from me the way of lying: and grant me thy law graciously." (Ps. 119:29). On the other hand, the wicked are said to love lying "Thou lovest evil more than good" (Ps. 52:3a), to delight in it "They delight in lies" (Ps. 62:4b), to give heed to it "A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue." (Pr. 17:4). God hates the trickery, docility and legerdemain of every form of lying whether it be "black" or "white." A lie is a lie and nothing else. It outrages God and no mealy-mouthedness or crocodile tears can be accepted by him in place of the truth. God regards all lying as abominable and wrong.

The Penalty of Lying

The penalties of lying are set forth in climactic order in the Scriptures. Certainly the punishments meted out to habitual falsifiers grow sterner and sterner as the divine revelation progresses. Embroiderers of the truth are beset with a continual heritage of contempt. Let us note a few Biblical instances of the sin under discussion and the Janus-facedness of them in toto. Satan tempts Eve by telling her a half-truth. (Gen. 3). Cain's lie (Gen. 4:9) was an evasion of a direct answer. Jacob's deception of his paternal ancestor in securing Esau's birthright was flagrant and barefaced (Gen. 27:19), while the answer of Joseph's brethren, to the godly old patriarch was nothing short of the artful dodging and swindling which runs rampant on Wall Street. Even good men like David have been overtaken in a lie—a thing distinctly and positively shameful in the life of any righteous man. (1 Sam. 21:2). Then there is the case of Gehazi, whose wickedness and distortion was so great as to cause him to misrepresent his master Elisha to Naaman, the Syrian, whom the prophet had healed of his leprosy. Desire for possessions in this instance ended tragically, for it is recorded: "The leprosy therefore of Naaman the Syrian shall cleave unto thee, and unto thy seed forever. And

he went out from his presence a leper as white as snow." (2 Kings 5:22-27). Even Peter, the chiefest and strongest of the Apostles, wilfully and quite openly denied the Lord whom he had known for many months by succumbing to the brakenness and loud-mouthedness of a Jerusalem damsel. We tremble when we think of it and are almost laid mentally prostrate at the discovery of Peter's buttressification of lying with swearing. (Mt. 26:72). A kind and beneficent heavenly Father saved him from the appalling severity portioned out to Ananias and Sapphira (Acts 5) when they spoke forth an aggravated lie. In Psalm 24:4 lying is considered as sufficient to disqualify worship of and communion with God, while in The Revelation habitual paraders of untruths are consigned to a lake of fire entailing the forfeiture of eternal salvation. (Rev. 21:27; 21:15). In the light of the foregoing we do not wonder that the great Philadelphian of the West said: "Where thou art obliged to speak, be sure speak the truth; for equivocation is halfway to lying, as lying, the whole way to hell." All hail to the only man in the world who made a treaty with his fellow men that, though unwritten, was never broken—and that too with the savage and dusky-faced Indians. Proud heads may well be bared to the veracity of William Penn.

The Modern Application

Though it has been well said: "Truth forever on the scaffold, wrong forever on the throne," there remains for us one constant and never-varying fact, namely, truth and falsity are diametrically opposed to each other and shall continue in such a relationship. A God whose very nature is Truth is incapable of lying. Man, fashioned in the image of the same God, if he is a liar, outrages him and commits sin. Says Trumbull: "Today, as in all the days, the chiefest need of men, for themselves and for their fellows, is a likeness to God in the impossibility of lying; and the chief longing of the community is for such confidence of men in one another as will give them assurance that they will not lie one to another. There was never yet a lie uttered which did not bring more of harm than of good; nor will there ever be a harmless lie, while God is Truth, and Satan is the father of lies." This is the emphasis of the Biblical evidence.

In our day of superficial and so-called full-fledged living, when the idle vaporizings of chattering crowds and newspaper harangue are the highest good for many individuals, it behooves thinkers to point out a better way. Myriads of voices declaim loudly from other mounts than Sinai. The mounts of moviedom, science, society, industry, finance, journalism, politics and organized vice—all have their proper location and emphasis. But how do

they compare with the greatest mount? Are they always snow-capped and majestic? Do they rise above the storms and terrific wind blasts? Hardly. Then Sinai is pre-eminent and still speaks with divine authority. Let us, as Christians, heed the voice of the ages in spite of the fact that many disdain the "thou shalt nots," violate the "thou shalt," and utterly forget God. Let us keep the commandments, the negative and positive precepts alike, and live under the influence of the sublime thought "Thou God seest me," for God's declarations are merciful provisos destined to lead us into the land of cloudless day.

Princeton, New Jersey.

THE ATONEMENT

Only shallowness of thinking and hardness of feeling can quarrel with the atonement. Those whose insight is deep, whose consciences are sensitive, and whose honesty is thorough, would build up the necessity for an atonement from their own experience and from their knowledge of God even if the great truth had not been revealed to us. Our human fatherhood is an imperfect picture of the divine fatherhood that created it, and yet it cannot be a false copy of it, and it speaks to us unmistakably of sacrificial suffering. What earthly father does not share the penalties of his child's sins that involve his father's distress? Fathers die daily in sympathy with erring sons. How gladly would they take their sins upon themselves if they could! And the All-Father can and does.

When we call Jesus the Lamb of God we simply say that in him God has proved himself to be all that our most daring hopes of loving helpfulness and powerful compassion could imagine. It is only another way of saying that God will not allow himself to be more a Judge than a Father of the human race. It means that in all the tangle that man's wickedness has woven his God has found a way. It signifies hope for a situation that otherwise would be helpless. The atonement is the final and complete expression of a God who is Love.—From The Glorious Names of Jesus, by Amos R. Wells.

THE TITHE

The tithe is mightier than the drive. The world's tallest building is a testimonial to the power of the nickel and the dime, spent regularly and frequently by the millions.

The drive is sometimes necessary; the tithe is always effective. And the drive is always more successful when a band of tithers adds its "might."—Selected.

THE BRETHREN PULPIT

Get Busy and Keep Busy

By J. I. Hall

TEXT: Whatever thy hands find to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave where thou goest.—Eccl. 9:10.

Possibly no other people in the world lead as strenuous lives as the Americans. If all this busy strenuous life were directed in a religious way the world could soon be taken for Christ. We then should get very busy at once in a real religious way. We should realize that there is a work for each one to do.

In the Divine economy there has not anything been

created without some sphere of usefulness. Then, if man is creation's kind, he should show it by a busy religious life.

There are too many people today looking for an easy job. A young man went to the president of a great railroad company, and said, "I want an easy job on your

road." The president told him that there was only one easy job on the road, and that he had that, and expected to keep it.

Select some good line of work, then prepare to be efficient and then even if the work is strenuous, do it with your might. It is impossible for one to work with the greatest effectiveness if a thorough preparation has not been made. Preparation makes it possible for you to do with all your might what your hands find to do. John Wesley once gave this advice to a young lady, "Live to-day." That same young lady in trying to carry out that advice suggested the teaching of street urchins to Robert Raikes, which proved to be the beginning of Sunday schools in England. It is said that Sir Isaac Newton once dismounted from his horse to lead him up a very steep hill. The horse stripped the bridle, but Newton was so engrossed in thought that he did not take notice of it until he had reached the hill-top. The horse had run away. Take heed lest while you may be engrossed with things of a worldly nature, life's opportunities of doing your chosen work may slip away from you, and even the opportunity of your salvation may slip away from you forever.

It is reasonable to say that, in a wonderful world like ours, our occupations will take our whole life in their performance. It is a very easy thing not to do our duty. It never pays to do anything in a half-hearted way. It is often said, "Let some one else do it." But, as a rule, no one else can do our work, and we be justified; for we did not put our might into it when it was possible for us to do so.

Our text recommends earnestness. Get busy and keep busy, for "The idler the man, the busier is the tempter." There is a great work for each one to do, and only a short time in which to do it. There are no opportunities after death.

An earnest life has great power. Earnestness coupled with ability and preparation is needed in all lines of work as never before. Amidst all the complexity of the times, we must work out our salvation with fear and trembling. Never yield to discouragement. When Tintoretto, one of the world's greatest painters, was a boy he entered the studio of Titian, who could not be patient with the lad's mistakes. He could see only a mere dauber in the boy. He sent him home saying, "He will never be anything but a dauber." But the boy's earnestness and determination, coupled with his genius, made him a greater painter than Titian. Martin Luther said, "I will go to Worms if there are as many devils there as there are tiles on the house-tops." When we read the life of St. Paul, we find it a life of earnestness and devotion. Then there was blind Bartimeus who could not be persuaded to hold his peace when Jesus was passing by; but cried out the more, saying: "Jesus, thou Son of David, have mercy on me." He asked for his sight and received it. There was the palsied man carried by four earnest men who took him to the house top, and made the way clear and then let him down through the roof before Jesus to be healed. If Christians would get more interested, many souls could be led to Jesus.

The workers of iniquity are laboring in the spirit of earnestness. In the days of the open saloon, you never heard of the saloon keeper closing his saloon and going off on a vacation. The bootlegger of today is no less in earnest in carrying out his nefarious business. We need to get busy and keep busy until the unlawful business is completely ousted.

In proportion to our earnestness we will be successful

in life. It gives the determination that puts the student through school, and causes the Christian to cry aloud and spare not against the evils of the times. Earnestness is a virtue that everyone should emulate. Attention is excited and people are brought to thoughtfulness. In proportion as we are in earnest in our religious life, we will be imitators of Jesus in his earnestness. We must share his sincerity if we would share his victory.

Couched in this text is a solemn consideration. "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The season for actual work is limited. If life's work is done, we must be busy, for it takes all our days to do our work.

In whatever state death finds our work, it must remain whether for us or against us. Then, no changes can be made. If complete or incomplete, it must so remain.

This life is a season of probation. Hence, our everlasting weal or woe depends upon the life lived here.

Are we addressing ourselves with constant earnestness

Our Worship Program

A DEVOTIONAL OF SCRIPTURE AND VERSE

(Clip and put in your Bible for convenience)

MONDAY

THE CHRISTIAN'S CONSOLATION—John 14:1-3.

"Twas the Master himself who said it
To the sorrowful little band,
Facing an hour of darkness
That they could not understand."

TUESDAY

ASSURANCE OF LIFE—1 Cor. 15:20-23.

Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him: Thou art just.

—Tennyson.

WEDNESDAY

THE CHRISTIAN'S BELIEF—1 John 3:2, 3.

I never saw a moor,
I never saw the sea,
Yet I know what the heather is like,
And what a wave must be.

I never talked with God,
I never visited in heaven,
Yet certain am I of the spot
As if the chart were given.

—Emily Dickinson.

THURSDAY

THE CHRISTIAN'S PRAYER—Luke 11:1-4.

O thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod;
Lord, teach us how to pray!

—Montgomery.

FRIDAY

THE CHRISTIAN A FOLLOWER—Mark 2:13-15.

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

—Whittier.

SATURDAY

A LESSON IN TRUST—Matt. 14:22, 24-31.

And all is well though faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm.

—Tennyson.

SUNDAY

A PRESENT HELP—John 6:17-21.

Jesus, Deliverer! come thou to me;
Soothe thou my voyaging over life's rough sea;
Then when the storm of death roars sweeping by
Whisper, O Truth of truth, "Peace, it is I."

—St. Anatolius.

(Prepared by G. S. B.)

to the mission for which we were created? If so, death will have no terror, nor will the judgment have any alarm for us. When life's eventide comes, we will rest from our labors and our works will follow us.

Let us then be up and doing,
With a heart for any fate
Still achieving, still pursuing,
Learn to labor and to wait."

416 Collicello Street, Harrisonburg, Virginia.

OUR DEVOTIONAL

Christ's Idea of Values

By Albert G. Hartman

OUR SCRIPTURE

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? Or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:30-33).

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through striving or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:1-11).

OUR MEDITATION

The Christian people of the world have at least one characteristic in common. All have confessed "That Jesus Christ is Lord, to the glory of the Father." In order to magnify and increase our Christian experience, we should then seek to be spiritually minded; as Paul said, "Let this mind be in you which was also in Christ Jesus." For the edification of our lives we must seek to know Jesus better day by day; and if we endeavor to learn his perfect will concerning us, he will give us knowledge, wisdom, and grace sufficient for our every need. In particular, we may learn to know his idea of values. Christ's idea of values differs greatly from man's ideas. The average man, in spite of his intellectual development, will value material things most highly, and give spiritual possessions and opportunities a secondary place. He has not learned to put first things first. "What shall we eat?" "What shall we drink?" "Wherewithal shall we be clothed?" These questions have by no means become ob-

solete since the time when Christ preached the sermon on the mount. Mankind is still anxious as to the material things of this life, but too often unconcerned about the things of the spirit. In direct contrast with man's attitude is the perfect life of Christ. He gave every thought to the spiritual needs of the world and no thought to his own physical needs. He regarded eternal matters infinitely higher than material things. Christ chose to make every personal sacrifice, even the supreme sacrifice for the world, and he received from the world no compensation. But "God hath highly exalted him, and given him a name which is above every name."

The Apostle Paul had learned to put the kingdom of God first in his life; otherwise he could not have written the Epistle to the Philippians, or any other of his sacred messages. Love, unity, and humility are some of the Christian ideals emphasized in the scripture. Perhaps the greatest hindrance to the possession of these virtues is the sin of selfishness, for selfishness leads to many other sins. If we are selfish we can not properly evaluate things and principles. One sign of selfishness is that a person cares more for worldly goods than he does for a goodly world. If the cause of righteousness were uppermost in the minds of people, the unreasonable striving for wealth would cease, because the love of money is the result of one's placing too high a value on it. Greed, of course, is only one of the many sins caused by selfishness.

We are living in a fast age and many people will not take time to be holy. The turmoil and unrest of the present day are usually and perhaps rightly attributed to the complexity of our civilization. But what about the remedy? Occasionally we hear the voice of a right thinking man or woman in public life who has learned to place the proper value upon the spiritual needs of a people. Significant indeed are the words of the leader of our nation, President Coolidge: "We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion. We do not need more of the things that are seen we need more of the things that are unseen." So far from being the impracticable idea of a dreamer, the sentiment expressed by Mr. Coolidge is the sound doctrine of the most practical minds. Christ will not be outlived. His teachings are applicable to the twentieth century and they will be applicable to the twentieth millennium. Love never faileth.

In order that our influence shall be the best and that the truth of Christianity may be radiated from our lives, let us be diligent to place the proper emphasis on the important things of life. Let us remember Christ's idea of values, and may we never fail to emphasize most strongly those things which lead to perfection in him.

OUR PRAYER

Dear Heavenly Father, we thank thee for Jesus, the Light of Life. We are thankful that he is able to save us, and to keep us, and that through him we can have everlasting life. Help us to realize that we are living not only for a time, but for eternity. Help us to know the importance of properly estimating the value of things pertaining to our spiritual welfare. May we keep Christ's idea of values ever before us and may we ever be loyal to the teachings of the Word. Forgive us our sins and make us strong wherein we are weak. Guide us, we pray, into paths of greater usefulness in thy Kingdom. For Jesus' sake. Amen.

Warsaw, Indiana.

SEND
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THE SUNDAY SCHOOL

M. P. PUTERBAUGH
Treasurer,
Ashland, Ohio

Editor's Select Notes on the Sunday School Lesson

(Lesson for January 9)

The Standard of Christian Living

Scripture Lesson—Luke 6:27-38.

Devotional Reading—Matt. 5:1-10.

Golden Text—Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5:48.

LESSON LIGHTS

The Ways

"To every man there openeth
A way, and ways and a way,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Resist Not Evil

The spirit with which the Christian is to meet evil men and the evil deeds they do to him is one of love and peace; seeking the good of the injurer. There is only one way to overcome evil, and that is with good (Rom. 12:21.) For (1) To fight evil with evil is simply to make two wrongs instead of one. It will increase the evil in the man, exciting his passions and inflaming his hatred. It will do him evil instead of good, and your business is to save and help him. It is evil in you to do vengeance; it strengthens the worst side of your own nature, which you ought to overcome. (2) Like kindles like, as fire kindles fire. The tendency of good is to awaken the good in other souls. The tendency of suffering evil instead of retaliating is to touch the heart of the evil man. (3) Even if the good fails in overcoming the evil in others, yet it is itself strengthened and increased by the effort, and therefore the proportion of good to evil is increased.

Illustration. "The true way to 'overcome the evil' is to melt it by fiery coals of gentleness. That is God's way. An iceberg may be crushed to powder, but every fragment is still ice. Only sunshine that melts it will turn it into sweet water. Love is conqueror, and the only conqueror, and its conquest is to transform hate into love."—Illustrated Quarterly.

Love to Give

Give to every man, etc. "Literally, be giving, implying a habit, not an instant act." Love to give seek to impart good, "to minister" rather than "to be ministered unto." This does not mean indiscriminate giving, but according to what is best, according to Love to give, seek to impart good, "to minister and foreigners, as well as friends. And it must be borne in mind that the Lord's precept can best be fulfilled not merely by giving money, or food, or clothing to every one who asks, but by giving something that counts much more than such things both to the recipient and the giver. A little piece of coin is nothing to be compared with time and influence given to the man in hard luck to help him to find a job, or to put him in a position in some way that will enable him to help himself. Almsgiving is very often merely a cheap way of easing one's conscience. What the vast amount of the un-

fortunate need more than alms is that which will lift them out of their discouragement and despondency, their listlessness and lack of ambition, or their degradation and vice. To give that sometimes costs a great deal, but he has not entered into the spirit of obedience to the Master's injunction who is not willing to try.

The Golden Rule

The Golden Rule, says Alice D. Adams, here sums up the precepts so far given into one heavenly principle, obedience to which would make earth a heaven. It is easy enough, Christ said, to love those that love us, do good to those that do good to us, lend to those from whom we expect to receive; sinners do as much as that, and Christians should do more, giving freely to all in need, just as they would wish others to give to them if they were in need. The Iron Rule of the world is Do to others as they do to you. Different writers have quoted sentiments similar to the Golden Rule from heathen and rabbinical authors; but while the latter have rather given the negative part of this command, Christ has given the positive. This may be seen by the following comparison of Christ's precept with three of the best examples found in ancient authors: Confucius. B. C. 500.

What you do not like when alone to yourself, do not do to others.

Isocrates. B. C. 400.

Do not do to others that which would make you angry if done by others to you.

Hillel. A. D. 1.

Do not unto another what thou wouldst not have another do unto thee.

Christ.

And as ye would that men should do to you, do ye even so to them.

This radical difference will at once be seen: Christ's precept alone commands us to do anything.—G. W. Clark. Christ, so far from propounding it (the Golden Rule) as a novelty, affirms it to be the essence of the Law and the Prophets. It is in fact the primitive command of God in the hearts of all nations.—Van Doren.

Selected Points

1. Love leads us to keep the law, and to do all we can to help others.

"As the two lobes of the heart are yet one and the same, so the twofold divisions of the law, love to God and to man, are but a single requirement."

2. It is easy to love those who love us, or think as we do. The proof of love is to love where it is hard to love; to love enemies, the unthankful, the unworthy.

3. "All hopes of heaven which do not lead us to strive habitually to do to others as we would that they should do to us will fail us at giving up of the ghost."

4. God's children must be like him. There is no other proof that we are his children

5. Children of God are heirs of his nature, his love, his care, his joy, his home.

6. God gives many things to all alike, but men do not use them alike; they can raise thistles or wheat, thorns or flowers, with his

rain, and do deeds of love or hate in his sunshine.

7. Christians ought to do more than others. 1. They have received more. 2. They profess more. 3. They expect more. 4. They are more.

8. "The man who sets out to be a disciple of Christ perforce parts company forever with second-best ideals. A moderate and reasonable standard of goodness ceases to be an aim that satisfies. A character that on all its facets bears the one distinguishing mark of Christlikeness—no lower ideal than this will content the follower of Jesus Christ."

9. "A Christian is one whose ruling purpose in life is to become conformed, not only outwardly in conduct but inwardly in mind and spirit, to the divine ideal, as manifested in Jesus Christ."

SUNDAY SCHOOL WORKERS' INSTITUTE IN BUENOS AIRES

Seasons are reversed in the Southern Hemisphere. A letter from Rev. George P. Howard, Buenos Aires, Argentina, dated October 19th began with "We have just ended our winter course of lectures to Sunday school workers." Mr. Howard, in addition to his important labors for the Methodist Episcopal church, is Field Secretary in Argentina for the World's Sunday School Association.

In further description of the work Mr. Howard said, "The lectures have been well attended. I took occasion to have an exhibit of the available literature and helps for teachers and Christian workers. It is most comforting to see what a fine collection of books we have gradually published in Spanish in the different countries and by the various denominations. Almost the entire exhibit was sold out two or three times. It is encouraging to see that our workers are beginning to realize the need for reading and study. I have been able to get many of our Sunday schools to put in workers' libraries. In nearly every case, they have a library for the children. In a country like this where there are no public libraries, you may know how useful these little libraries can be. And the hopeful thing is that the children are eager to read.

"One little girl, in a Sunday school which I was visiting, bought a Bible; she is paying for it at the rate of ten cents a week. I wonder how many children in America would be willing to work for their Bible in that manner? Our problem just now is to train good librarians for, as you know, it is not enough to have books on our library shelves; the librarian must be one who knows how to circulate the books and how to advise the eager little readers. I leave for Uruguay tonight. I am to lecture, and speak in several different churches in that country during the coming ten days. We are enjoying a glorious spring. One rose I picked in my garden measured six inches in diameter."

Do we give freedom to those about us in our homes? If we look for gratitude, or love, or service, we hamper the freedom of our dear ones, and they render us that which we compel, and not that which their own affection would spontaneously give.

J. A. GARBBER, President
Ashland, Ohio

E. M. RIDDLE, Associate
Bryan, Ohio

Our Young People at Work

[Young People's Topics in The Angelus by C. D. Whitmer]

GLADYS M. SPICE
General Secretary
2301 13th St., N. E.,
Canton, Ohio

Our Stewardship Program

By Orville D. Ullom, Stewardship Supt.

(Continued from last week)

A mother of four small children, tenement dwellers, had nursed her little brood through a tedious illness. It was hot and the children were not doing well. The mother was worn out and discouraged. She received a letter from a banker which enabled her to take her children to the country where they all grew strong and robust.

A young man studying engineering was obliged to give up his studies and go to work. A letter from this same banker informed him that he could return to college and finish his course. He is now building bridges and reclamation dams.

This man was a steward of his substance, time, and ability. He saw that God demanded of him the giving of these factors, but he did not contribute solely because he felt his duty, but because he earnestly desired to give. He rejoiced in the sacrifice of his money and ability for the sake of those little ones. The love of Christ, as St. Paul says, constraineth us, or, as it were necessity is laid upon us (1 Cor. 9:16) to react to the world's need. Love for him is love for God and man, and when we love we give with joy.

Now the third factor which is the result of this belief or overwhelming conviction that we are stewards under a joyful necessity to serve Christ's cause, is a definite, thoroughly mastered and well planned action. We have heretofore slightly touched upon this in the case of the banker. Of course there are many roads leading to action that with us it becomes a matter of choice.

A Christian Endeavorer has opportunity to do a positive piece of work in his own community, e. g., there are the local or community recreation, and amusements to be made strictly Christian in character and spirit. The amusement in itself may not be inherently evil, but it is a matter of saturating the atmosphere with the dignity and spirit of our Christian ideals. Thus by example and patronage we as stewards will do all we can to further the amusements that recreate character.

The germs of war are almost as numerous today as ever in essence, but probably not in degree. The destruction of God's most precious creation follows in its wake, human life. He would that peace and justice might permeate every recess of society. What here can be our contribution as stewards of Christ? ACTION—ACTION. As stewards of life behold your duty to use it and give it for the making bigger and better the conditions of real living. Impress upon the mind of your society the absolute wrongness of war and then having spoken, remain firm for what you believe.

Other factors there are, such as impressing the press of its need of clean up day, such as the sanitation authorities observe in our larger cities. The press needs to clean up as well as the community.

God is calling life to service, to action. There is no room in this program, nor his Kingdom, for the waste and neglect of that which is precious. He demands wise trad-

ing which compromises diligence and industry. The parable of the talents illustrates for us those who have traded wisely.

To St. Paul (1 Cor. 3:9) we are God's husbandry, God's fellow-workers, God's building. (1 Cor. 3:6) St. Paul planted the ideas, the living seeds of the gospel. In Asia Minor and throughout those regions, Apollos came later and watered the tree after the seeds had brought forth that of its own kind, giving the roots moisture, thus establishing more firmly their belief in the Living God, but this would have availed no one any value whatever unless God had been there to give the increase which spurred them on to joyful action in living out the truths of the gospel. God's increase is motive, enthusiasm, power, and love, aiding man in undertaking the seemingly impossible.

Then as Christian stewards we shall say, "Lead on, O King Eternal! in the fight against the wrong and in the establishment of absolute justice and love among the various races of the world."

Hartford, Connecticut.

JUNIOR ENDEVAOR

By Virginia Haun

(Topic for January 9)

Jonathan, Who Was a Loyal Friend 1 Samuel 18:1-4

Many, many years ago, there lived a little prince whose name was Jonathan. The king of the land was Jonathan's father, and this king's name was Saul. Saul was a very big man and when Jonathan was small, he would look at his dad and say, "I hope that when I am grown I'll be a big man like my dad."

So the years slipped by and as Jonathan grew, he became tall and strong. King Saul and his people often went to war and so when Jonathan was a young man, he learned to fight and once he did a very great deed and saved his people by leading them to victory.

One day, Jonathan noticed a young man who had come to the king's court. Jonathan liked the looks of this young man and wished that he might know him. He spoke to him when he got a chance but it was not long before war started, off in another part of the country and Jonathan went away to battle.

This war was a very important one against the Philistines. The Philistines were terrible enemies of Jonathan's country and of the king, Jonathan's father. One time a very big and powerful giant came from the Philistine's army and stood out in front of King Saul's army. This giant felt so big and so very sure of himself that he called and said, "If there is one of your men who will come forth and fight me, then we will stop fighting you people and we will be your

servants." This giant looked so big and fierce that all of Saul's army began to feel scared. There was not anyone in the whole army who was nearly as big as the giant. Jonathan looked all around at the men and wondered who would be willing to sacrifice their lives. Surely no one could fight against such a terrible man as that and win. Everyone looked afraid. Then suddenly as Jonathan was watching the army, he saw a young man step forward and start talking to King Saul. He wondered who this was, so he walked until he was close enough to recognize the youth. It was the very same young man who had been at the king's court not long ago.

But Jonathan had another surprise coming to him, for while he watched, this boy, for he was not nearly as big as the men around him and not as old either, this boy stepped in front of the army and started toward the great giant. Then Jonathan felt very unhappy and he said to himself, "I wanted to talk to that fellow and be a friend to him. He seemed so friendly and pleasant and now he is going down there to be killed by that terrible giant. Why didn't I talk to him before he had a chance to talk to my father, so that he would not go down there to be killed?"

But, lo, while Jonathan was feeling so very bad, David, for that was the young man's name, was facing the awful Goliath, and before anyone could really understand what had happened, the giant had fallen to the ground with an awful thud. Then was Jonathan truly happy. Everyone started singing praises to David and soon Jonathan had a chance to talk to him. He said to him, "I think you are wonderfully brave. That was a mighty deed, killing a man so much bigger than you are." David appreciated Jonathan's praise and they became good friends from that time on.

Now it happened that King Saul became jealous of David and so he decreed that David should be killed. Jonathan heard this and so he went to David and warned him. Then Jonathan talked to his father and said a lot of nice things about David and soon Saul promised Jonathan that he would not kill David. Thus Jonathan was showing his friendship for David.

But Saul was very wicked and soon he tried again to kill David. This time David fled. One time he came back and talked to might do something which would cause Jonathan's father to like David again. Finally Jonathan. Both of them wished that they thought of a plan. Jonathan was to find out whether his father still hated David so that David would know if he could come back safely. Jonathan found that Saul still hated David and again warned him so that he could flee. And, Jonathan and David were always loyal friends who would help each other in time of trouble as well as in times of happiness.

Bible References

- M., Jan. 3. Parable of a friend. Luke 11:5-8.
- T., Jan. 4. A friend in need. Luke 10:33, 34.
- W., Jan. 5. Friends in meeting.
John 20:19, 20.
- T., Jan. 6. Friends praying. Acts 12:12.
- F., Jan. 7. Friends giving. 1 Cor. 16:1, 2.
- S., Jan. 8. A friend of Jesus. John 19:38-42.
Woodstock, Virginia.

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Traveling on an African River Boat

"On the Congo and Oubangi Rivers."
 October 11, 1926.

To the children of the "Evangelist Family":
 Dear Children:

I am sure you will be glad to hear about some of our experiences traveling on the river boat "Dolisie." We left Brazzaville, Tuesday, September 28th, for Bangui. The voyage up these rivers is about 1,000 miles, which sounds like we are a long way off from Bangui, doesn't it? Well, we travel about fifty miles a day and sometimes we travel after night, as this is the rainy season and the waters are very high and the boat is carrying a big load, so we can not go very fast.

There are only seven white people and about twenty-five black, on board, but we have two small boats on each side of the big boat which carries baggage and freight, and we alone have about one hundred pieces. When I watch the black boys and girls, and their primitive way of traveling with only one small bundle on their heads, I think we white people have too many earthly possessions to really enjoy nature in all of its beauty. Yet it seems to be necessary to have all these things to live in their country.

I know you children will be interested to hear about the animals we have seen along the way. Two or three days after we left Brazzaville, we stopped at one of the native villages. There were two little black boys came up to us with a baby alligator and a small wild cat. They thought we would like to buy them for "pets," but we told them they were not the kind of animals we liked. The next day while traveling along the river we saw at a distance a big alligator lying on the sand taking a sun bath on the river bank. The captain shot at it but only to see it jump back into the river again. Since then we have seen two others along the shore. I am glad our boat stays in the middle of the river, because I don't much like alligators near me. I am sure you wouldn't either. We have seen several monkeys hanging on the trees; we also hear them singing their songs after night.

At one of the large native villages the French Administrator brought a pet monkey on the boat for the captain. He is not very large and has a soft brown fur. Wish you could see him eat bananas. He and the cat have become quite good friends, the cat loves to catch the monkey's tail. But the dog keeps as far away as possible from them both. Saturday morning we stopped at a village called Dofgou. There we saw a chimpanzee in a large cage. He wanted to shake hands with us all and especially liked the canes which the men were carrying. Also they had a little deer brought on board. I think it must be to eat, as I saw the boy take it to the kitchen. Poor thing! it looks too innocent to eat.

You may wonder what we have to eat on the boat. Well, we have goat about every day. Early in the morning we can hear them make a loud noise and in a few minutes see the cook going with half a goat in the pan. Just now we are getting lots of fruit—oranges, bananas, and piepies. The piepies are like our canteloupes at home, the

oranges are green on the outside, but very sweet and juicy. The black people eats lots of manioc for their bread. They also catch catfish and put them on the hot coals alive to bake. It seems to me they eat all day long. I should think their stomachs would get tired trying to digest all they eat. We have a little black baby on board and his stomach seems almost as big as he. When his mother gives him a bath, we all wonder what happens as he puts up such a big howl.

Yesterday was Sunday, and we had a little service for the black boys and girls. We have some hymns translated into the Sango language and that is the commercial language as all seem to understand it. We sang "Jesus Loves Me," and "What Can Wash Away My Sins?" They love to sing. Some of them never heard of Jesus before,

one boy who attended the Catholic mission at Brazzaville knew French and Sango, so he interpreted for me and we had a blessed time telling them that Jesus loves them. One little boy came from a Christian mission at Ft. Silent, he was happy to hear of Jesus again.

Tomorrow we hope to arrive at Bangui. We have been on the river thirteen long days, and shall be happy to see our other dear missionaries and black saints. Am sure some of our black boys will be waiting at Bangui when our boat arrives and their black, shiny faces will look good to us. Brother Hathaway wrote us that the tires on the "Ford" were worn out so we may have to go to Yaloki in "Tepoys." Shall write you again and tell you how we got there.

Lovingly, Yours for Africa,
 MRS. ORVILLE D. JOBSON.

Ernger

A True Story

One bitter cold evening in December a missionary going up the steps of the general hospital in Kwangju, Korea, noticed that a straw sack which was lying on the ground near the hospital wall moved. Upon closer investigation she saw that the sack, which she thought had been carelessly left by some workman, was in fact a covering for a human being. Knowing that no one could live out of doors on such a night she went nearer and called to the person. Imagine her surprise when a young woman stood up and then bowed low before the foreigner. She was an unusually pretty Korean type, dressed in fair clothes, and was clean, which showed that she was not a beggar, nor a woman of bad character.

"What are you doing here? Why don't you go to an inn?" asked the missionary. "Have you no money, that you are sleeping here?"

"Money would do me no good," was the low response, "for none of the inns will take me in, and I have nowhere else to go. I am a leper!"

"You are a leper!" cried the astonished missionary. "Why, you have none of the marks of leprosy, and you do not look like a beggar."

"Yes, lady, I am a leper, and there is no place for me to go, so I have come here, hoping that I may be taken into the colony."

The missionary's interest and sympathy were roused by the pitiful condition of the young woman, and she asked her to tell how she came to be in such a plight on this freezing night.

"I was the wife of an official," the leper woman began, "and led a very happy life. There was plenty to eat and to wear, and I had servants, and these things made my less fortunate sisters envy me. One day I went on a long trip, and in walking the hot, dusty road my straw sandal wore a blister on my heel. I did not pay any attention to it, but after I returned the place got infected and refused to heal." The missionary was not surprised at this, for the Koreans are very

careless about little sores, and they frequently become infected.

"The days passed into weeks, and this place not only did not heal, but I began to feel a peculiar weakness all over my body. Then I noticed a discoloration on my feet and the soles of my legs, and when I touched them they had no feeling in them. I was horrified, for I knew what that signified, but I hoped against hope, and ate a great deal of Korean medicine, with the wish that I might begin to feel better. At last my husband noticed my weakness, and also that my face was swelling, and he demanded an examination of the sore on my foot. I had tried to hide my real trouble from him, for I knew the inevitable result. As soon as he saw my foot he knew the trouble, and in great anger he drove me from his home, nor would he give me a cent to live on, but at once got another wife to take my place.

"I went to my brother and stayed with him a while, but he had several small children, and was afraid of me, for he could not give me a separate room or a separate table to eat from. So one day my brother said, 'There is a hospital for lepers at Kwangju, and I am going to take you there.'

"We walked forty miles to the hospital, and the cold cut me like a knife, while my poor feet were so sore that I could hardly stand on them. Today when we got here we found the hospital was full, and I could not get in, so my brother told me I would just have to look after myself, as he could do nothing more for me, and with his large family he could not pay the \$3.50 necessary to get me in as a boarding patient. So he has left me, and here I am," she finished simply.

"What are you going to do?" was the missionary's question.

"Oh, lady, I don't know what to do. I am ashamed to beg, and you know what fate awaits any young woman that goes out on the streets." The missionary shuddered. She had seen too many young leper girls

going about with a band of filthy, degraded leper men, their common property, forced to do their begging for them.

"I guess I will have to come to it," she went on resignedly, "but tonight I have crept up close to the hospital for protection, and then by lying right near to it I can get a little warmth. Please don't send me away. I do want to keep decent as long as I can."

The look of hopeless resignation on that refined face, together with a certain knowledge of the living death that awaited her, was too much for the missionary. This girl was but one of hundreds, that had come under her observation, and already she was helping as many as she felt financially able to, but who could leave such helpless misery to perish?"

"Wait right here," she ordered the girl. "I'll be back in a moment." It took only a few minutes to run back home and get some blankets and some food. "Cover up with these tonight, and eat this, and don't leave here tomorrow until I see you," she told the astonished girl.

The next day Dr. Wilson made room in his already overcrowded leper colony, and Ernger entered upon a life of hope and service. She was well educated according to Korean standards, and having lived in a home of wealth and was able to undertake the oversight of some of the work in the women's ward.

Of course she knew nothing about Christ, but soon became the most enthusiastic and proficient student in the whole colony. In

a little over two years she could recite all the catechisms, innumerable Bible verses, knew the song book by heart, and is now a valuable teacher in the Sunday school and the day school for children.

Ernger was adopted immediately by some friends in America, but there are many others who wait for the chance to get into "heaven," as they call the Leper Home at Kwangju. Ernger is now happy and contented, and is doing a good work helping in the uplift of the ignorant women of the Home. Surely money invested in her has meant not only a life saved from shame, but also a life made profitable for the Master.—Contributed by The American Mission to Lepers.

NEWS FROM THE FIELD

SECOND BRETHREN CHURCH, JOHNSTOWN, PENNSYLVANIA

The dedication of another Brethren church calls for some statement concerning the occasion and the congregation. Hence this article.

The history of the Second Brethren church, of Johnstown, Pennsylvania, (better known perhaps as the "Moxham Brethren church"), dates back to the year 1894, when the work was organized by Elder E. E. Haskins, who was pastor of the First Brethren church at that time. For several years the membership worshipped in halls at various places in Moxham, until about the year 1900 negotiations were entered into with the congregation of the Methodist Episcopal church for the purchase of their building which they were leaving for a larger one. The deal with the Methodist people was duly consummated and since that time the congregation has worshipped in the building purchased, which was located at the corner of Grove avenue and Bond street, in what is known as Moxham.

About sixty people signed as charter members of the Second Brethren congregation at the time of organization. Since that time the number has increased and decreased from time to time as the years have gone by, the decreases coming from removals and death, while the increase has come from numerous revival campaigns and the accessions from the children of the membership, as well as by letter and relation from other congregations. At the present time the total membership numbers about one hundred. Some twenty-five of these have been added during the present pastorate.

Various ministers have served this congregation, some as supply ministers, and some as regular pastors. During the earlier years of its history the group has had as supply pastors, Elders E. E. Haskins, E. B. Shaver, W. A. Adams, Benjamin Goughnour, S. H. Fyock. As stated pastors the Elders R. Z. Replogle, Stephen Hildebrand, J. F. Koontz, Roger Darling, C. J. Yeomans, Joseph A. Klucker, R. S. Long, Geo. H. Jones, J. D. Kemper, L. W. Ditch, C. E. Weidner, W. H. Nowag, W. A. Crofford, J. B. Lambert, Mrs. Margaret Cooke, W. S. Baker, Dyoll Belote have served at this place. The present incumbent—the last-named above—has served the group as pastor for just a bit more than one year, having assumed nominal charge of the work on October 1, 1925.

As noted in a previous paragraph, the building which has been used as a place of worship by the Moxham Brethren was an old one when purchased by them. Time has not tended to improve the appearance nor yet the convenience of the meeting place, and plans were made upon various occasions to erect a more commodious place of worship. Somehow each of these attempts failed of completion, and some of the members grew discouraged, and some withdrew to other congregations. Nevertheless a few continued to hope for better things and worked on. After various and varied discouragements appeal was made during the summer of 1925 to the District Mission Board for aid in securing a pastor. In October the present pastor assumed charge of the work. One of the first things that was evident upon assuming the pastorate was the need of a more attractive and commodious place of worship. And yet the pastor did not feel like urging the matter too strongly, feeling that it would be a real task for the membership to undertake the erection of a new church. However at the January, 1926 quarterly business meeting of the congregation a motion prevailed that the organization proceed to erect a church building. A building committee was appointed with instructions to secure plans for a building and to proceed with the letting of contracts and the erection of an edifice. This committee consisted of Joseph W. Byers, W. S. Powell, W. W. Walker, R. E. Cunningham, J. H. Blough, G. B. Baumgardner and the pastor. Joseph W. Byers was made chairman of the committee, with W. W. Walker as secretary and Dyoll Belote as treasurer. The plans for the new edifice were drawn by W. S. Powell, a member of the building committee and an architect. The estimated cost of the building was placed at \$10,000. Early in April work was started on the building project, with the digging out for the wall of the Sunday school rooms, which were placed at the back of the main auditorium. It will be necessary to explain that some two years before start had been made toward erecting a building, and the wall for an auditorium 38 and one-half feet square was built. The plans were interrupted at this stage and the wall had stood for two years awaiting the completion of the project. The Sunday school rooms were therefore added to the wall already standing and the work pushed toward completion. While a bit out of the ordinary the

corner-stone laying was not held until the framework of the building had been erected and the building was ready for the laying of the brick. On July 9, 1926 the corner-stone was laid. The address for the occasion was delivered by Professor A. L. DeLozier, of the Ashland College faculty, who was at the time supply pastor of the First Brethren church, of Johnstown. The day was characterized by fine weather and the programme was carried out with quiet dignity, the large concourse of people which stood throughout the services listening intently to the various numbers as rendered. Several of the neighboring Brethren pastors assisted in the services, as well as some of the ministers of other denominations located in Moxham.

From the time of the laying of the cornerstone work was pushed as rapidly as possible and after some calculating it was decided that we should be ready for the dedicatory services early in November. Negotiations were entered into to secure the speaker for the dedicatory services and Dr. W. H. Beachler, of Dayton, Ohio, was secured for the services on November 14. This brought the dedication of the new church just one day over one year from the day that the pastor's household goods landed in Johnstown.

By means of some real hard labor on the part of a number of the members we were enabled to have the building ready for occupancy on the day appointed for the dedicatory exercises. Dr. Beachler was present and ready, the Lord gave us fine weather, and the people came in goodly numbers—though we were not as badly crowded with visitors as some of the Brethren had declared we would be—and we had a glorious time. The Moxham congregation is not so large, nor yet so wealthy, and so it was not possible to raise all the debt on the day of dedication, but a hearty response was given to Dr. Beachler's appeals, and the folks were well satisfied with the service Dr. Beachler gave them as Majordomo of the day. It was an added joy to the pastor to have Brother Beachler in his home during his stay, as we had been college classmates and in all the years since leaving the old school we had never been thrown together in any sort of service for the church until this time. And remembering his proclivity for "fowl" we provided well for his needs and so he was well-fed and contented and we thoroughly enjoyed his stay with us—and hope

he enjoyed it as much as we. At the afternoon "Fraternal" service we were blessed with quite an array of Brethren preachers as visitors. Bes'des the pastor and Dr. Beachler, Brethren Ashman, Gingrich and Staley, pastors in the city were present. Brother Gingrich bringing a fine message as the speaker of the service. Then too, Dr. Isaac D. Bowman, of Leesburg, New Jersey, was engaged in an evangelistic campaign with Brother J. L. Bowman at the Pike congregation some twelve miles from town and these two brethren came in to enjoy the occasion. And in addition to all these Brother H. E. Eppley, who was assisting Brother Gingrich in an evangelistic campaign came along, so that there were just eight Brethren ministers at the service. Beside all these the resident pastors of the Reformed, Evangelical, United Brethren and Church of the Brethren congregations brought greetings. So the occasion did not lack for ministerial dignity. Dr. I. D. Bowman, as the dean of the Brethren ministers present, read the Scripture, prayer was offered by Elder A. R. Staley, pastor of the Conemaugh congregation, the sermon was delivered by Elder J. L. Gingrich, pastor of the third Brethren church of Johnstown, and the benediction was pronounced by Elder H. E. Eppley, an erstwhile school chum and friend of the pastor. Altogether the day was one that will be remembered by the congregation at Moxham and by the pastor as a most blessed day of fellowship and happiness.

The new building which now graces the property of the Second Brethren congregation at Johnstown, is of the Colonial style of architecture, and is 38 1-2 feet square, with a Sunday school annex of eighteen feet at the end and fronting on Bond street. The building is a cased brick structure, with asphalt strip shingle roof. Five large windows on the street sides of the building and two smaller ones on the side next the adjoining dwelling give ample light in the main auditorium, while some twenty smaller windows give the Sunday school rooms abundant illumination. The Sunday school annex furnishes accommodations for some six or seven classes, while provisions can be made in the basement for two or three extra classes, as the needs of the work may later require. The building is electrically equipped for artificial lighting. Amber-colored Cathedral glass filter the light so that there is no strain on the eyes of the audience from even bright sunlight. The building is heated with what is known as a vapor system heating plant, which is proving very satisfactory. In the basement are rest rooms for both men and women and a kitchen for ministering to the gastronomic proclivities of the congregation when occasion demands. The large assembly room in the basement will furnish plenty of room for social occasions and can be used for class rooms if needed. Heavy green colored Chenille curtains separate the Sunday school annex from the main auditorium, while the rooms in the Sunday school annex are divided by curtains of less-expensive Repp material. Altogether the building is conveniently arranged and amply sufficient for the needs of the Brethren here for several years to come. A small debt still remains on the church, but not enough that it will ever be an impediment to the forward movements of the work, if the people "have a mind to work" and continue faithful.

Following the dedicatory exercises a week of preparatory services were held for the semi-annual Communion Service, which was

held on November 21. On Monday evening, Dr. A. B. Bauman, pastor of the Moxham Reformed church, occupied the pulpit for us. On Tuesday evening Brother Ashman, of the First church, was the speaker. Wednesday the pastor conducted the service and on Thursday Brother H. W. Nowag, former pastor, was the speaker, while on Friday evening Rev. C. W. Wiley, pastor of the Moxham United Brethren church brought the message. The first communion service in the new church was well attended, the service being held in the commodious basement social room. More than fifty percent of the membership participated in the service, some being present at the service who had not been privileged to attend a service during the present pastorate until that evening. And the occasion was given an added interest by the receiving of seven members by relation at the opening of the service. Everyone seemed to enjoy the occasion and a fine spirit of fraternity prevailed. At the evening service on November 28 another name was added to the membership list by letter from the First church of Johnstown.

Housed now in comfortable and convenient quarters, and enjoying a very kindly feeling on the part of the surrounding churches and community, the Second Brethren church of Johnstown looks forward hopefully to a larger and more deeply spiritual service which she may render to the world. Brethren, we need and crave an interest in your prayers as we seek to go forward in the service of the kingdom of our common Lord and coming King.

Faternally,

DYOLL BELOTE.

PASTORAL AND EVANGELISTIC SKETCHES

It was the privilege of the writer to spend three weeks recently with the Bryan, Ohio, church. This was my first meeting at Bryan, and I was not disappointed in my findings, for it is indeed a great church in many ways. Its membership is made up of that genuine, substantial folk that is so necessary in building up strong churches. I do not know that I was ever more cordially received or given a better hearing. They know how to appreciate the whole Gospel message, and it was by their very faithful attendance and prayers, and cooperation and encouragement that we were able to preach the word with unusual power and liberty. The pastor, Brother E. M. Riddle, we have known from his boyhood, having served his home church as pastor when he was but a mere lad. We rejoiced to find him having grown into such a strong pastor and servant of God. He is universally loved and respected, both in the church and out. He is a hard-working pastor, and has every detail of his parish well in hand. He is a fine yoke-fellow. We spent the time very pleasantly and profitably together. Much time was given to visiting and personal work, and withal the Lord used his servants in building up the church, and adding a score of persons to the body of believers. Indeed, we had, as many said, a genuine old-fashioned revival.

Some of us will not soon forget the night when, after the preacher had preached from the theme, "The Price of Power," that the entire congregation came forward to renew their covenant with their Lord, and to lay their lives upon his altar for definite service. Surely the Lord is going to bless the Bryan church in the coming years.

As for the evangelist, I should say that

they spared no efforts to care for us in every way possible. They were terribly extravagant in their words of praise, and also in their remuneration for our service. Here's one place an Evangelist never goes away empty. We lived with Brother M. D. Kerr for the time in his wonderful home. He has a fine family and it was a real home, and a real joy to spend the days in such fine Christian fellowship as his home affords.

If the Bryan church some of these days grasps her opportunity and enlarges her present building she will take her place among the larger and greater churches of our brotherhood.

Warsaw, Indiana

A long time has lapsed since we reported our work here. We have had a busy year. In fact our records show 1926 to be the best year in many ways for the Warsaw church in many years. Our love feast on last Sunday evening was the largest and best since I have been in Warsaw. I mention this because I believe the attendance at the love feast is a fairly good indication of the spiritual status of the church.

During my absence from my church in November my pulpit was occupied by E. M. Riddle and A. T. Ronk. These brethren were well received, brought the folks some very fine messages, and kept the work going nicely in my absence. Brother Eppley, who is a member of this church, and Brother Sickel have also preached for us since I last reported our work. Our state conference in October here was a good advertisement for our work in the community and brought a lasting blessing to us. While this has ever been regarded as a difficult field for the Brethren, yet the church is taking its place among the churches of the town and even forging ahead of some with larger memberships than we. It was the privilege of the pastor to preach the Baccalaureate sermon and the annual Thanksgiving sermon this year, and also served as Dean in a County Teacher Training school. We are now busy with the many things incident to the Christmas season. Early in the new year I shall lead the North Manchester church in a brief evangelistic meeting and then following very soon Brother Schutz shall conduct our meeting for us here in Warsaw. Our outlook is promising. There are several looking our way. Many friends have been found for the church in a recent house to house canvass. Pray for us that we be kept humble, and in his will at all times. We rejoice for the progress over the brotherhood. Let us be diligent, let us be true to the Great Head of the church, until he comes.

Yours "Under the Precious Blood."

C. C. GRISSO.

JOHN W. LEEDY—AN APPRECIATION

Perhaps no higher or more holy feeling comes into the soul of man than his feeling for the loved dead. I read in the Virginia papers a short time ago of the death of Rev. John W. Leedy. I at once was plunged into that sorrow that comes only to us when our hearts are broken. More than twenty years ago when but a youth in my teens I met this man, and it was he who answered the questions of my mind about the reality of the Christian faith. I never got away from his appeal to my reason. He gave me aid in college and later located me in mission work. He was a father to me and no other man was closer to me in my early ministry than he. I got the first vision of the ministry from him, and learned my first ideas of

God from his sayings. I do not believe that I would ever have been a minister if I had not met Leedy.

He first attracted me by his philosophy and reason in presenting the claims of Christ. He was not dogmatic. He did not believe in a creed. He held a belief. I have many notes taken down either while talking to him or from my memory. I was associated with him for years, and have the record of his sayings on many subjects. His belief about God was most attractive. His belief about the person of Christ was rather strange, but he drew you to the Master. His belief on the resurrection could be called Christian although shaded with Greek philosophy. "What is a Christian?" This was one of the best papers he gave me some years ago. In it is the faith of this man.

I love him still, and shall continue to hold sacred the gift of his life to me. I did not have an opportunity for education in youth, but got it by bits in early life. He knew his Greek very well. He had a fine grip on the truth of the Gospel. His life was clean, and his heart open. He had a love for the common people, and he still lives in the lives of the ministers he made. I loved but one other man so much as I did Leedy. As I write I have before me many of his letters and notes. O, how he hated wrong! How he loved truth! I close with this from one of the last letters I received from him. "When I do good I feel good; when I do evil I feel evil. Now that is my idea about religion. How fine a bit of real truth in this saying of a good man.

J. A. McINTURFF.

"Jesus pitied sick folk, and he healed them because he was sorry for them. And this brings Jesus very close to all our beds of pain. Sick people, the fever-scorched, the pain-tortured, the weak, and those who have lost heart, have in him one who knows and cares. But Jesus knew that sickness is only a symptom of a profounder disease, and he understood that it can not be said, 'There shall be no more sickness,' until it can be said, 'There is no more sin.'"

MINUTES OF THE OHIO DISTRICT CONFERENCE HELD AT FREMONT, OCTOBER 19, 20, 21, 22, 1926

(Continued from last week)

Friday Morning

Devotions were conducted by Elder R. F. Porte of Louisville, Ohio.

The business hour was opened by reading of Conference minutes and approval of same.

Last report of Credential Committee showed that 26 ministerial and 39 lay credentials had been received. Other credentials were presented but since the Conference ruled at a former session that only those delegates whose credentials were presented in person the number was not as large as usual.

The report of the Special Committee on Moderator's Report was received at this time and approved and committee discharged.

Since only one item of this report, that of the matter of the Reading Course for the Sunday school which was turned over to the Committee on Religious Education, was given to secretary the report is not found in these minutes.

A motion was made that the office of Supervisor of Vacation Bible schools be created. The motion carried and matter was referred to the Committee on Committees

who proposed the name of Elder R. F. Porte for the office, and he was elected by conference.

On motion it was decided to purchase a memorial token of respect for Elder S. M. Loose who was the founder of the Fremont church. A committee composed of S. C. Henderson, W. E. Ronk, H. S. Rutt were authorized to purchase a memorial wreath and place it on the grave of Elder Loose.

The report of the Committee on next year's conference was received and Canton the new church there selected as the place for the Conference of 1926-1927.

A motion was then made that the time of Conference be changed from the first full week after October 15, to the first full week in October, beginning Tuesday evening and closing Friday at noon. Carried.

It was then decided to print the Conference programs two weeks before the time of conference and copies sent to all active pastors.

On motion Dr. W. H. Beachler was made the Ohio Conference Representative on the Ohio Council of Churches.

Dr. J. A. Garber was elected as Representative of the Ohio District Conference on the Ohio Board of Religious Education.

The report of the Resolutions Committee was then received and adopted.

Resolutions

Be it Resolved:

That—We thank Almighty God for his providential care and guidance during the past year.

That—We thank the good people of Fremont for their kind hospitality to the visiting delegates of the Ohio Conference.

That—We thank our conference officers and speakers for their efficient services to this conference.

That—In accordance with the recommendation made by our Moderator in his address respecting a worship program for the children; we recommend to our pastors that a study of the problem be made, if not already done, in their church, and that some program be arranged to care for the worship needs of the children of our churches.

That—Every minister in our district establish in his mind and heart the meaning of Brethrenism and study to present a challenging message to the world of doctrine as taught in the New Testament, and the life among Brethren as exemplified in the apostolic church of simplicity and non-conformity to the world.

That—We recommend that our pastors preach at least one sermon on peace each year, setting forth the teaching of the New Testament on this topic.

That—We heartily endorse the Endowment Program for Ashland College and here pledge our full support and cooperation to the end that the goal may be reached.

That—We encourage and support the extension work of our Mission Board for the Brethren church in Ohio and elsewhere.

That—We support the Brethren Publishing Interests with our money and our patronage.

That—We cooperate with, and support, the program of the National Sunday School Association in their endeavor to furnish the Brethren church with an adequate program of religious instruction.

That—We encourage the Laymen's Movement and urge upon each to observe Laymen's Sunday and take an offering for the Laymen's Fund.

Respectfully submitted,

C. F. BROWN,
L. V. KING,
R. F. PORTE.

On motion the secretary was authorized to copy and send these resolutions to each pastor in the Ohio District.

A motion was made and carried that all surplus money in the Ohio District Conference treasury be donated to the Ohio Mission Board.

The regular program was then taken up and Prof. Milton Puterbaugh spoke on "Instilling Brethren Ideals in the Minds of our Children."

The credentials of Mrs. H. R. Beal, Mrs. Joe Pairigle and Mrs. Herbert Longshore of Mansfield were presented and accepted by the conference.

Dr. J. A. Garber then spoke on the theme "Stressing Our Service to Our Young People through the Church Bible School." This was a fine address.

Friday Afternoon

Devotions were conducted by Elder M. L. Sands.

Mrs. F. C. Vanator gave a fine address on "The Women and the Church."

Dr. J. A. Garber then addressed the conference on "The Place of Men in the Church."

Conference session closed with these two addresses and opportunity was given delegates to visit places of interest in Fremont.

Friday Evening

The evening devotions were conducted by Elder S. C. Henderson, pastor of the convention church.

Elder M. L. Sands then spoke on the theme, "Deepening the Spiritual Life of the Church."

Elder R. F. Porte favored the conference with a vocal solo.

The closing sermon was preached by Elder F. C. Vanator of Canton. This was a fine discourse with which to close a deeply spiritual conference.

After a song by the audience the Moderator R. D. Barnard declared the conference of 1926 adjourned.

M. L. SANDS, Secretary.

FOR OUR BOYS AND GIRLS

Walter Makes Good

Walter was a very happy little boy. For three months he had been trying hard to win the best attendance prize at school and today it seemed as if he would gain his heart's desire. He had not missed a single day at school since the prize had been offered for the best three months' attendance. Tomorrow the three months would be up and it certainly looked as if the handsome bicycle would belong to him. Walter had only one other rival to fear and that was a little boy who had been absent one day, but as he had a good reason for doing so it had not yet been decided just what his standing in the contest was. However, Walter was certain to win a prize, anyway.

"Isn't it just splendid that I am going to win a prize, Mother?" exclaimed Walter very much excited that night as he prepared to go to bed. "I have always wanted a wheel so much, and now it seems as if my wish is going to come true."

"You deserve to win it, Walter," said mother as she kissed him good night. "You have worked hard for it and several times have gone to school against my wishes for you really have not been feeling well. You certainly have made a wonderful record and one to be proud of."

The next morning when Walter woke up much to his great dismay and the astonish-

ment of all the family they found it snowing very hard. It had been coming down steadily all night and already almost a foot of snow had fallen. Father took a look at the weather and then announced that it would be quite impossible for Walter to go to school that day. The roads were covered with drifts and as the family sleigh was away being repaired there was no way of getting the very disappointed Walter to school.

"But I simply have to go, papa," exclaimed Walter almost in tears.

"Today is the last day of the attendance contest and if I stay away I will surely lose a chance at the first prize. Isn't there some way that I can possibly reach there in time?"

"I don't see any possible way. You can't walk there, and even if I should go and try to borrow a sleigh to take you there we would not reach the school in time for the opening bell. I'm sorry, son, that it had to snow just at the wrong time but you must remember that we cannot control the weather. Possibly they will make some allowance for your absence on account of the weather."

"I don't think they will, father," almost sobbed the heart-broken Walter. "Mr. West is awfully strict and announced the other day that no matter what the excuse was for the rest of the contest that if any boy remained away it would certainly count against him."

Just at this moment all the family were rather startled by a heavy knocking on the door and father upon opening the door found himself facing what appeared to be a real snow man. The Stranger was covered with ice and snow from head to feet and wore a fur suit which completely covered him, making him look like a big overgrown teddy bear.

"Would you mind giving me a cup of coffee?" asked the stranger, stepping into the house. "I am a United States mail carrier. I had engine trouble with my aeroplane and had to come down near your house. I ran into this storm without any warning and it has made me hours behind my schedule."

"Make yourself comfortable," said Walter's father. "I'll soon have something warm for you in a jiffy."

The airman thanked him and then started warming himself by the fire. He and Walter soon got acquainted and before Walter knew it he found himself telling the stranger about how he had to stay home from school on account of the storm, thus making him lose the best attendance prize. The airman agreed with Walter that it certainly was hard luck to have it snow just on this particular day and after he had several cups of coffee surprised all the family by saying: "One good turn deserves another, sonny. You bundle yourself up and give me some idea in what direction your school lies and I'll have you there in less than no time. Even if you haven't been up in a plane before, I know that you will like flying."

Walter was so surprised and overjoyed that he could hardly speak. Father gave his permission for Walter to accompany the stranger and said that he would borrow a sleigh and call for Walter at the school some time during the afternoon. So Walter, very much excited over the novel trip in store for him, bundled himself up well and then accompanied the airman to the plane which had come down quite near to the house. Then the mailman strapped Walter securely in the plane's extra seat, started

the engine and off they went with all the family waving them good-bye. At first Walter was just a little frightened, but he soon became accustomed to the motion of the plane. They did not fly very high and almost before Walter knew it he found himself alighting in front of the school. Mr. West had just arrived himself and seemed astonished to see Walter coming to school in such an up-to-date way. Then the airman said good-bye to Walter and wished him luck and flew up and away.

When Mr. West distributed the prizes that afternoon Walter was made very happy by being announced winner of the first prize, the bicycle. When Walter came out of the school he found his father waiting for him in a borrowed sleigh, and although Walter returned home a great deal slower than he had come to school that morning, he was a very happy little boy, for he had obtained his heart's desire—a real bicycle.—A. F. Whitney in N. W. Christian Advocate.

"THE HOARY HEAD IS A CROWN OF GLORY"

Would we might feel it was always so. It is not true, for life does not righten itself. We may be far less wise than the proverb maker and discover for ourselves that the hoary head, without the Christian hope, goes down to a night of despair. Let us hear the Wiseman clear through: "The hoary head is a crown of glory, if it be found in the way of righteousness." The silvered head is crowned with gladness only when the weary feet are in the way of life.

No tender promise can be given to those who through the "broad way." "Whatsoever a man soweth that shall he also reap"—there is your stern uncompromising truth. It is enough to make any sinner tremble as he contemplates his life, at last slowly ground in "the mills of the gods." Not so with a lifetime of devotion. "The way of righteousness," "the hoary head," "a crown of glory!" There you have the Wiseman's lullaby for the soul in its second childhood, ere it sinks to peaceful slumbers Who would ask for a sweeter "evensong?" It is one with the promise of the psalmist, "At evening time it shall be light."

"My heart is glad,

Though every sight and sound is sad,

For I have come to realize

That joy depends not on the skies."

—New York Christian Advocate.

THE TIE THAT BINDS

LAW-WRIGHT—At home of the writer, Mr. David Kyle Law and Miss Leah Wright of Lawford, West Virginia, were united in marriage. With a host of friends and relatives we join in best wishes and hope for a happy and long journey through life. Ceremony by the writer. N. D. WRIGHT.

QUEEN-GRIFFLE—Mr. Adrian Queen of Newberne, West Virginia, and Miss Ruby Griffie of Cox's Mill, West Virginia, were united in marriage near the Mt. Olive Brethren church, November 21, 1926. A host of friends and relatives bid them God speed. Ceremony by the writer. N. D. WRIGHT.

IN THE SHADOW

KRISSINGER—William P. Krissinger, was born in Berlin, Somerset county, Pennsylvania, March 28, 1887, the son of George W. and Mary Krissinger, and one of a family of eight children. After finishing his education in the common and high schools of his birthplace he entered the employ of the Cambria Steel Company, of Johnstown, Pennsylvania, where he was employed for a few years. Leaving the employ of the Steel Company Mr. Krissinger emigrated to California, where he continued to make his home until some six months ago when he returned to his native state.

William Krissinger passed to be with the Master on De-

cember 10, 1926, in the fortieth year of his age, a victim of the dread tuberculosis. He was a member of the First Brethren church of Johnstown, having united with the church during the ministry of Dr. W. S. Bell, and had retained his connection with the church through the years. He leaves his aged mother, two brothers and five sisters to mourn his home going.

Funeral services were conducted at the Flick Undertaking Parlor, in Johnstown, on Monday, December 13, and burial was made in the family burial plot in the Odd Fellows' Cemetery at Berlin. Services in charge of the undersigned in the absence of Brother Ashman. DYOLL BELOTE.

SNYDER—Frank Snyder, son of Samuel and Maria Snyder was born in Preble County, near West Alexandria, March 27, 1857. He departed this life December 7, 1926, at the age of 69 years, 7 months and 8 days. He was married in 1880 to Martha J. Smith to which union was born two children. He was preceded in death by his wife. He leaves to mourn his departure two children, Ward, and Susie Snyder; two brothers, John and Charles Snyder, other relatives and a host of friends. Brother Snyder had been a faithful member of the Brethren church since his baptism by J. A. Garber in 1908. Services by the writer. WILLIS E. RONK.

ELLISON—Isaac Buckels Ellison was born at Anderson, Indiana, July 26, 1843, and departed this life at his home in South Haven, Kansas, December 9th, 1926 at the age of 83 years, 4 months and 13 days.

Mr. Ellison volunteered his service to his country and served some time in the Union Army in the civil war. He was united in marriage to Miss Sarah A. Keeling on May 5th, 1865.

To this union were born seven children, four sons and three daughters. There survives him, his wife and the following children, Mrs. W. M. Hope of Clearwater, Kansas, Mrs. C. H. Blue of Woodard, Oklahoma, and James Sylvester, of South Haven, Kansas. Three sons and one daughter preceded him in death.

Mr. and Mrs. Ellison came to Kansas in 1880 and settled near South Haven Mr. Ellison professed faith in Christ and united with the New Light church in 1868, and united with the Brethren church of South Haven, Kansas in 1892, in which faith he remained a member until death.

The funeral services were conducted from the home in South Haven, Sunday afternoon of December 12th, 1926, by the writer, who had known him for 30 years and had been his pastor for nine years. His noble character and Christian faith were above question in the minds of all who knew him.

A large concourse of sympathizing friends attended the funeral. The body was laid to rest in the family lot in the Rose Hill Cemetery. L. G. WOOD.

CASHOUR—Lydia Cashour, daughter of Christian and Lydia Cashour, was born July 28, 1846, and departed this life October 14, 1926, aged 80 years, 2 months and 28 days. For many years Sister Cashour was afflicted with blindness, and often expressed her desire to go home. She was a member of the New Lebanon Brethren church, having brought her letter from the old Bear Creek church when the latter disbanded several years ago. Albert, Walter, Milton, Anna and Edward, her children, besides other relatives survive to mourn their loss. May the comforting presence of Christ be their constant realization. Services by the writer, assisted by Rev. Lester King. GEO. W. KINZIE.

QUINN—The funeral services of James A. Quinn of Washington, D. C., were held at the home of the deceased, November 5, 1926. The death of Mr. Quinn came at the end of many months of patient suffering. The life of this Christian man was nobly lived and his passing beyond the veil was a quiet admonition to us all to be ready for this hour. For many years our brother had been an active member of the Washington church. His place will be vacant there but the memory of this good man will linger long. He is survived by a widow, three sons, and a daughter. The Evangelist family extends to them their sincere sympathy in their bereavement. HOMER A. KENT, Pastor.

FOR YOUR INFORMATION

CALENDAR OF SPECIAL OFFERINGS
Layman's Day Offering, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.
General Home Mission Offerings, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.
White Gift Offering, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.
Publication Day Offering, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.
Benevolence Day Offering, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.
Foreign Mission Offering, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.
Educational Day Offering—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.





